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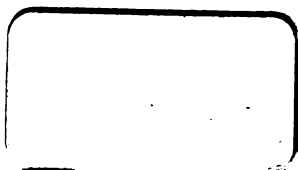
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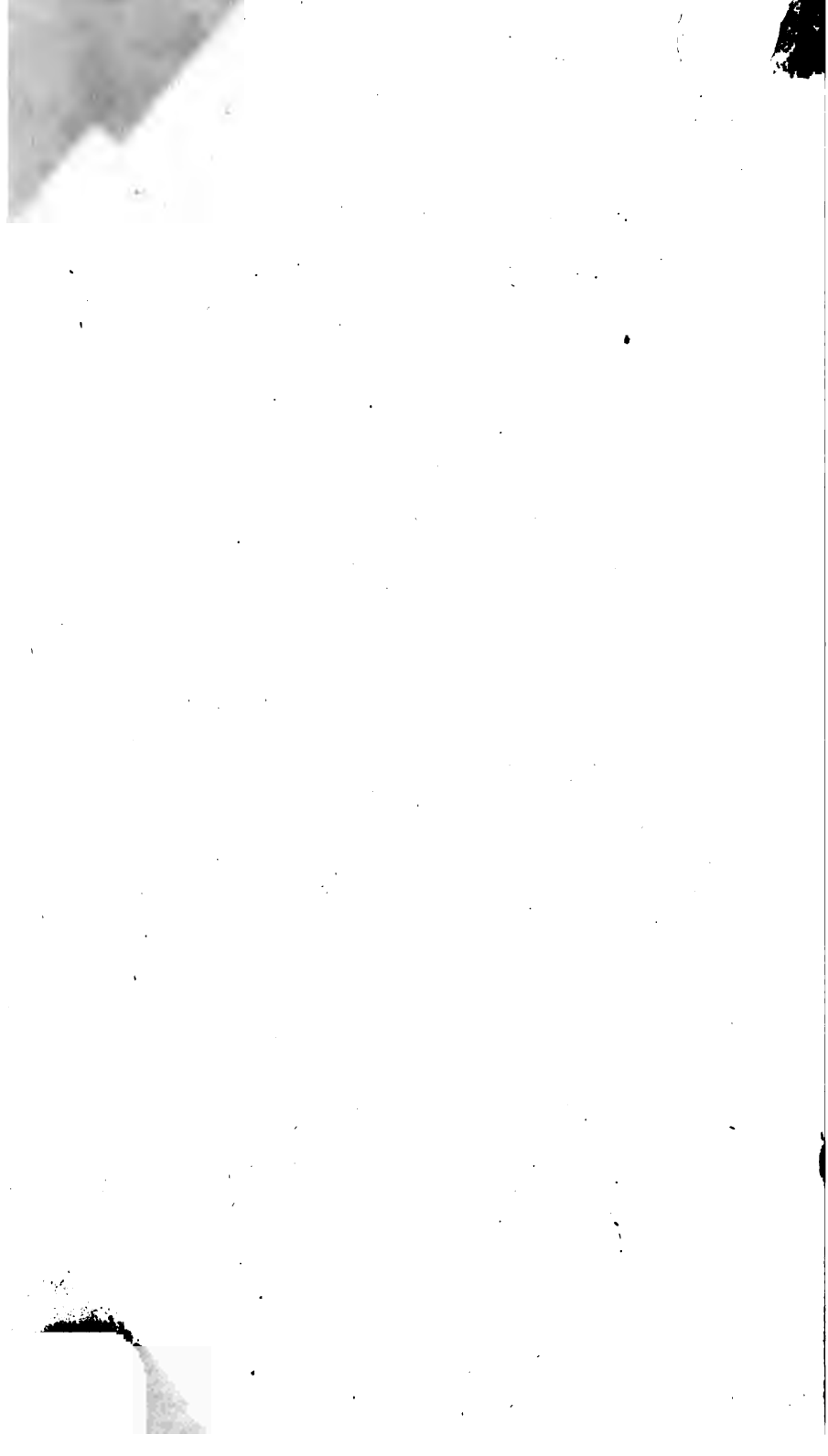








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# C O N T E N T S

T O

## V O L U M E XXIV.

	Page
<b>E</b> LEGIA Thomæ Gray, Græce reddita (by Dr. Norbury of Eton)	i
Graii Elegia sepulchralis, cultu Græco donata, curâ Caroli Coote, LL. D.	ibid
Elegia Græyiana Græce. Interprete Stephano Weston, S.T.B. Hempton-Parvæ Rectore, R. S. S.	ibid
Sullivan's View of Nature	7
Andrews's History of Great Britain	19
Whitaker's Course of Hannibal over the Alps ascertained	35
Memoirs of Dumourier	42
Footé's Life of John Hunter	48
Moïses' Treatise on the Blood	50
Ferishta's History of Dekkan	ibid
A Cure for Canting; or, The Grand Impostors of St. Stephen's and of Surrey Chapels unmasked	53
A Detection of Gross Falsehood, and a Display of Black Ingratitude	54
The Widow; or, A Picture of Modern Times. A Novel, in a Series of Letters	59
The Advantages of Education; or, The History of Maria Williams	61
Lucy; a Novel	62
A Dialogue in the Shades, between Mercury, a Nobleman, and a Mechanic	64
Barry's Familiar Letters, on a Variety of Subjects, addressed to a Friend	65
Considerations on the Causes and alarming Consequences of the present War, &c.	68
The Debate in the House of Commons, on Friday, June 20, 1794, &c.	69
Considerations on the present internal and external Condition of France	70
ENG. REV. VOL. XXIV. 1794.	a
	Official



# C O N T E N T S.

	Page
Official Documents and interesting Particulars, &c.	71
The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy	ibid
A short Exposition of the important Advantages, &c.	72
Outline of the Speech of the Right Hon. Henry Dundas, &c.	72
A comprehensive Reply to Mr. Pitt's Speech on the Opening of Parliament, Jan. 21, 1794	73
Russel's Natural History of Aleppo	81
Andrews's History of Great Britain	86
Domestic Anecdotes of the French Nation	93
Rowley's Rational and Improved Practice of Physic	100
Withers's Treatise on the Errors and Defects of Medical Edu- cation	106
Priestley's Experiments on the Generation of Air from Water	109
Rudiments of ancient Architecture	114
Monk's Agricultural Dictionary	115
Hardy's Sermon, preached in the High Church of Edinburgh, May 30, 1793	117
Bishop Shipley's Works	120
Hewat's Sermon, preached Feb. 28, 1794	122
The Age of Infidelity	123
Chalmers's Estimate of the Comparative Strength, &c.	125
The Tocsin of Britannia	132
Morrison's Designs in Perspective for Villas	133
A concise View of the History of Religious Knowledge	135
Edmunds's Solicitor's Guide to the Practice of the Office of Pleas, &c.	135
Penrose's Essays, Physiological and Practical, &c.	136
Hornsey's Short English Grammar	138
Montgaillard's State of France in May 1794	140
The Head and Limbs; a Fable. By Sir John Ramsea	143
The Poems of Anna Maria	144
Hey's Captive Monarch; a Tragedy	146
A Dissertation on the Existence, Nature, and Extent, of the prophetic Powers of the Human Mind	147
The Necromancer; or, The Tale of the Black Forest	149
Turkish Tales	150
Moor's Narrative of the Operations of Captain Little's De- tachment	161
Rowley's Rational and Improved Practice of Physic	167
Zoonomia; or, The Laws of Organic Life. Vol. I.	175
Russel's Natural History of Aleppo	185
Parsons's Essays on Education	196
Jephson's Roman Portraits	199
Law's Answer to Prinsep's Observations on the Mocurrery System	203
Casaux's Considerations on the Effects of Taxation	207
Dr. Geddes's Address to the Public on the Publication of the First Volume of the New Translation of the Bible	209
	Pollock's

# C O N T E N T S.

	Page
Pollock's Letters to the Inhabitants of the Town and Lordship of Newry	214
The Laws respecting the Ordinary Practice of Impositions in Money-lending, &c.	215
Peacock's Considerations on the Structure of the House of Commons, &c.	ibid
The Laws respecting Landlords, Tenants, and Lodgers, &c.	216
Gardiner's Sermon	ibid
Plymley's Charge	219
A friendly Address to the Reformers of England	220
The Sportsman's and Gamekeeper's Pocket-Book	221
The solitary Frenchman on the Banks of the Thames	222
The Labyrinths of Life; a Novel	224
Amantus and Elmira	229
The Tales of Elam	230
Sydney St. Aubyn	ibid
Edward de Courcy	ibid
A Christian Catechism	232
Ryan's History of the Effects of Religion on Mankind	241
Volume II. a Supplement to the former	ibid
Polwhele's History of Devonshire, Vol. II.	250
Ferishta's History of Dekkan	254
British India analysed	262
Jephson's Roman Portraits	273
Zoonomia; or, The Laws of Organic Life. Vol. I.	281
Geddes's Translation of the Bible	288
Hawker's Sermons on the Divinity and Operations of the Holy Ghost	294
Essays on select Parts of the Old Testament	298
A Letter to Earl Stanhope	303
The Progress and Practice of a modern Attorney	304
The American Calendar; or, United States Register, for the Year 1794	309
The Law of Treason	311
Whitehouse's Odes, Moral and Descriptive	312
Ferishta's History of Dekkan	321
The History of Robespierre	329
Montefiore's Account of the Expedition to Bulam, &c.	332
Cogan's Travels on the Rhine	336
Peart on Electric Atmospheres	341
Latta's Practical System of Surgery	349
Arnold on Hydrophobia	353
Zoonomia; or, The Laws of Organic Life	356
Dr. Geddes's Translation of the Bible	364
Blair's Sermons	372
Travis's Letters to Gibbon	378
D'Oyley's History of the Life and Death of our Blessed Saviour	381
The Trial of Daniel Isaac Eaton	382
	The

# C O N T E N T S.

	Page
The Trial of William Winterbottom	382
The Trial of Joseph Gerrald	ibid
Weiss's Prospect of the Political Relations, &c.	383
Brand's Alteration of the Constitution of the House of Commons, &c.	ibid
Letters addressed to the Chancellor of the Exchequer, &c.	384
Abstract of an Act for the Discharge of certain Insolvent Debtors	384
A Supplement to the Conduct of the King of Prussia, &c.	ibid
Montgaillard's Necessity of continuing the War	385
Whitehouse's Odes	388
The Parisian	392
Count Roderic's Castle	ibid
The Wedding-Day; a Comedy	393
Polwhele's History of Devonshire	401
The Description of Greece by Pausanias	409
Cogan's Travels on the Rhine	419
Wilson's Analysis of an Inquiry into the remote Causes of Urinary Gravel	424
Cary's New Map of England and Wales, with Part of Scotland	429
Hutton's Investigation of the Principles of Knowledge, and of the Progress of Reason from Sense to Science and Philosophy	431
Salmon's Hebrew Grammar	443
Vincent's Origination of the Greek Verb	445
Boddoes's Considerations on the Medicinal Use of Factitious Airs, and on the Means of obtaining them in large Quantities	449
Mutter's Sermons	452
Young's Essays on interesting Subjects	457
The Landscape; a Didactic Poem	463
A Sketch from the Landscape, a Didactic Poem. Addressed to R. P. Knight, Esq. To which is added, a Word to Uvedale Price, Esq.	471
Yearsley's Royal Captives; a Fragment from secret History. Copied from an old Manuscript	472
The Trial at large of the Right Hon. Lady Cadogan for Adultery with the Rev. Mr. Cooper	473
The Mystic Cottager of Chamouny; a Novel	ibid
The Weird Sisters; a Novel	474

# C O N T E N T S.

## N A T I O N A L   A F F A I R S.

	Page
France considered as unconquerable	74
Manifesto recommended favouring the Happiness of the People	75
Reasons on both Sides for the War	ibid
French Cruelty no good Reason for it	76
Speculations on the probable Issue	ibid
Enemies to Religion and Humanity	77
Spain and Portugal; the Inability of both to continue the War manifest	ibid
Supposed to have entered on a Negotiation for Peace	ibid
Italy; Military Spirit revived in that Quarter	ibid
Prudence of the French	ibid
Germany; the Emperor, as well as the Prussians, sick of the War	ibid
Their Attention diverted to the Affairs of Poland	78
The Turks supposed to anticipate the Event	ibid
Political Views of Russia and Prussia	ibid
Russia, Sweden, Denmark, and Genoa; these Powers, with America, naturally alarmed for their Commerce	79
Low Countries; successes of the French in these Quarters	80
Irruption meditated into the United Provinces	ibid
Great Britain, under all this Gloom, successful in various Parts of the Globe	ibid
Ministry strengthened and Parliament prorogued	ibid
Revolution in France bears the greatest Similarity to the Re- formation of Religion	152
In what it differs	ibid
Death of Robespierre	ibid
His Character and Views	153
Political Consequences of the late Catastrophe	154
Speculations on the Events of the War	155
French Republic compared with those of Greece and Rome	156
Inactivity of the Spaniards at Sea attributed to a Jealousy of our Naval Power	ibid
Portuguese Squadron at the Command of the British Ad- miralty	ibid
Italy; Military Spirit may yet revive in that Quarter	157
Rome and Naples averse to French Principles	ibid
Germany; Conduct of the Emperor accounted for	ibid
Sincere in the common Cause	ibid
Sad Failure of Resources	158
The same Powers that are hostile to France also hostile to Poland	ibid
Mean Arts of their Oppressors	ibid
Lethargic State of the Turks	ibid
Russian Fleet in the British Seas	ibid
Reflections on the general Diffusion of Learning	159
	Sweden

# C O N T E N T S.

	Page
Sweden and Denmark endeavour to enrich themselves at the Expence of other Nations	160
Austrian Netherlands abandoned by the Allies	ibid
Great Britain unsuccessful at Gaudaloupe	ibid
Bad Tidings balanced by the Capture of a Fleet of French Storeships by Admiral Murray	ibid
Enormity of the French Government	233
Queen of France not so profligate as represented	234
Friendship of the Princess Elizabeth extolled	ibid
Reflections on the supposed Murder of the Dauphin	ibid
Views of Tallien defined	235
Peace desirable to the Allied Powers	236
General Conduct of the contending Parties	ibid
Natural Reflections deduced from the Premises	237
Spain ; the vigorous Preparations of that Country	ibid
Corfica reduced by the English	ibid
Geneva and Berne take different Courses in the political Con- cerns of Europe	ibid
The King of Prussia finds Excuse for not fulfilling En- gagements	238
The Emperor more zealous in the Contest	ibid
Spirited Conduct of Poland	ibid
Views of other Powers	ibid
Retreat of the Duke of York	239
Great Britain ; Shock to our West India Commerce	ibid
Remarks on some new Appointments	ibid
General Conclusion	240
Panegyric on the Talents of Earl Moira	ibid
How he might be employed to Advantage	ibid
France ; Description of the two leading Parties in that Country	314
The Moderatists inclinable to Peace	ibid
Favourable Opinion on the Conduct of the French Nation	315
Reasons urged for their desperate and savage Proceedings	ibid
Reflections on the Progress of the War	ibid
Bellegarde recovered from the Spaniards	316
Roussillon captured by the French	ibid
Wife Regulations of the Spaniards	ibid
Geneva enters into League with France	317
The Swiss Cantons averse to fraternise with that or any other Country	ibid
King of Prussia's lamentable Situation and perfidious Conduct	ibid
The Emperor's Exertions unsuccessful	ibid
Exultation on the great Success of the Poles	ibid
Their Oppressors condemned	ibid
Advice to the British Government on their Behalf	318
Views of Russia	ibid
Netherlands ; great Success of the French in those Quarters	ibid
Reflections on the Conduct of the Dutch	319
	Difference

# C O N T E N T S.

	Page
Differences between Great Britain and Denmark and Sweden happily adjusted	319
Inquiry into Treasons, Plots, and Assassinations	ibid
Situation of the Country bears a gloomy Aspect	320
Disputes with America deplored	ibid
Her multiplied Disappointments and Disasters	ibid
China; unsuccessful Embassy of Lord Macartney accounted for from the political Prejudices of that Empire	ibid
France	395, 475
Spain	399, 478
Italy	399, 478
Germany	399, 478
Poland	399, 479
Turkey in Europe	399, 479
Russia	399, 479
Denmark and Sweden	399, 479
Netherlands	400, 479
Great Britain and Ireland	400, 480



# THE ENGLISH REVIEW,

For JULY 1794.

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ART. I. *Elegia Thomæ Gray, Græcæ redditæ (by Dr. Norbury of Eton).* Pote, Eton. 1s. 1793.

ART. II. *Graii Elegia sepulchralis, cultu Græco donata, curâ Caroli Coote, LL.D.* London: printed by Cooper for the Rivingtons and Egertons. 1s. 6d. 1794.

ART. III. *Elegia Grayiana Græcæ. Interprete Stephano Weston, S.T.B. Hempston-Parvæ Rectore, R.S.S.* London: printed by J. Nichols for Clarke. 2s. 1794.

TO that class of our readers who are convinced of the general utility and importance of Grecian literature, even in the present day of science and philosophy; who are interested in all that imports its honour and advances its cultivation; and who, lastly, are curious to inquire, how far this master-elegy of the British bard is indebted to the efforts of the Grecian scholar for its transfusion into the favourite language of the muses; we need not offer any apology for calling their attention to our notice and comparative view of the three *lusus poetici* comprehended under this article, however irregular the admission of such a criticism may at first sight appear on the general tenor and conduct of our plan.

## STANZA I.

For the *lowing herd* Dr. Norbury gives *μυκταί βοες*, a term expressive, as we conceive, of the *energy in petto*, rather than of the *actual exertion* of it; a sort of confusion which, on similar occasions, an acute eye will discover more than once in the version of Dr. Coote.



## II.

'*Save where the beetle,*' &c.

The *πληθὺν* of Dr. Coote comes to us in a very questionable shape, as do many other of his expressions, which it would be too prolix a business for us to notice individually.

## IV.

—ὅς περὶ γόνυ καμῆς εὐδουσε παλαιῆς  
'ὦ ἐν χώμαθ' ἱερός ἀτεμάσιον παρῆται ὑπὸν.—*Norbury*.

This last line we do not hesitate to pronounce truly excellent, from the exquisite Græcism of its rhythm, its language, and its construction.

In Mr. Weston's version we desiderate the picturesque circumstance of

'*Where heaves the turf in many a mouldering heap.*'

But even such an omission we can the more readily pardon in Mr. Weston, from the bolder spirit that influences his translation, and the freer scope he gives himself in the dress and arrangement of his author's ideas.

## VI.

*Shall • ply her evening care.* Δορυποι εἰτοιμαζοι. *Norbury*.

Evidently for εἰτοιμασσαι, which change the metre readily admits. How incongruous εγερει and εἰτοιμαζοι appear when seen in connexion with καυσται. The εφελκυστικὴ ποιητικὴ ἀκοντις of Mr. Weston is classical and happy.

## VIII.

'*Let not ambition mock,*' &c.

'*Nor grandeur hear,*' &c.

It is in terms like these of abstract ideas, enlivened by personification, that much of the appropriate excellence of the English language, and especially of its poetry, consists. For this excellence the Greek and the Latin languages are inferior competitors, certainly in such bold and happy application of the terms as that above. Translation becomes proportionally difficult, and all that it can do is often not to copy the living grace, but to new model the substance of the old idea, and that most probably for the worse.

Μη τις εὖν ἀρχῆς, μη τις εὖν δόξης is Mr. Weston's version, consistently at least; a praise which cannot be given to the φιλοδόξος and μέγας of Dr. Coote, or the φυσώματος ὄγκος and μεγαλοφροσύνη of Dr. Norbury.

The

The *μη γελᾷ* of Mr. Weston, and the *μη μειδᾷ* of Dr. Coote, are evidently errors for *γελᾷτω* and *μειδᾷτω*. Besides that we question the acceptance of the latter, qualified though it be with *σεβασον*, in the sense of a scornful smile; nor have we ever remarked it otherwise than expressive of complacency or love.

## IX.

‘*Όσα πλουτο; ἔπαξε*.—Norbury. ‘All that wealth ere gave.’

The tense of *ἔπαξε* is indisputably wrong, if it be not a mistake of the Eton press (which has disgraced itself of late years by several specimens of incorrect typography, and by this amongst the rest) for *ἔπασαι* or *ἔπαζυ*.

## X.

*οἱ μνημὴ καὶ τροπαίαι οὐκ αἰρῇ*.—Coote.

The proper phrase, no doubt, is, *ἱκαναί*, or *εἰσαι τροπαίαι*; and we should recommend the substitution of *εἴη* in the stead of *αἰρῇ*.

## XI.

*Μη τι σοφοὶ τυμβου δαίδαλμ', ἐμψυχον ἀγαλμα,  
Ἐκ ρεθίων ἀπιοῦντα βίον δύνατ' αὖθις ἀναΐειν*.—Norbury.

For the sake of the first line, which is truly excellent, we would recommend the following change, or any other improvement, of the second:

*φρουρᾷν ἐκ ρεθίων ζῶντι σθένει αὖθις ἀναΐει.*

## XII.

‘Hands that the rod of empire *might have* swayed.’

Dr. Norbury here has the advantage. His *ἐδύναντο καὶ* answers literally to *might have*. The *χρὺς δύναται καὶ κρατῆσαι* of Dr. Coote presents the idea of *absolute* and *indefinite capacity*, instead of specifying that the *time* was *past*, and that the *power* was mere matter of *supposition* and *contingency*. The *ὅς δύνησται ἐμβασιλεύειν* of Mr. Weston, though it gives the *conditionality*, is erroneous in respect of *time*, and might easily have been changed into

*ὅς . . . ἐδύνησται ἀν ἐμβασιλεύειν.*

## XV.

*‘Αμείνων τις παίμης κρατεροφρονὶ θυμῷ  
Ἐρξας δυσπρόσιπῃ τινοῖ ἀγροαλίοιο τυραννοῦ.*—Norbury.

To the second line we have nothing to object; and yet we feel ourselves strongly inclined to present what we deemed an improvement on the first perusal of this version:

*‘Τβριν ατασθαλίου ἀνδρὸς ἀγροισὶ φίλοις τ’ αμύνας.*

## XVI.

ἔν' ἀρχῇ τιμῶντι καὶ ἀγλαῇ εὐχῇ κρείσθαι.—*Weston*.

Elegant and classical as it is, this does not quite reach the spirit of the original. But fainter still, and even prosaic, is the

συνεῖπον προσεχῶν εὐκαμία θεῖμα δεχισθαι

of Dr. Coote. προσεχῶν is objectionable as denoting *habit* instead of *action*; and besides the inadmissibility of the prose term εὐκαμία into poetry, we very much question the application of θεῖμος to terms of praise or panegyric.

## XIX.

Ποῦχιν βίωται ταμὸν τρεῖσι, ἀφορῇ ἰχθός.—*Norbury*.

We do not hesitate to attach the same deep stamp of approbation to this as to some of Dr. Norbury's former lines.—Mr. Weston's

Λαί δ' ἰδὺν σιγῇ ποδὸς ἀφορῇ ἰχθός,

possesses similar merit: but to all the praise due to the fine expression of ἀφορῇ ἰχθός in the first instance, Dr. Norbury has the prior and only claim, besides what we should grant to the beautiful and classical position of it.

## XX.

'Uncouth rhymes.'

The ρυθμοὶ τ' ἀρρυθμοὶ of Mr. Weston (for so we suspect it should be read) is in the true spirit of attic composition.

## XXI.

συνόμα θ' ἡλικία τε

—————εὐρηκται.—*Norbury*.

read, nostro periculo, εὐεργεπται.

## XXIII.

Ζαυὶ ἐτι φλεγεται δι καὶ ἐν σποδῷ ἀκαμάτοι πυρ.—*Weston*.

is excellent Greek for

'Even in our ashes live their wonted fires.'

## XXV.

As a singular instance of violence offered to the analogy of tenses, we are sorry to produce the following against Mr. Norbury:

Πολλὰνις εἶδμεν αὐτὸν ἅμ' ἡλίῳ ἀναδύντι  
 Ἠὸν γορεσαντὰ δρῶσιν ποσσὶ καρπαλιμοσίν  
 Ἀγυσιῶδ' ὑπερισπῶν, ὑπᾶτη ἐν ἀγυρεῖ.

But

# Gray's Elegy.

5

But against all three we have to object an improper use of *εταν*, which, as compounded of *ετι* and *αν*, is appropriate to the expression of *conditional futurity*: and yet Mr. Weston says,

Dr. Coote, *εταν* — *απαιμαρξεται*;

and in stanza xxviii. Mr. Weston has, *εταν* — *πρηντο Ηως*;

and Dr. Norbury, *αρενθ' Εως, εταν* — *εφενω*;

*Ηθ' ημας, εταν* — *αυτερομεν*.

## XXVI.

'His *lifeless length* at noon-tide would he stretch,'

is a line which a Glasse might find it a difficult task *digne vertere*. The full merit of executing that task we cannot give to Messrs. Norbury and Coote. And the version of Mr. Weston,

*Ευα μεγας μεγαλως μεσημβριος εξεταυσσε,*

sufficiently proves his misconception of the author's meaning, which has nothing to do with mere *length* of *body* as such; or from his extensive acquaintance with the more recondite sources of Grecian phraseology, and his happiness in the application of it to his present purpose, something good might have been reasonably expected.

## XXVII.

*Θαις κεν δυστροχα την ερμεναι αφρενα θ' αυτος.* — *Weston*.

We instance as a happy conformity to the idiom and language of Greek poetry.

## XXIX.

'We saw him born.' — *φαισθαι ωπτετο σωμα.* — *Coote*.

The awkward quaintness of this expression is aggravated by the circumstance that *ωπτετο* cannot be used in a passive acceptation.

## XXX.

As a comparative specimen of the three versions, we quote the following stanza from each:

*Τη κενται νος, εν γαιης παρμνητοι κολπη,  
Ακλειης, απλουτος, ανουμος· ουδε μεν, ουδ' ως  
Αυτον απεπτωε Παιδια, γεννη περ αιμαρον·  
Μελωμενη ε' εσθλα· και εν φιλον εν' ονοματην.* — *Norbury*.

Μητρὸς ἐν πολλῷ γαίης Νεὸς ἐνθάδ' αἰτᾷται,  
 Τῆς τε τύχης δάσκειν ἀμμορὸς ὡς κλειοῦς,  
 Μοῦσα μὲν ἀνδρ' ἀγνῆ' ἰδὲν ἰλαὸς εὐμειδὸς τε,  
 Τὸν δὲ μελαγχολία παιδ' ἐχάρεζεν ἴον. — *Weston*.

We cannot resist the temptation we feel to communicate to the public the following happy version of the last line from the in-edited essay of a gentleman who merits the highest rank amongst the Greek scholars of the present day:

Ὀφρὺ δ' ἂ φροντὶς σῆμ' ἐπεβήκεν ἴον.

Ἐνθα, χθονὸς μολπῶ, κούρος κεφαλῇ ἀναπαύει,  
 'Ὅν τύχῃ οὐδὲν εἴσιεν, ὃν οὐκ ἐγνώριστ' φημῇ.  
 Τῷ περ δυσ-γενεῖ ὄντι, κἀλλ' ὡς μαθήσις εὐμειδᾷ.  
 Καὶ λυπῇ συννεύς τὸν δ' αὐτῆς εἶλεν ἑταίρον. — *Coote*.

We are happy to give this specimen of Dr. Coote's version, because we consider the second line as one of the best perhaps that could be selected from the whole work. We must not, however, dissemble, that if Gray's meaning is to be interpreted by that of Horace in the ode,

*Quem tu Melpomene semel  
 Nascentem placido lumino videris, &c.*

εὐμειδᾷ should have been εὐμειδῆσαι: and that εἶλεν cannot be taken in the sense of εἰλετο, we confidently assert, and appeal to the theory of Kuster, as supported, in this instance at least, by facts as numerous as they are indisputable.

To the taste of our readers we leave the decision, which word of the four, μελοποιεῖν, φροντὶς, μελαγχολία, λυπῇ, carries the idea most correspondent to the 'melancholy' of Gray.

### XXXI.

'Twas all he had.' οὐ πλεονα κτᾶτο. — *Coote*.

There is as much difference betwixt κταομαι and κερτῆμαι, as betwixt *acquisition in the process* and *possession in the effect*: and the use of κτᾶτο in the sense of ἐκεκτῆτο (which, after all, is a very awkward word in the passage before us) bears very hard on what we have abundant cause to impeach, Dr. Coote's credit as a grammarian.

### XXXII.

'There they alike in trembling hope repose.'

Ἐνθα, μεταξὺ φόβου καὶ ἐλπίδος, εὐπάζονται. — *Norbury*.

We hardly expect to see a better translation of this admirable line. The concluding distich of Mr. Weston,

Ἦτοι δ' ταῦτ' ἐπὶ γούνασ' ἰοῦ Πατρὸς τε Θεοῦ τε  
 Ἀμφὶ θῆκε, τρέφων ἐλπίδα καὶ τρέμων.

we quote as one instance, among others, where his otherwise laudable affectation of what is chaste and elegant in the language or manner of the Greeks, has betrayed him to sacrifice much of the spirit and force of the original.

We do not profess to give a full criticism on the versions before us; else nothing were easier than to enlarge our review by further remarks on the metre, rhythm, phraseology, and character of each; as on Mr. Weston's *νοῦμας*, Dr. Norbury's *σπιδάκος*, and the repeated instances in Dr. Coote of short vowels before *σ*, and even *στ*, counting for short syllables, as *γὰρ τὶ σὺν* in the first stanza, and *παρ' σκνός* in the third—the frequent recurrence of Latin, as distinguished from Greek rhythm, in Messrs. Norbury and Coote, especially the latter, and the meritorious and successful attentions of Mr. Weston in this respect—the elegant and often forceful expression of the original idea in the dress of a new language, in the versions of Messrs. Norbury and Weston—the diversity of manner which prevails through Dr. Norbury's, sometimes meagre, prosaic, and servile, often rich, classical, and free—the unhappy predicament of Dr. Coote, that

———*desluit imitator in arctum,*  
*Unde pedem proferre vetat pudor atque operis lex;*

by which, however, we do not mean to detract from his frequent merit as a faithful and elegant copyist—and, lastly, the uniform principle that regulates the whole conduct of Mr. Weston's version, the design, in general well pursued, to clothe the ideas of Gray in a diction, a style, and a manner peculiarly Greek.

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ART. IV. *A View of Nature, in Letters to a Traveller among the Alps; with Reflections on Atheistical Philosophy, now exemplified in France.* By Richard Joseph Sullivan, Esq. F. R. S. and F. A. S. In Six Volumes. pp. 2827. 8vo. Beckst. London, 1794.

[ *Concluded from our last Number.* ]

MR. Sullivan, in Vol. III. discourses on the importance of the study of nature; the infinite variety of vegetable and animal nature, and principles common to both; the animal economy, the senses, the soul; facts illustrating and confirming the intimate union of the soul and body; and whether the soul

is ever inactive, even in sleep\*; the opposite systems of universal materialism and universal spiritualism; the doctrines of the ancients and moderns respecting ideas.—On this very interesting and much-agitated question, Mr. Sullivan, having observed that Aristotle and his disciples were fairly driven from the field by Galileo, Toricelli, and Descartes, followed by Hobbes and Locke, says, ‘ Perhaps the diversity of opinion which has taken place among mankind, may be, in some measure, accounted for, by remarking, that, with respect to knowledge, three different dispositions are found in men. The first, a torpor or animal stupefaction, that seeks not to know any thing around us. The second, an inclination of enthusiastic arrogance to understand every thing. And the last, an ambition warranted in every case of investigating and approving as possible whatever lies within our power, or within the reach of our comprehension.’ Here he quotes M<sup>on</sup>s. BUFFIERE, the celebrated author of *PREMIERES VERITES*, whose doctrines respecting the origin of our ideas, supported and illustrated by Dr. Reid, and a growing train of disciples in this country, he adopts and maintains, in opposition to the sceptical consequences drawn from the philosophy of Locke by Berkely and Hume; the first using it as an engine to subvert the material, the second to overturn both the material and spiritual world. Though sensible objects be the destined medium to awaken the dormant energies of men’s understandings, yet those dormant energies themselves are no more contained in sense than the explosion of a cannon is in the spark that gave it fire.—There is no thought in the world but in minds; and therefore all the things in the world cannot put a thought into us; they can only raise thought. Thus as no thoughts can come into us from without, we must find them all within; and what is within belongs to our nature, and has always been there in embryo, though it was not sooner discovered.

Mr. Sullivan proceeds to take a comparative view of man and the animals, which he arranges into eight classes or orders, quadrupeds, cetaceous, birds, amphibious, fishes, insects, worms, and polypi: on all of which he makes various observations.—He passes on, by a natural gradation, to shew the particulars in which vegetables resemble animals; to describe the different parts of a plant; to give a general idea of the Linnæan or sexual system; of the different processes of nature in vegetation; of the similarity between vegetable and animal life in

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\* On the very striking phenomenon of dreaming not a little light has been thrown by Professor Stewart in his *Elements of the Philosophy of the Human Mind*.

production, support, anatomy, and destruction; of the provision in nature for the continuance of vegetable and animal existence; where he takes occasion to touch on the causes of monstrous productions; hermaphrodites; the resemblance of children to parents; and marks on children from imagination.—He goes on to shew, that from death there results an increase of life. The extinction of animality is so far from being injurious, that it is both advantageous and necessary. And thus, in the wonderful economy of nature, the living substance suffers no diminution from individual dissolution: its very destruction serves to reproduce it. The flame of life, after it is extinguished in one class of animals, immediately rekindles in another, and burns with fresh lustre and undiminished strength.

Mr. Sullivan proceeds, in his fourth volume, to discourse of the soul, and of the union of mind with matter; the immortality of the soul; and the existence of deity.—On all these points he sets himself to shew the folly of scepticism, both in a moral and metaphysical point of view.—In just speculation the existence of God and spiritual energy is the most philosophical because the most obvious, simple, and satisfactory solution of the phenomena of nature; and it is folly as well as weakness to exchange the interest and the hopes that the spiritual system inspires for the comfortless chaos of scepticism.

His subject calls him to consider the age of the world. To explore antiquity, he observes, is to walk among ruins. The eye can scarcely discern any thing but marks of desolation: the curtain has dropped, and the splendour has passed away. But the patient investigator, like the diver, may, by plunging into the depth of things, bring into light some little proofs of the existence of what may long have been buried from general observation. Antiquity is to us what the whole volume of nature was to antiquity. Mighty revolutions have happened in the universe. How awfully astonished are we at contemplating the vicissitudes of this globe: fishes on the tops of the highest mountains; the Alps formed of aquatic crystallisations; the Pyrenees of enormous masses of granite, argillaceous and calcareous substances; here tremendous eminences, such as Etna, Heckla, and Teneriffe, formed by submarine eruptions; there the petrified bodies of men and other animals consolidated into component parts of the solid rock, as at Gibraltar and in Dalmatia; in the bowels of the earth entire forests turned into coal; here a stratum of shells; there a stratum of lava.—We derive our knowledge from a people lost. The great epochs of nature are, indeed, unknown to us, and we are utterly unable to penetrate the obscurity under which they are concealed. But an anterior people most evidently lived in a flourishing state; cultivated the  
arts,



arts, and invented those sciences, of which, in fragments, we are only the inheritors. How many institutions do we not find, of which it is impossible to trace the commencement! The art of fusing metals, an art so difficult as to require many processes, and much preliminary knowledge, has had an immemorial existence in the East. Letters too are so ancient, that Pliny thought himself warranted in denominating them eternal\*. The invention of the signs of the zodiac must have been of the most profound antiquity. And what shall we say of the astronomy of the ancients, which they clearly did not invent, but which they often practised without understanding its principles?—With regard to the history of Moses, much of it, in Mr. Sullivan's opinion, particularly Genesis, has been compiled. In no one part of Genesis does he speak but as the simple historian. But this is not the case in the other books of the Pentateuch, where he delivers himself in the name of God, and with the spirit of a prophet—yet he admits the authenticity of all the compilations and writings of Moses; and that they have the strongest possible claims to admiration and respect†.

The state or empire the most ancient on historical record, in our author's judgment, is the ancient Scythia, comprehending the modern kingdoms of Tartary, Russia in Asia, Siberia, Muscovy, the Crimea, Poland, Hungary, Lithuania, the northern parts of Germany, Sweden, Norway, &c. From the mouth of the Danube to the Sea of Japan, the whole longitude of Scythia

\* It is evident that much of this reasoning in favour of the system here contended for may be urged in support of that theory which deduces the sublimest truths, and most useful arts, not from the light of nature, but from divine revelation to our first parents, and from them to us by tradition.—See last Number of this Review, p. 354.

† A clergyman *now* of the church of England, censured the editors, in a pretty sharp letter, and even predicted evil to our Review, for appearing as accomplices with Mr. Sullivan in disseminating doctrines inconsistent with the plain records of Moses. First, we observe, that it is our plan to give a fair analysis of every book that admits, or as far as it admits of analysis, whatever may be the doctrines that it contains; nor had we, when that censure was made, finished our analytical labours, and come, on the whole, to the critical.—But if, instead of reprobating in going along, we have spoken of Mr. Sullivan's view of the earth as of very high antiquity with an air of cordiality; this air of complacency may be vindicated on the ground that Mr. Sullivan is not a captious snarler at the authority of Moses, but a sincere well-wisher to the interests of mankind; best promoted, *in his judgment*, by the promotion of religious sentiments; and these again best established, *in some instances*, by explanations not subversive of cardinal truths.

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is about one hundred and ten degrees, which in that parallel are equal to more than five thousand miles. The latitudes cannot be so easily or so accurately measured; but from the 40th degree, which touches the wall of China, we may securely advance above a thousand miles to the northward, till our progress is stopped by the excessive cold of Siberia. This vast region is the most elevated country of the world, or at least of what is called the old continent. It proudly rises above the rest of the earth. It is higher than Mount Blanc in Switzerland, which is fifteen thousand nine hundred and twenty-five feet above the level of the sea. Above the level of the sea Scythia rises more than three miles, and is rested, as it were, on the summit of mountains. The other parts of the globe decline from it in regular gradation. It is the great reservoir of water for the most considerable part of Asia. To the south you have, among other rivers, the Indus, the Ganges, the Burampooter, and the Yellow River; to the north, the Oby and the Irtiz, the Jeninea and the Lena. These all stream from this elevated country. It would be endless to wander over this immense Scythian dominion. One thing, however [on the present subject, viz. the antiquity and productiveness of this great storehouse of nations] is necessary to be remarked. If those vast solitudes, at this hour, possess (as he shews that they do) an extraordinary degree of fruitfulness, what must they not have possessed when cultivated and enriched by the labours of millions? Cashmir, Bootan, Nassal, Thibet, even China itself would lose its celebrated fertility, were it to be abandoned by its inhabitants.—The ancient oriental Scythians are not indeed accurately to be traced, either in regard to locality, knowledge, or science. To the northward, however, in the neighbourhood of the Caspian, there are monuments still existing which clearly prove those regions to have been formerly inhabited by a polished and a lettered people, who traded with the Hindoos and the Chinese, and the Hindoos even considerably before the Christian era.

But why are there no remains of the Scythian nations in Scythia? Why, Mr. Sullivan asks, are there no remains of the city of Troy?—The true reason why the great stock of the Scythians is exhausted is, that China, India, Persia, Asia Minor, and all Europe, have drained it of its inhabitants\*. Are the Carthaginians

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\* A question here occurs: What induced the Scythians to leave rich and cultivated countries, in quest of others not more, in any instance, but in some less fertile, than those they abandoned? Man is sometimes represented by philosophers as a sluggish and indolent animal, that naturally adheres to his native soil; but there are many appearances

Carthaginians to be traced who lived but the other day?—**LA-TIUM** has given language and arts to Europe, to America, and to various parts of Asia and Africa; yet the Campagna of Rome, the ancient Latium, scarcely possesses, at this moment, a hut, or a being who can read or write.

We are told, says Mr. Sullivan, that the want of seas in the interior parts of Asia, as Siberia and great Tartary, as well as in the interior parts of Africa, is a cause why these countries must be rendered almost uninhabitable, and is a circumstance which furnishes a strong prejudice against the opinion, that these countries were the original habitations of mankind. For is it not, we are asked, by the vicinity of seas and rivers that the cold of the higher latitudes, and the heat of the lower, are moderated? Mr. Sullivan shews how the general elevation of these plains, as also that of the valley of Quito in the Andes of Peru, prevents any alteration of temperature, or any diminution of fertility. Even corn is found to grow spontaneously in Scythia. This is a curious fact; and, were there no other, would warrant us in believing Scythia to have been the first residence of man after the deluge.—Linnæus observes, that many of our plants, unknown to the ancients, are indigenous and wild in Siberia: nor were they cultivated in Europe till the invasion of the Goths or Scythians, who introduced them with other good things amongst us. Corn would seem to belong as naturally to Scythia as the coffee does to Arabia, and as the spice does to the Moluccas. The prodigious quantity of nitre, universally found in Tartary, is likewise a strong proof of former population. It is from animal substances alone that nitre is generated. Nitre, therefore, as demonstrably indicates the habitations of men, as banks of shells do the habitations of oysters. Mr. Sullivan quotes several historical memoirs proving the antiquity and accuracy of Indian astronomy, derived, as the Indians themselves, from the NORTH. Four sets of Indian MSS. containing tables and rules for calculating the places of the sun and moon, have been examined and compared by Bailly; and his calculations have been verified, and his reasonings illustrated and extended, by the learned Professor Playfair. The general result of all the inquiries, reasonings, and calculations, in regard to Indian astronomy, which have hitherto been made public, is,

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appearances that shew mankind to be restless and erratic animals.—Even governments, and civil sed and refined governments too, enter into this erratic and adventurous spirit. What enormous sums, and deluges of blood, have not we, and other European nations, expended in foreign colonial settlements, while so much land at home, and near a flourishing market, lies wholly waste?

that

that the motions of the heavenly bodies, and more particularly their situation at the commencement of the different epochs to which the four sets of tables refer, are ascertained with great accuracy.—The method of predicting eclipses followed by the Brahmans is of a kind altogether different from any that has been found in the possession of nations in the infancy of astronomy. Geometry, as well as arithmetic, is here called in to contribute its assistance. The older the calculations of the Hindoos, the more accurate they are found. For those very remote ages (nearly 5000 years distant from the present), their astronomy is most accurate; and the nearer it comes down to our own times, the more its conformity with ours diminishes. But from astronomy in its most advanced state is this alone to be expected.—Astronomy, in its progress, has had a connected chain from Samarcand to China, from China to Nagara, from Nagara to Bonaris, and from Bonaris to the extremity of the peninsula of India. Among all these nations we find the fragments, not the elements of the science of astronomy. They evidently have received an inheritance; they have become the depositaries; they are not the inventors. Why should we not, therefore, believe, that between the Caspian and the Gulph of Persia, and still farther to the northward, there existed a people in antiquity, who were more renowned, and better instructed, than others?

Mr. Sullivan goes on to shew the state of arithmetic, ethics, ontology, and pneumatology, among the ancient Hindoos; and how the knowledge of the western world was derived from the east. He surveys the ancient empires of Asia, Babylonia, Persia, and China; and, from various considerations, proves the ancient migration of Scythians into other parts of Asia, and into Europe.—He states different accounts of the origin of European nations; all of which, however, are from the aboriginal stock of Celts, or from Scythia.

It has been said, that northern climates, especially those of high latitudes, have a tendency to depress the energy of the human mind. Our author proves this assertion to be erroneous, and, by a variety of examples, vindicates the mental vigour of the northern nations, who were more civilised than is commonly supposed, and with whom the greatest revolutions commonly originated. He takes a review of the dissolution of the western Roman empire; the course of migration from north and east to south and west; and the history of letters. The Greek and Latin tongues, he concludes, were of Scythian origin. The Celtic and the Gothic languages were radically different. The ancient Britons, who were in a considerable degree civilised before the Roman invasion, had letters which they probably derived from

from the Phœnicians.—He reviews the character and doctrines of the druids, as also that of the Scythians; and makes various observations on the ancient state of Britain. Mr. Sullivan shews, that the ancient Britons and Irish were derived from one common stock. He enters on the much-agitated question concerning the superior antiquity of the Scotch or the Irish nation. The poems of Ossian, he thinks, in the main of great antiquity, afford proofs of the common origin of these nations. The north coasts of Africa and Spain were early colonised by the Phœnicians. Several parts of Europe were afterwards colonised by the Milesians, and among the rest, he thinks, probably Ireland. The Irish, he observes, were possessed of letters long before the introduction of the Roman alphabet by the teachers of Christianity. Other collateral proofs shew that Ireland was civilised in a very remote period. He proceeds to treat of the movements of the northern nations, which were of very early date; their characters, customs, literature, superstitions.—Though the Scythians were anterior to the Israelites, the Jewish scriptures, which he vindicates against the ridicule of Voltaire, he shews to be entitled to as high respect as the most ancient historical records, as well as on account of the wisdom of the Mosaic laws; the purity of the religious system they contain; and the sublimity of their diction. Man is at all times nearly the same; and modern attainments in science and arts are less superior to those of the ancients than is commonly supposed. The science, and even the letters, of the ancient Greeks and Romans, our masters in literature, are both of them to be traced back to the Scythians.—He discourses of Greece in its most flourishing state; its philosophy, and also mythology. He next takes a view of the ancient state of Italy. He describes the cruelty and superstitious intolerance of ancient nations before the time of Christ; and displays the excellence of Christianity, which is the perfection of natural religion.

Mr. Sullivan, in his sixth and last volume, exhibits a defence of Christianity, taken from the great topics of miracles, prophecies, and its internal evidence arising from that excellence, and those clear marks of supernatural interposition, which are so conspicuous in the religion itself. The two former, he observes, have been sufficiently explained and enforced by the ablest pens; but the latter, which seems to carry with it, if not the most satisfactory, at least, the most simple kind of conviction, has not altogether been considered with that attention which it appears to deserve. On this field he therefore expatiates at very considerable length, and, among other points, insists chiefly on what follows: the doctrines of the Christian religion are equally

new with the object\*; and contain ideas of God and of many of the present and of a future life; and of the relations which all these bear to each other, totally unheard of, and quite dissimilar from any which had ever been thought of previous to its publication. The mind of man, on all occasions, adapts itself to the different nature of its objects: it is contracted and debased by being conversant with little and low things; and feels a proportionable enlargement from the contemplation of great and sublime views. Philosophy contributes much towards the enlargement of our ideas; but Christianity extends them to a degree beyond the general light of nature. Nothing in reality is of greater force to subdue the inordinate motions of the heart, and to regulate the will. For whether a man be actuated by his passions or his reason, these are first wrought upon by some object which stirs the soul in proportion to its apparent dimensions. Mr. Sullivan reverences all religions on the following ground: it is but reasonable to suppose that it is one and the same being whom all mankind adore. We behold the same stars; we live under the influence of one common heaven; we are encompassed by the same universe. Each unenlightened man, therefore, follows his own plan in search of truth. It clearly, then, was the will of the Governor of the earth, that the Syrians should worship one way, the Greeks another, and the Egyptians another. Had he meant otherwise, he would have so ordained it; and men would of necessity have followed what he had prescribed to them. There are no people who do not, by the light of nature, and an internal sense of their own weakness, agree in submission to a superior being†, though they all, perhaps, disagree in the ideas they have formed to themselves of him. Religion is the most lasting source of comfort; for what else can fill the aching void in the heart that human pleasures can never fill? The troubled soul ceases to beat with anguish, for hope bids it be still. When friends are unkind, and the mind has lost the prop on which it fondly leaned,

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\* Here we cannot subscribe to our author's opinion without certain restrictions and limitations. Though we by no means assent to those who pretend to deduce the whole of the Christian system from Asiatic mythology and metaphysics; yet it appears that not a few of the moral, metaphysical, and theological tenets of Christianity were known to the ancient Hindoos; probably handed down from patriarchal times.

† Even they who blindly worship the creature, pay real and substantial, though indirect and unintended homage to the Creator; in like manner as the Indian who prostrated himself before a *WATON* did honour to the contrivance of the watchmaker.

where

where can the tender sufferer fly but to the Fountain of all goodness? And when death shall have desolated the present scene, and torn from us the companions of our youth; when we shall walk along the accustomed path, and almost fancying nature dead, ask, where are those who gave life to these well-known scenes? When memory shall heighten former pleasures to contrast our present prospects, there is but one source of comfort within our reach; and in that sublime solitude the world appears only to contain the Creator and created.

Mr. Sullivan says, in conclusion, 'I now have done. In the prospect of rendering some service to my fellow-creatures I find my reward. As I have gone along, I have been much beholden to others. Nor have I been ashamed to take assistance. The attention I have endeavoured to give to my different authorities, will, besides the obvious advantage of authenticity, prevent those who may be entitled to it, from being deprived of the fair fame of their labours. To them I honestly acknowledge my obligations. They have supported me throughout: and I frankly confess, that had it not been for them, I should long ago have relinquished what would have been too much for my own unaided abilities.'

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This compilation, interspersed with reflections, critical, and philosophical, by the author, is all that it pretends to be; and is more generally useful than if, like many other writers, he had been more anxious about the fame of original genius, than to place in an interesting light, facts and truths already known. This is an excellent companion and guide in the study of philosophy, human and divine: a spirit, sensible, well-disposed, and benignant; attuned to whatever is most sublime and affecting in both the natural and moral world.

The MACHINERY, if we may use this term in philosophy as well as in poetry, is happily contrived to arrest attention, to assist abstraction, and excite sublime conceptions. The mind, in traversing the fields of generalisation, is relieved and invigorated by resting frequently on natural and particular objects. The most eloquent of the ancients, and very many writers of the first capacity among the moderns, instead of composing formal discourses, communicate their sentiments in the form of dialogues, animated by many circumstances and incidents.— Other writers have roused attention by laying the scenes of their dialogues in the shades below. Others, like Cicero in Scipio's dream, Poggius among the ruins of Rome, and Volney amidst those of Palmyra, have tranquillised and elevated the minds of their readers to the heights of meditation, by a natural association

association between sublime objects and sublime ideas, introducing one another in a train by various analogies. But this is not the whole of that advantage which is obtained by this kind of machinery. The mind, by taking, as it were, a new position, is freed from the fetters of ordinary habits, and pursues game in a new tract. Prejudices are thus, in some measure, thrown off, and objects are viewed in new relations to each other. It is thus that several very extraordinary phenomena in human nature appear highly credible, and quite natural, in the romance 'MAMMUTH, or, Human Nature displayed on a grand Scale; in a Tour into the central Parts of Africa \*,' that would have seemed frivolous, if not altogether false, in the ordinary way of grave and didactic exposition. All these advantages are gained by our author when he ascends the Alps †, broken, abrupt, and sublime, in physical construction and appearance; and giving shelter to a simple, brave, and free people; and consequently opening vistas into all that is most interesting in nature; through all the kingdoms of which, rising from inanimated, individual, and elementary matter, through bodies variously organised and animated, to abstracted ideas, and spiritual agents, he makes a glorious excursion.

It is not every one who has at once leisure and ability to make so grand a tour. Mr. Sullivan has read a world of books, digested them, and made what he approved wholly his own. But he is not an ungrateful pilferer. He acknowledges his obligations to authors; he illustrates their doctrines, and he extends their fame.

Mr. Sullivan, we understand, is accomplished not only by an intimate conversancy with books, but by much travelling in different quarters of the world, and by an acquaintance with human nature as it is displayed in active life. Attention, like a microscope, magnifies its object. Hence the solitary plodder, to whom one sort of knowledge is every thing, is apt to overrate his subject whatever it be, and to make a false calculation of the real space that it occupies in the circle of nature and science. To read books on all subjects, to vary local situation, and converse with all men and all things, strengthens common-sense, shews things in a just light, gives the mind freedom in its operations, and teaches a kind of intuitive discernment.

\* Where the MAMMUTH is still supposed to exist, and the wrecks of a primæval people, on a similar scale of magnitude.

† Even the Redeemer of mankind did not disdain this kind of conduct when he chose a mountain as a fit scene for opening and explaining the nature of his divine commission.



Mr. Sullivan is well acquainted with Hindoo literature and mythology; and with those, too, of the Egyptians, and other ancient nations; to which he is not unwilling to pay a portion of divine regard, as well as to our own sacred writings: the whole of which, however, he does not allow to be divinely inspired\*. The writings, the traditions, the remains of arts, and the various references in the east and north-east to remote antiquity, have given a strong bias to Mr. Sullivan's mind in favour of that system which gives a higher antiquity than the Mosaic to the world. And this point, with the derivation of all arts and sciences from the high latitudes of ancient Scythia, and perhaps from a continent now swallowed up in the Atlantic ocean, forms a leading feature in Mr. Sullivan's mind or cast of thinking. The Indian tables of astronomy brought to Europe in the course of the last and the present century, must be allowed, by all candid minds, to form an addition to those other circumstances which have induced even good and pious Christians to make new comments on the chronology of Moses.

For Mr. SULLIVAN, if we may judge from the whole tenor of his writings, and, as we have been informed, of his manners, there can be nothing farther removed from his intentions than to shake any one of the foundations on which the consolatory hopes of mankind, sojourning through this vale of tears, are founded. His prepossessions are all on the side of virtue and religion; and his indignation against those philosophers who 'sacrifice the great interests of virtue for the little interests of vanity,' is sincere and animated. 'Even supposing the evidences of the Christian religion be doubtful, what right has an individual to rob a whole people of their happiness?' He insists much on the folly of indulging the sordid hope of annihilation, and the comfortable hopes held out by Christianity. On this topic, how desirable it were that the Christian faith should be well-founded (which Lord Bolingbroke calls a beggarly argument), he rather insists too much.—There is, indeed, as justly observed by our great apostle, such a thing as an evil heart of unbelief: and it would be an essential point gained, if the will could be brought to engage the imagination in the

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\* Whether it be wiser, in the present age, in theologians to contend for unlimited and implicit faith in all that is written in the Bible; or, with Mr. Sullivan, to admit of exceptions, and, in many instances of allegorical interpretation, we pretend not to determine. The observation of Lord Bacon on this subject, cannot be too often recollected—a mixture of human curiosity and human weakness, produces great confusion.

service of the understanding. But the splendid objects held out by religious faith, are themselves the best fitted to produce this effect; without reminding us how liable to cavil a professed determination is, to look only to one side of the question: In the existence of the Deity he firmly believes, as the most natural, and consequently the most philosophical solution of the phenomena of the universe.

To this enlightened and amiable spirit we may apply the character of Shaftsbury by the poet Thomson:

— ' Who scann'd his nature with a brother's eye.  
' His weakness prone to shade, to raise his aim,  
' And with the moral beauty charm the heart.'

ART. III. *The History of Great Britain, connected with the Chronology of Europe: with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Cæsar's Invasion to the Deposition and Death of Richard II. By James Pitt Andrews, F. A. S. pp. 477. 4to. 1l. 1s. boards. Cadell. London, 1794.*

THE design of this performance is unfolded in the preface, where we are told, that many years are past since the author of the ensuing work formed a wish to reduce the most interesting occurrences relative to modern Europe within a reasonable compass; and by arranging them in such chronological order, that the events of each year should face a corresponding epoch of Britain, tempt those to acquire a knowledge of universal history, who had hitherto been contented, at most, with that of their own country.

Our author has divided his work into several books; at the close of each he has given 'Anecdotes and observations relating to the religion, government, manners, literature, arts and sciences, commerce, coins, military art, medicine, agriculture and gardening, manufactures, language;' of the particular period of which the book treats. He has also added, 'Incidents, biographical sketches, specimens of poetry,' &c. which are not the least curious parts of the work. The text is accompanied by copious notes, which, while they display extensive erudition, form the most amusing portion of this chronological history. The whole are properly authenticated by the original authors; a valuable accuracy which unfortunately every modern history cannot boast.

To convey to the reader a clear idea of the mode which Mr. Andrews has ingeniously employed to arrange his materials, and to conduct the plan, of which he has the merit of invention, we present him with one page copied from the work itself:

‘ A. D. 1344, 5, 6.

‘ The years 1344 and 45 were employed by Edward in preparing for a vigorous war. During that time he maintained a small army in Guienne, under John, Earl of Derby, a brave and popular commander\*, who, although out-numbered by the French, found means nevertheless to act on the offensive with remarkable success.

‘ A year now came forward which will ever be remarkable in the annals of England. At the commencement of 1346, the small but gallant corps under Derby was on the point of being overpowered by a vastly superior force, in Guienne. Edward hastened to assist them with 14,000 † disciplined troops, and as many irregular Welch and ‡ Irish. The winds were contrary, and Geoffrey de Harcourt, a noble Norman fugitive, persuaded the King that a diversion in Normandy would be advisable. The English landed at La Hogue, defeated a considerable army under the Count d’Eu, and, having taken and pillaged Caen and all the open towns (sweeping away plunder enough to load a little fleet of transports), pursued their destructive course along the Seine to the walls of Paris.

‘ The retreat of Edward was not so easy as his onset. He found, indeed, means by a stratagem to pass the Seine; but the Somme, with an army to defend its banks, opposed his march towards Flanders; and Philip, with 100,000 men (the flower of the French forces) hung on his rear. A peasant, Gobin Agarre (his infamy has preserved his name from oblivion) lured by a reward, shewed him a ford. He passed it, and drove away an opposing army, while only the sudden rise of the tide saved his rear from being cut off by Philip.’

‘ Derby was very much beloved by his men. To encourage his soldiers at the storming of a strong place, he promised to each man whatever plunder he should find for himself. A Welch knight lighted on the receiver’s office, and would have restored the treasure to the general. ‘ No,’ said Derby, ‘ we are not at child’s play. Keep the money thyself.’

[CAMDEN.]

† ‘ When the king was raising troops for this expedition, a large corps of young men of fashion joined the army. These had each a patch over one eye; and each had sworn that there it should remain until its owner had performed some brave action in France. In modern times this might raise a smile, ‘ But (says Froissart gravely) ‘ these gentlemen were much admired.’ Sir Walter Manny was their captain.

‡ ‘ These were armed with long knives, and were more terrible to a flying or wounded foe than to one in battle array. The knights of each country are however to be excepted.’

‘ A. D.

' A. D. 1344, 5, 6.

' Cantacuzenus is supported against John Palæologus by the friendship of the Turks. Amir, Sultan of Ionia, sends him troops; by whose help he possesses himself of Thrace. The Turks gain a thorough knowledge of Europe, and soon acquire strength there.

' Sultan Orchanes weds the daughter of Cantacuzenus. Apocaucus is slain by the populace of Constantinople.

' Italy, having no steady government, lies a prey to formidable bands of robbers\*.

' Nicholas Gabrini, styled Rienzi, having rendered himself popular at Rome, and risen from the lowest state to that of a deputy from the Romans to the Pope at Avignon, returns to Rome, much honoured by Pope Clement VI.

' Prince Andrew of Hungary, husband to Joan, Queen of Naples, in 1345, is assassinated in his palace. Joan is suspected of contriving this deed.

' Lewis, the German emperor, still tries to be reconciled to the holy see; but the conditions proposed by Clement are so hard that a diet, called on purpose, hears them with disgust and resentment.

' Alphonso of Castile takes Algeiras, and renders the King of Granada tributary.

' The Scots break the truce, and make inroads into England in 1344. David Bruce, in 1346, draws together his forces to attack the realm while Edward and his best troops are in France. He sets out with an ill omen. Ross assassinates Raynald of the isles, and leads back his followers to the mountains. David storms Liddel Castle, and beheads the celebrated plunderer, Sir Walter Selby, with circumstances of great inhumanity; he now presses forward wasting Durham with great barbarity. The Knight of Liddesdale wishes him to retreat, but is over-ruled by the council, who think that this opportunity of revenging the miseries brought on their country by Edward should not be missed. At Nevil's Cross the Scots are utterly defeated by an army led by the Archbishop of York, encouraged by Queen Philippa, and composed of ecclesiastics and raw militia. David is taken by John Copeland, a brave esquire, after having wounded his captor in the face. Among the slain are Moray and Strathern, the constable, the chancellor, the marshal, and the chamberlain. Besides King David, there are taken Fife, Menteith, and Wigton, the Knight of Liddesdale, and fifty barons. The soldiers fall in proportion. The Stewart retreats (some say blameably) with those he can draw together. He is made regent of Scotland. The English advance, take most of the castles, subdue the Lothians, and over-awe the whole country.'

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\* ' The profligacy of the military, and the wretchedness of the domestic people, were at this period incredible. Italy, in particular, was ravaged by a ' General Warner,' who wore, on a tunic embroidered with silver, words which inspire horror. ' Duca Guarnieri, signore della campagna, nemico di Dio, di pietà et di misericordia.'

The following anecdotes respecting two of our English monarchs will gratify curiosity. The one relative to Cœur de Lion seems to have escaped the vigilance of our historians, yet is extremely interesting to the lovers of anecdote, and very forcibly displays the heroic character of the valorous Richard:

‘ A. D. 889 to 893.

‘ To secure these advantages to his now happy subjects, this great prince instituted a militia, and formed a respectable fleet, composed of vessels longer, loftier, and swifter than any the Danes could boast. To assist in navigating this, as well as to found and continue manufactures, he encouraged by gifts and privileges ingenious foreigners to settle in his dominions. To learned men, and to adventurous travellers, he was a liberal patron, without distinction of countries \*.

In this blasphemous scroll, the wretch styles himself ‘ The enemy of the Almighty and of humanity.’ Under this leader, who can wonder that the most execrable excesses were committed daily? ‘ Gens,’ says Petrarch’s biographer, ‘ sans loix sans discipline, sans mœurs, qui pillotent, violotent et saccoient tout, sans avoir egard ni a la naissance, ni au sexe, ni a l’age.’ This execrable army wasted the country about Sienna and Perugia, besides the dominions of the Pope, laid Lombardy under contribution, and then separated; some to carry home their ill-got wealth, others to continue their outrages under the banners of little Italian tyrants. [VIE de PETRARCH.]

\* ‘ This magnanimous prince employed adventurous mariners to explore the most distant northern regions, and actually gained (by means of one Othere, supposed to be a banished Norwegian chief) intelligence of the Dwina, on whose banks Archangel stands; a river not *again* spoken of in England until 1553, when Richard Chancellor found his way to the White Sea: what follows is still more surprising. By means of a correspondence which Alfred engaged in with Abel, patriarch of Jerusalem, he heard of a set of Christians, who lived in penury on the south-eastern coast of Asia, now called Coromandel; he chose a spirited priest, named Sighelm, to relieve these his oppressed brethren. By what track this gallant adventurer proceeded we know not, farther than Rome. It is certain that he reached the end of his journey, delivered the royal presents, and brought back from India many curious jewels; some of which were to be seen in the days of William of Malmesbury, at Sherborne cathedral, of which see Alfred had made the fortunate and intrepid Sighelm bishop.— [ASSER, &c.]

‘ Some of the jewels which this enterprising monarch received from India are believed still to exist in an old crown kept in the Tower of London.

‘ After these vast enterprises, to celebrate this great prince for being the inventor of *horn-lanterns* may appear ridiculous; yet nothing can less merit ridicule; there were then no clocks in England; Alfred contrived wax-tapers of a proper length to last one, two, or more hours; and, to prevent the wind from deranging his plans, he defended the taper with thin clear horn.’

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He was indeed learned himself; and we actually still possess books translated by this wonderful prince from Greek and Latin authors. In one of these he congratulates himself on having, in some measure, restored to the English their reputation for literature, which was brought so very low by incessant warfare, that at his accession to the crown, 'he knew not,' he declares, 'one priest on the south side of the Thames that could interpret the Latin service of the church; and believed that on the north side learning was much in the same situation.'

'At the taking of Acre, Richard had disgusted the Duke of Austria by pulling down his banner. The ground of this quarrel (as the amusing Brompton tells us) was this. To encourage the soldiers in the repairing of Acre's ruined wall, Cœur de Lion not only laboured in person, but appointed hours for the other leaders to work at the head of their men. All cheerfully obeyed except Austria, who sent word to Richard that, his father having been neither a bricklayer nor a mason, he had not learned either business. The English king, on hearing this insolent speech repeated to his face by the haughty duke, 'cum pede percussit,' Anglice, kicked him out of his tent, and ordered his banner to be disgraced.'—*De Rege Ricardo.*

'These particulars are surely too curious to have merited the oblivion in which they have hitherto lain. It was Leopold's remembrance of this insult which increased the horrors of Richard's captivity. But the greedy Emperor Henry VI. made haste to deprive the Duke of a prisoner who promised so rich a ransom. Dreading the treachery of Leopold, Cœur de Lion had travelled in disguise, letting his beard grow, and affecting the manners of a pedlar; but one of his servants being known by an Austrian, was tortured into confession.'—*Hoveden. M. Paris.*

The following particulars respecting the famous battle of Hastings are interesting:

'A. D. 1066.

'The English,' says Matthew of Westminster, 'passed the night in drinking and huzzaing. When day broke, just risen from their revels, they hotly \* rushed upon the foe. The Normans (who had been all the night praying and confessing their sins), now having received the bread of strength, waited with composure for their adversaries. William, through the eagerness of his domestics, found some pieces of his armour exchanged in the putting on. 'I accept the omen,' said he; 'this augurs my changing a little dukedom for a mighty

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\* The Anglo-Saxons (like other semi-barbarians) used the most loud and terrific shouts, shrieks, and hootings at each onset in battle. To prevent their horses from starting at these horrid sounds, they had a method of rendering them deaf, which, on account of its cruelty, was after a while condemned by an ecclesiastical council.'—*Spelman's Cons.*

realm' He then ordered the song of Roland \* to be sung in chorus, and led his warriors ' to the fight. During great part of the day both armies contended with equal bravery and equal advantage. Then William made his troops feign † to fly; and the English thinking the day their own, quitted their ranks to pursue the fugitives; but the Normans turning upon them, drove their foes back to a hill, from whence, however, they could not dislodge them, for, so long as Harold lived, the English defended their station: that prince throughout the day, both as a general and as a private soldier, bravely supported his character, and overthrew all who came in his way; while William, on his side, exposed his life gallantly, and had three horses killed under him. Harold fell at length, being slain by an

\* Let us hear what Wace, an Anglo-Norman poet, writes on this subject:

' Taille fer, qui moult bien chantoit,  
 Sur un cheval qui tot alloit,  
 Devant eux alloit chantant  
 De Karlemagne et de Roland  
 Et d'Oliver et des vassals  
 Qui moururent a Roucesvalles.'

Imitated.

On a gallant courser mounted,  
 Taille-fer before them all  
 In harmonious strains recounted  
 Those who fought at Roucesvalle,  
 Orlando, Oliver, and Charlemagne,  
 Each hero, there who fell, was carrol'd in his strain.

I. P. A.

\* It is, however, probable that the French barons who served under William were the chaunters of the song of Roland, as the Normans had no interest in the achievements of Charlemagne and his knights.

† ' Many writers say that the Normans would not have conquered without this stratagem, as the Anglo-Saxon wedge was too firm to be broken, unless by a wile. It was so solid that the wounded men were pressed to death by their comrades. It was thought worthy to be adopted by the Normans, and is particularly spoken of at the battle of the Standard in the days of Stephen. It is certain that, after the fight, the Normans fell into great confusion while pursuing the defeated English, who rallied and made head against them amongst the inclosed grounds. The Baron de l'Aigle fell in this contest, and Eustace, Count of Boulogne (while advising William to found a retreat) received a blow on his back which made him vomit blood. The conqueror, however, persevered in the pursuit until the army of Harold appeared no more.—*Carte.*

arrow

arrow which pierced his head \*. A Norman soldier, seeing his body extended on the field, wounded one of his thighs: but William, detesting such brutality, drove the wretch from his army. The English warriors, having lost their king, betook themselves to flight.'

We shall now pass to the manners of the Britons and Anglo-Saxons, and shall select a few of the many curious particulars which are here collected:

### • R E L I G I O N .

' The monks in England married, and supported their families with decency, until the reign of Edred; when Dunstan introduced celibacy, and tore their wives and children from the priests, styling them ' harlots and bastards.'—*Script. Angl. passim.*

' In whatever speculative points the insular priests differed from those on the continent, in the doctrine of *tythes* they were all united; and, during some centuries, the whole scope of sermons and homilies was so exclusively directed to *that* subject, that one might have supposed from the general tenor of these discourses that all the practical parts of Christianity were comprehended in an exact and faithful payment of their revenues to the clergy. They grasped at a tenth of the wages of labourers, the pay of soldiers, and even of the presents made to courtizans.—*Hume from Spelman, and Father Paul.*

' The reduction of the heathen to Christianity was a favourite employment throughout Europe in the ninth and tenth centuries.

' Charlemagne had converted thousands of Saxons by the dread of fire and faggot. A more pleasant method was used at the court of France; and the white garment allotted to the proselyte was so alluring, that many Normans are said to have undergone baptism twelve times in one day from different priests, merely to gain as many linen vestments.—*Gibbon.*

' Many of the earliest missionaries dreaded the company of the fair sex. ' Sfar ambi bo,' said the unpolished St. Columba, ' bidhabéan; ' Sfar ambi béan, bi'dha mallacha.' ' Where there is a cow, there must be a woman; and where there is a woman there must be mischief.' On this account he prohibited to his catechumens the comforts of milch kine.—*Pennant.*

\* ' The shaft entered by the eye, and pierced his brain.

' While we lament the fate of this gallant usurper, and of his brave but undisciplined soldiers, we must not forget that by this rough medicine England was purged of a detestable aristocracy, composed of noblemen too powerful for the king to restrain within the limits of decent obedience, and always ready to employ that power against their country, when interest, ambition, or cowardice prompted them. This consideration (joined to that of the vast additional weight which England gained in the European scale by the Norman discipline being joined to the native valour of the islanders) affords ample consolation for the disgrace of Hastings; especially when we recollect that the Saxon race remounted the English throne at the end of only four reigns.'



‘ Nothing could be much more absurd than the wretched credulity which the English monks (drawing their doctrine from the corrupted source of Rome) inculcated to the people: their precepts were equally destructive of religion and morality; reverence to saints trenched upon the adoration of the Creator; monastic observances were esteemed more meritorious than the active virtues; and bounty to the church atoned for all violences against society.—*Hume.*

‘ Pilgrimages were extremely the taste of the English, and particularly of the females. Indeed, we find a letter from Boniface (an Englishman), Archbishop of Mentz in the eighth century, to the Archbishop of Canterbury, wishing him to restrain the nuns of his diocese from tours to Rome, ‘ since (he says) the towns of Italy, Germany, and France, are entirely supplied with prostitutes by these swarms of devotees.’—*Spelm. Conc.*

‘ Sometimes pilgrimages were enjoined as penance; besides which culprits were frequently ordered by their confessors other kinds of mortification, such as ‘ to avoid carrying arms; never to stay two nights in one place; neither to cut their hair, pare their nails, go into a bath, use a soft bed, eat flesh, or drink strong liquors.’ Long fastings were ordered frequently; but as the wealthy might abstain by proxy, a seven years fast might be performed in three days, if the principal could prevail with eight hundred and forty persons each to take his share. This concise plan of atonement for crimes was condemned solemnly at the council of Cloveshoos in 747; but the decree was disregarded.’—*Spelm. Conc.*

#### ‘ GOVERNMENT AND LAWS.

‘ We know little of the regulations used at the Saxon court; and, were we to judge by the fatal catastrophe of King Edmund, who fell by the dagger of a ruffian in the midst of his courtiers, we should think ill of its police. But it happens that we are so fortunate as to possess a complete copy of the laws enacted by Howel Dha, Prince of Wales, in which are included the rules of the royal household; and we have every reason to suppose these to be formed on the model of those of England, a few national peculiarities excepted. This collection is well worth the perusal of every curious antiquary. A few particulars may be entertaining in this place. Among the twenty-four great officers of the Welch court the first was the ‘Penteulu,’ or mayor of the palace. One part of his duty it was to entertain at his table such persons as had been turned out from the royal board for misbehaviour; and to intercede for their pardon. The ‘Penteulu’ was always a prince of the blood; his salary was three pounds a year, besides perquisites. The chaplain held the second rank. The third officer was the ‘Disdain,’ or steward. He provided meat and liquor, was butler, master of ceremonies, and taster. Among his perquisites he might claim as much *plain ale* from every cask which he brought in as he could reach with his whole middle finger when immersed; *spiced ale* with the second joint of the same finger; and *mead* with the first joint only. The fourth was the great falconer; and he was limited to three draughts only of strong liquor at the royal table,

table, lest intoxication might make him neglect his hawks. When this courtier succeeded in his sport, the prince rose to meet him, and sometimes held his stirrup. The harper had the eighth place allotted to him. The ninth was filled by the 'Gofdegwr,' or 'silentiary.' It was his office to prevent unbecoming noises in the great hall by striking the columns with his wand. The 'Pencynydd,' or great huntsman, was the tenth in order. Amongst other privileges, this important dignitary was exempted from swearing unless 'by his horn' and 'by his hounds.' The mead-maker came next. The twelfth post was that of the physician, or rather the surgeon. He was to cure the slight wounds of the courtiers for no other fee than for that part of their dress which their blood had stained; but for deep wounds, &c. he had 180 pence in money. The porter held the fifteenth office; he was obliged to know the face of every man who had a right to be admitted to the royal hall. One of his perquisites was, that he might drink (at each of three grand festivals) three horns of a much-valued beverage called 'The Twelve Apostles.' All these officers were lodged, fed, and clothed in the palace; besides this, their persons were protected, and their families provided for, by the munificence of their prince.—*Henry from Leges Wallicæ.*

'In Wales so little respect was paid to the fair sex that it was found necessary to decree, 'that whosoever should strike the Queen, 'or snatch any thing forcibly out of her hand, should forfeit the royal 'protection.' Nothing could, indeed, exceed the brutality of one law, which prescribed the method in which the injured female was to swear to the offender's person in cases of violation.—*Leg. Wall.*

'Every rank in society had its price (or were-gild) in case of murder; even the assassination of a king was set at a certain sum. The proportions ran thus: the sovereign's were-gild was rated at 30,000 thrimfas (an unexplained coin); the princes 15,000; that of a bishop or eolderman, 8000; a sheriff's, 4000; a thane's or a priest's, 2000; a ceorle, 266. Some trifling difference appears in the were-gilds of Kent, Mercia, &c.—*Wilkins.*

'There were fines appointed, with great preciseness, for wounds, without regard to the rank of the injured. A wound an inch long under the hair, paid one shilling; the same on the face, two shillings; the loss of an ear demanded thirty shillings.—*Laws of Alfred.*

'In different countries the fines for wounds were different in proportion to the wealth of the nation; and (as Dr. Henry humorously remarks) the nose of a Spaniard might be safe in England, being valued at thirteen marks, while that of an Englishman ran a much greater risk in Spain, having only a twelve shilling fine imposed on its loss.

'It was owing probably to this extreme necessity of having a good fame, that, according to a law of Edgar, malicious calumny is ordered to be punished by the loss of the defamer's tongue, unless ransomed by the full 'were,' or value of his life.—*Wilk. Leg. Sax.*

## ‘ M A N N E R S .

‘ In the education of their children the Anglo-Saxons only fought to render them dauntless, and apt for the two most important occupations of their future lives, war and the chase. It was a usual trial of a child’s courage, to place him on the sloping roof of a building; and if without screaming or terror he held fast, he was styled, ‘ a stout-herce,’ or brave boy.—*Howel*.

‘ Much more joyous was the ceremony of sepulture among the Anglo-Saxons than that of marriage. The house in which the body lay till its burial, was a perpetual scene of feasting, singing, dancing, and every species of riot. This was very expensive to the family of the deceased; and in the North it was carried so far, that the corpse was forcibly kept unburied by the visiting friends, until they were certain that they had consumed all the wealth the deceased had left behind him, in games and festivity. In vain did the church exert itself against such enormities. The custom had prevailed during the times of paganism, and was much too pleasant to be abandoned by the half-Christians of the early centuries.’—*Spelman, &c.*

‘ In private life the Anglo-Saxons were devout to the extreme of credulity, and hospitable to drunken extravagance; their manners were rough, but social; when married, each side respected the nuptial tie, and most of the ladies suckled their own children.

‘ Their boards were plainly but plentifully served. Large joints of roasted meat seem to have had the preference: salted victuals were much in use.—*Heu of Huntingdon*.

‘ At table the rank of the guests was strictly observed; and, by the laws of Canute, a person sitting above his proper station was to be pelted out of his place by bones, at the discretion of the company, without the privilege of taking offence.—*Barth. Leg. Canut*.

‘ The lady (or, as the Saxons named her, ‘ leaf-dien,’ the bread-giver) sat, as now, at the upper end of the board, and distributed the provisions to her guests.

‘ The liquors used at genteel tables among the Anglo-Saxons were wine, ale, and spiced ale, pigment (a composition of wine, spice, and honey), morat (honey diluted with mulberry juice), and mead.—*Du Cange’s Gloss. in Verb. Moratum, &c.*

‘ The character of the Anglo-Saxons, as to personal courage, varied according to the behaviour of their leaders. Under Egbert, Alfred, and his immediate successors, they maintained the credit which their German ancestors had gained in battle. Cowed by the unmanly bigotry of Edgar and Ethelred the Unready, they shrunk into the meanest degree of cowardice and treachery; but when headed by Edmund Ironside and Harold II. they fought (although not with success) with the most undaunted bravery.’

## ‘ L I T E R A T U R E .

‘ A period,’ says Baronius, speaking of the ninth and tenth centuries, ‘ which, for barbarity and profligacy, may be compared to ‘ iron;’ and, for blindness and ignorance, may be styled, ‘ the age of darkness.’

‘ In

\* In all the tenth (and most part of the eleventh) century, England seems only to have produced one remarkable learned man (for the hyperboles of the monks have rendered the literary character of St. Dunstan questionable), and he is but little and confusedly known. Elfric was his name; he studied under Ethelwold, Bishop of Winton; and was styled, 'The Grammarian,' from his having written a grammar of the Latin tongue. Two volumes of homilies in MS. translated by Elfric from Latin into the Saxon language, are known to be extant. Cerne in Dorsetshire was the scene of his studies. The few others, who have in any degree illuminated the gloom of these obscure times, will be noticed as the history proceeds. But Gerbert (who from a low origin became in 999 pope, under the name of Sylvester II.) deserves a particular record, as it is to his experience, gained by travel and long residence among foreign nations, that our arithmetic owes the use of the Saracen numerals.—*W. of Malm'sb.*

\* Among the various discouragements which literature was obliged to encounter in this ill-fated period may be reckoned the extreme scarcity of materials for writing. A strong proof\* of this is, that many of the MSS. of the tenth and eleventh centuries are written on parchment, from which older works (perhaps decades of Livy) have been erased.—*Muratori.*

We have thus glanced over some of the darkest, and perhaps least interesting portions of English history. As we advance, we feel a new interest, and we shall no doubt communicate our sensations to the reader by the following extracts. Mr. Andrews, not limiting himself to the sober, grave march of the historian, has occasionally happily sported with the gaieties of the muse. In giving specimens of the literature of the age he has also added his own versions. The elegant verse of the Laureat has been called in on this occasion, and has thrown the brilliancy of poetry over the solid prose of history. Among the specimens of poetry in the twelfth century we have the following epigrams by

\* Godfrey, a learned and witty priest, who was prior of Winchester; 'a place,' says the venerable Camden, 'of which the very "genius loci" seems poetical.' The keenness and classical turn of the epigrams which that intelligent antiquary has given in his 'Remaines,' makes us wish for the publication of a MS. volume which (as the diligent historian of English poetry assures us) is extant in the Bodleian collection, and which (he writes) is 'certainly worthy of publication, not merely as a curiosity.'

\* The two first of the following lively pieces we owe to Camden, the last to Warton:

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\* \* For want of parchment to draw the deeds upon, great estates were frequently conveyed from one family to another only by the ceremony of a turf and a stone delivered before witnesses, and without any written agreement.—*Ingulphus.*

‘ *On a Boaster of his Family.*

‘ Stemmata continua, recitas in ordine patres,  
Queis nisi tu similis, Rufule, quid recitas !

‘ *Imitated.*

‘ Brave in the field—in wit transcendent  
Thy ancestors thou countest over ;  
And art thou truly their descendent ?  
The likeness we should ne’er discover.—I. P. A.

‘ *On a Greedy Abbot.*

‘ Tollit ovem fauce lupi, persæpe molossus  
Ereptamque lupo ventre recondit ovem ;  
Tu quoque, Sceva, tuos prædone tueris ab omni  
Unus prædo tamen perdis ubique tuos.

‘ *Imitated.*

‘ As some base whelp a lamb may help  
To ‘scape from Isgrim’s jaw,  
How small the boon !—The lamb full soon  
Gluts its preserver’s maw.  
Thus to thy monks thy selfish care is shown,  
Protected from all wrongs—except thy own.—I. P. A.

‘ *The Modest Beggar.*

‘ Pauca Titus pretiosa dabat, sed vilia plura  
Ut meliora habeam, pauca des, oro, Titus.

‘ *Paraphrased.*

‘ When Titus disbursts in hour convivial  
Large gifts to his guests, they in worth are but trivial ;  
But when in small portions his wealth he dispenses,  
Tho’ trifling their bulk, yet their value immense is :  
This fashion my modesty suits to a tittle,  
So Titus, be sure that you give me but little.’—I. P. A.

We have the following particulars relative to John of Salisbury:

‘ In 1128 died John of Salisbury ; a man of such learning, that when his adherence to the turbulent Becket forced him into exile, his merit gained him the see of Chartres in France ; from whence he returned just in time to be a spectator of his patron’s fatal catastrophe. He was an entertaining and voluminous writer. His books ‘ *De Nugis Curialium*,’ and ‘ *De Vestigiis Philosophorum*,’ are most known. He wrote besides a life of his patron Becket ; and a huge volume of letters, in which are to be found strange and odious stories of the dignified priests in the twelfth century. His friend, and the friend

friend of Becket, Benedict (Abbot of Peterborough) survived him about ten years. He too was an amusing historian, and, notwithstanding his connexions with the Archbishop, was much favoured by the discerning Henry II.—*Nich. Engl. Libr.* &c.

We must not part from John of Salisbury without inserting a specimen of his poetical talents from a humorous prologue to his *Nugæ Curialium*. It will remind the reader of Farquhar's 'trifling song':

' Omnia, si nescis, loca sunt plenissima nugis  
Quarum tota cohors est inimica tibi.  
Ecclesiâ nugæ regnant, et principis aulâ;  
In clauetro regnant, principibusque domo.  
In nugis clerus, in nugis militis usus;  
In nugis juvenes, totaque turba senum.  
Rusticus in nugis, in nugis sexus uterque,  
Servus et ingenuus, dives, egenus, in his,' &c. &c.

' Imitated.

' No region wilt thou find from trifles free,  
A countless host, and adverse all to thee.  
The church, the court, alike their power obey,  
Cloisters and princely domes admit their sway.  
Trifles the soldier and the priest engage,  
And sanguine youth, and all the tribe of age:  
Each state and either sex can trifles lure,  
The free, the slave, the opulent, the poor,' &c.—P.

' The sentiments of this great writer were laudable in the article of morality. 'They err,' he writes, 'who think that virtue consists of fair words, as a wood of trees. No! worthy deeds are the glory of virtue.'—*Bulæi Un. Par.*

' He had, however, in common with other great men of his age, the folly of believing in astrology; and in his letters predicted much of the year 1170, which never came to pass.'

We cannot pass over these elegant verses:

' About the year 1210 flourished Josephus Iſcanus, or Joseph of Exeter, whom Mr. Watson styles, 'the miracle of his age in classical compositions.' He wrote an epic poem on the Trojan war, founded on the history of Dares Phrygius, and another epic, called 'Antiocheis,' on the deeds of Cœur de Lion during his crusade, in which his patron (Baldwin, Archbishop of Canterbury) had a considerable share. In the former work (which we have entire), the following simile is used, when he has painted of the reluctance of the Trojans to advance under their new leader Memnon, after the fall of Hector:

' Qualiter

Qualiter Hyblæi mellita pericula reges,  
 Si signis iniere datis, labente tyranno  
 Alterutro, viduos, dant agmina stridula questus;  
 Et subitum vix nacta ducem, metuentia vibrant  
 Spicula, et imbelli remeant in prælia rostro.

Imitated.

As when arous'd by rage Hyblæan swarms  
 Beneath their much-lov'd monarchs rush to arms;  
 If either leader fall, the widow'd train  
 Pour forth in shrill complaints the mournful strain;  
 With their new chief their nerveless darts they wield,  
 And move with front unwarlike to the field.—P.

His exordium to the same work is simple and elegant:

Iliadum lachrymas, concessaque Pergama fatis  
 Prælia bina ducum, bis adauctam cladibus urbem  
 In cineres, querimur; Fletusque quod Herculis ira,  
 Hefiones raptus, Helenæ fuga fregerit arcem,  
 Impulerit Phrygios, Danaas exciverit urbes.

Imitated.

The fate of Troy, her wretched inmate's moan,  
 Wars of two chiefs, and Ilium twice o'erthrown,  
 My verse bewails. Alcides rage I weep,  
 Hefione by force borne o'er the deep,  
 Fair Helen's flight, the ruin'd tow'rs of Troy,  
 Which Grecian swords and Grecian flames destroy.—P.

The Antiocheis is unfortunately lost, except a few lines, which are beautiful enough to make the rest severely regretted.

The following particulars relate to the Norman manners, as they prevailed in our country from the year 1066 to 1217:

As to the fines, there is no rating their amount; so various, so extended, so arbitrary, do they appear to have been. The twelfth and thirteenth chapter of Madox's very curious account of the Exchequer ought, indeed, to be perused by every one who wishes to comprehend the happiness existing in a civilised age, and under a limited monarchy. He will there find repeated sums paid in 'for the king's favour' in law-suits; and will admire the wisdom of the county of Norfolk, which judiciously sent an annual composition to the treasury, 'that it might be fairly dealt\* with.' He will find the men of Gernemue paying 25 marks, only to have the benefit of a charter which the king had given them. Numbers he will read of that pay to have suits hastened, and as many to have them delayed; several that bring money to compound for murders, violations, &c. committed

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\* 'Ut possit pulchre tractari.'

by

by them or their servants; and one guardian, William de Wile, who pays 80l. and 100sh. that he may have his lands and stand 'rectus in curia,' though accused of ravishing a maiden, who was his ward. He will find money paid to enable a ruffian to carry away a daughter against her own consent or her parents; and that the mother may not have leave to pursue the ravisher at law. He will pity the Wiverones, Marias, Emmas, Gundredas, Sibillas, Constantias, Matildas, Helweifas, Roheifas, Ælizas, Albricias, Julianas, Alicias, &c. who pay enormous sums, either for leave to marry, or, more commonly, that they may not be forced to wed against their will, or, as it is strongly expressed, 'ne capiant viros nisi voluerint:' and he will clearly see that no rank could protect the female, when he finds 'Lucia, Countess of Chester,' paying five marks of silver that she may not (during next five years only) be compelled to marry.

The customs introduced by the Normans to England were in general praiseworthy and gentlemanlike, when compared to those of the Anglo-Saxons. Knighthood, which necessarily comprehended a brave and liberal heart, a firm demeanor, and a graceful performance of manlike exercises, flourished under their protection. The knight, after having served a kind of apprenticeship during seven or eight years as an esquire, bound himself by a solemn oath to be loyal to his king, to protect the virtuous part of the \* fair sex, and to rescue widows and orphans from oppression at the hazard of his life. The tilts and tournaments (which were pompous festivals where the skill and agility of the knight were severely tried) afforded perpetual incentives to excellence in military † science; and the picturesque duty annexed to chivalry of choosing a supreme lady, in defence of whose beauty and virtue her knight was always ready to combat, hid its own absurdity under a veil of elegance.—*St. Palaye sur la Chevalerie.*

Theatrical entertainments were not wholly unknown. The miracles of saints, and the sufferings of martyrs, were the subjects of

\* 'Yet ill did this generous system suit with the conduct of the Normans in England. Let those who are in hazard of being subdued by a foreign foe, read what follows, and gasp with horror at the fate which may await their own sisters and daughters: 'Nobiles puellæ despiciabulum ludibrio armigerorum patebant; et, ab immundis nebulonibus oppressæ, dedecus suum deplorabant.'—*Order. Vital.*

† 'The very great hazard of this warlike sport occasioned it to be forbidden by decrees of several popes, says Lambarde: those who fell at tiltings were also (as Camden writes) denied Christian burial. These severe prohibitions seem to have related more to private exercises than to royal tournaments, which gained much ground under Richard Cœur de Lion and his successor. 'The danger being sufficiently provided for,' says Lambarde, 'and the men waxing expert.' Yet not so 'expert' but that many fatal accidents occurred; as witness an Earl of Pembroke, an Earl of Moray, a Duke of Albany, and a King of France, who (with many more) owed their death to tilting.'



dramatic representations in London, as Fitz-Stephens writes; and we find, by M. Paris, that Geoffrey, an abbot of St. Alban's, was the author of a play of St. Katharine; and that he borrowed from the Sacristan the holy vestments of the abbey to adorn the actors.

'The common people were not without their diversions. Bull-baiting, cock-fighting, and horse-racing, were known to the men of London. The sports on the Thames, the skating, and the various exercises and entertainments of the twelfth century, are accurately, and even elegantly painted by Fitz-Stephens in his description of London.

'The Normans were sober, and rather delicate at their meals, when they first invaded England. It was not long, however, before they equalled their predecessors in feasting, and even added costly epicurism to brutal \* gluttony. Yet two meals each day supplied the place of the Anglo-Saxon four; and Robert de Mellent, prime minister and favourite of Henry Beauclerc, strove hard to reduce these two to one.—*W. Malmsb.*

'The dinner was held at nine in the morning, the supper at five in the afternoon. Besides the common meats, many dishes were used with the composition of which we are not now acquainted. As to liquors, they had several kinds compounded of honey, of spices, and of mulberry juice; such as hypocras, pigment, claret, and morat; besides wine, cider, perry, and ale.

'Various kinds of bread were in use. The 'panis piperatus' was a sort of gingerbread. Wastel cakes and simnel cakes, as they were part of the royal allowance of the King of Scots when in England, were probably made of the finest meal.—*Rym. Fæd.*

'The drets of the Anglo-Norman was, in the eleventh century, simple if not elegant. The great wore a long and close gown, which reached down to their heels, and had its bottom frequently embroidered with gold. Over this hung an equally long cloak †, which was generally buckled over the breast. When riding or walking abroad, a hood always hung behind the cloak. The close gown was put over the head like a shirt, and fastened round the waist by a girdle, which was often embroidered and set with precious stones.—*Strutt, from Ant. Paintings.*

'They wore breeches and stockings made of fine cloth, and sometimes very costly. The absurd long-toed shoes came in with

\* 'Their baggage-horses are loaded,' says Peter de Blois, describing the barons and knights going to war, 'not with weapons but wine, not with lances but luncheons, not with battle-axes but bottles, not with spears but spits.—'All the sorts of beasts that roam on the land, of fishes that swim in the water, and of birds that fly in the air,' were collected for the table of William de Longchamp, Bishop of Ely, says one of his contemporaries.—*Benedict. Abbas.*

† 'Henry II. is said by Trevifa to have imported from Anjou a fashion of wearing short cloaks. Mr. Strutt doubts the fact.'

William

William \* Rufus. The queen and the women of fashion wore loose gowns trailing on the ground, and girt round the waist. The married women had an additional robe over the gown, hanging down before not unlike a sacerdotal garment. To the girdle a large purse or pouch was suspended. The men wore their hair long, except sometimes when suddenly wrought on by † fanaticism.

‘ In the approaching centuries we shall find strange variations from this simplicity of habit. The crusades, indeed, seem to have introduced to northern Europe, among other vices, luxury and effeminacy in dress to a degree which a modern man of fashion would blush to ‡ imitate.’

At the conclusion of the observations and anecdotes relative to the manners and literature of the twelfth century, Mr. Andrews observes,

‘ As the biographical part of this work is meant to include the life of every known British poet, and to give some specimen of his performance, the progress of the elegant art of versification towards perfection will be easily ascertained by the reader, who must be contented to wait at least two centuries more before he can expect to find any considerable improvement in the oblations which are produced for the altar of the muses.’

[ *To be continued.* ]

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ART. VI. *The Course of Hannibal over the Alps ascertained.*  
By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. In Two Volumes.

[ *Concluded from our last Number.* ]

MR. Whitaker, having conducted Hannibal and his Carthaginians up to the summit of the Alps, places him on the plain of the mountain called the Great St. Bernard: where he proceeds to shew the state of the inhabitants in this quarter:

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\* ‘ A man of distinction, named from his invention Robert de Cornibus (or ‘ with the horns’), set this most absurd fashion, which soon became so enormous as to call down the censures of the pulpit.

† ‘ As when Serlo preached, as mentioned before. Or as when, in 1129, a young knight (dreaming that a spectre had strangled him in his own tresses, and waking in a fright) cut off his hair; and being a leader of fashion, saw his example followed by the court gallants. The mode, however, was of short duration.—*W. Malmsh.*

‡ ‘ Consult the curious engravings in Mr. Strutt’s *Regal Antiquities*. Holingshed asserts, that Sir John Arundel, when setting out on an expedition against the coast of France, at a period little later than this, had ‘ fifty-two new suits of apparel of cloth of gold or ‘ tissue.’

At the period of an irruption into Italy by Bellovesus, about six hundred years before the Christian era, the Alps appear to have been totally uninhabited. But a road over them being explored by Bellovesus, colonisation would soon take place upon them. Another irruption of Gauls into Italy by this grand trunk of communication, happened very soon afterwards, and in the very life of Bellovesus himself. A third, a fourth, and a fifth succeeded. The inhabitants of the valley at the mouth of this trunk, as they saw Bellovesus, Elitenuis, and others, conduct armies of their countrymen up it, and heard of their safe marches along it to the rich plains of Italy beyond, would of course be stretching their possessions up the hills more and more, towards Great St. Bernard and the Po, along the beneficial current of the Drance; which road would be the first part of those mountains that was inhabited, and so form a girdle of population around the body of them. From this narrow stream of population, which had mounted aloft, like the liquid in the thermometer, against the natural principles of gravitation, the attraction of bright skies and warm suns, we have seen villages and towns upon the Alps, in the line of Hannibal's great road upon them.—On these Alps of Great St. Bernard, and by the temple of the Pennine Jove, Hannibal rested for two whole days. He thus gave time for his wearied soldiery and wearied cattle to recover their great fatigue. He also afforded leisure for some that he had left behind, if possible, to overtake him here. Hannibal was upon the ridge of the Alps between the 20th and 28th of October; a period very late for an army, for even a traveller, over this bleak and lofty Atlas of Europe. The natural coldness of the air, at this season, and so great an elevation of the atmosphere must have been very formidable to Hannibal.

From the summit of St. Bernard the soldiers of St. Bernard sallied from their tents, all accoutred for their further march. The day had just begun to break. A wild and frightful appearance presented itself to their view. They cast their eyes around, above, and below them. The snow lay thick upon the plain on the rest of this thick and narrow pass, and on the ranges of rock upon each side of it. From their lofty eminence, too, they could see the mountains below them, as far as their eyes could range, all covered over with snow, all made discernible by it through the grey and hazy light of the morning, and casting a dismal kind of dead reflection upon the half-enlightened sky.—A dulness appeared evident in the steps, a despair was marked strong in the countenances of them all. Hannibal perceived both.—In such circumstances, a modern general would have ordered the soldiers to halt, and directed a dram to be given to each

each of them out of the stores, under pretence of fortifying their stomachs against the raw, cold air of the morning, the mountains, and the snows. He would never have recourse to an *oration* as Hannibal had. Even under the high prospects and exalting spirit of Christianity, modern philosophy has a strong tendency to consider man one while as a mere being of reason, another while as a mere machine actuated only with life. The great generals of antiquity appear to have entertained more just and more raised conceptions of man. They applied themselves to him, as a being compounded of reason, fancy, and passions, the middle principle partaking equally of the two extremes.

Mr. Whitaker here shews the absurdity of Mr. Dutens, who supposes that the soldiers of Hannibal had an actual view of Italy, when that general addressed them from a hill near Fenestrelle, at the bottom of the Alps. From the top of Great St. Bernard, and the south-westerly projection, there, over Italy, did Hannibal, with the Gallic ambassadors probably at his side, point out to his soldiers through the clouds immediately under their feet, the plains of the Po, at the base of the hills. But to what particular point in those plains is he tending? To the neighbourhood of **TURIN**, the capital of the Taurini, a nation the very next to the Gauls of the Alps, in respect of the General when he should descend into Italy.—Our author here takes notice of the different tribes of Gauls, who had extended their dominions before the days of Hannibal, before the reduction of them all by the Romans, from the source nearly to the mouth of the Po; and so formed a *cordon* of strength across the breadth of Italy, along the base of the Pennine Alps; which Hannibal might well indicate to his soldiers from the summit, as an object of high consequence to them.—Here Mr. Whitaker, from a general survey of the inhabitants of Gaul for two thousand years, restless and ambitious of conquest, illustrates the position, that the general character of a nation occasionally remains the same through a course of ages; not, says he, from any influence of climate, as the stupidity of those mechanical philosophers would suggest, who want to reduce sentiment to sensation, and sink spirit into matter, but from a cause historically philosophical, the identity of the nation continuing unviolated in the mass of the people, under all changes of appellation, and all chances of revolution\*.

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\* There is a sentiment similar to this somewhere in the writings of **MILTON**, who says that the English are free, not because they have a free *constitution*, but because they are by nature a free and high-spirited people. The nature of a *species* or race continues, indeed, there is reason to believe, throughout many ages; yet the influence of climate and soil, in the formation of national character, is undoubtedly also very considerable.

The road from St. Bernard to the bottom of the Alps on the side of Italy, lies along the bank of a current, in what is called the Peline, for the Pennine Vale! a course of about twenty-four miles. The road was much more difficult to be descended than it had been to be ascended. It leaned down to the Carthaginians almost all the march in a headlong kind of descent, towards Italy. This rendered it slippery to the foot of men, to the hoof of the cattle, and to the wheel of the cars. They proceeded down the Alps till they reached the regions of vegetation. Near St. Remy the Carthaginians met with a very singular incident that damped their spirits effectually. Intelligence was brought to Hannibal that the horse had come to a pass that was absolutely impracticable. The plane of the road was sunk perpendicularly and so deeply, that one of the light infantry, by trying the descent, and holding with his hands the bushes and roots at the side, could hardly have let himself down into the hollow. This obstruction, Mr. Whitaker thinks, was not any thing similar to that which it has been considered by General Melville to be. It was not 'such a narrow path on the steep side of a large and rocky hill, as is liable to be washed away by falling rains and melting snows.' The hollow way was all one bed of rock. The end, at which it had broke off from the road preceding, was left with a deep and perpendicular face of solid stone; occasioned, probably, by an earthquake. After trying other expedients, Hannibal resolved to cut down the perpendicular wall of rock, so as to render it descendible for his horses and cars. The Carthaginians felled a number of very large trees, that were growing close to the road, and in the wood of Larches immediately around them. They lopped off the heads and the branches from them. With all they raised a vast pile of fuel upon the rocks of the perpendicular wall. As soon as a strong wind arose for kindling the pile, they set fire to it. The trees, being of a resinous nature, would soon flame. The rocks appeared glowing beneath with the intenseness of the heat above. They then applied vinegar to them, to soften them for splitting; and finally opened the burning rocks with their pickaxes.—In opposition to the ridicule thrown of late on this relation of a matter of fact, Mr. Whitaker makes a variety of remarks on the vicissitudes of physical knowledge, which is sometimes retrograde in its movements; for we find the ancients possessed of degrees of physical knowledge with which we ourselves were mostly or entirely unacquainted. And he mentions several incidents which shew very strongly the natural recourse of the human mind, in different ages, and at different regions, to such united instruments of operation as fire and liquid for better splitting of rocks. On the third day after they left St. Bernard's, in the evening, the Carthaginians arrived at Aosta, four-

four-and-twenty miles below great St. Bernard, and within the very confines of Italy.

Hannibal, in this ever-memorable march, had lost a number of men. Having refreshed his troops at Aosta, he pursued his march into Italy, with an army consisting, now of no more than SIX THOUSAND HORSE, and TWENTY THOUSAND FOOT; eight thousand of the latter being Spaniards, and twelve thousand Africans.

With regard to the much-agitated and curious question concerning the passage of Hannibal over the Alps, the opinions entertained on that subject seem now to be narrowed to two: that here maintained with so much learning, ingenious concatenations of circumstances the most remote from each other in place and time, and fervent eloquence, by Mr. Whitaker; and that espoused and defended by General Robert Melvill, an antiquarian, a critic, and a general scholar, as well as an accomplished and very distinguished military officer, who in 1775 went on a tour through the Alps in order to investigate the course of Hannibal on the spot. Allowing the authority of Livy (whose inaccuracy is candidly admitted in the work before us in many instances), we are almost compelled, by the reasoning of Mr. Whitaker, to adopt the opinion, that the route of Hannibal lay by Lauriol in Dauphiny, Lyons, Geneva, Martigny, and the Great St. Bernard: if we prefer the authority of Polybius, where that author differs from Livy, we shall be inclined to the opinion of General Melvill, who brings him by Chamberri, along the vale of the Isere, and the Little St. Bernard. The General and Mr. Whitaker meet together in the vale of Aosta. The route taken by the General, as well as that pursued by the Divine, has been found practicable again and again, and it certainly led more directly to its object. It was proper that Hannibal should go up the Rhone, in order to avoid his enemies, but not farther than was necessary for that purpose. The General's route, strongly supported on the whole by the dates and distances, and some other circumstances mentioned in the Greek historian, is also that which would appear, for aught that is recorded, the most eligible to a commander. But, on the other hand, when we attend to the arguments of Mr. Whitaker, and particularly what he says, Vol. I. p. 272, on the subject of the White Rock, and to the retrograde motions in Hannibal's army, in consequence of the treachery of the Salassi, our opinion will be not a little shaken.—It is to be observed, at the same time, that if strong facts are sometimes urged by Mr. Whitaker with much energy and effect, he helps out weaker arguments, in other instances, by the power of a vigorous imagination, and a peculiar talent

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talent for happy and natural conjecture.—On the whole, Mr. Whitaker is, in some respects, to General Melvil, what Livy was to Polybius\*.—But, concerning the question in dispute, our readers will form their own opinion. And, that they may the better be enabled to do this, we shall here take an opportunity of noticing a few inadvertencies in Mr. Whitaker's account of General Melvil's delineation; one, and that the most material of which, he has corrected in a table of errata, and no doubt would have corrected, or may yet correct, the others, when they are pointed out. For, with whatever degree of severity our author has thought fit to criticise on the opinions of most of the authors whom he has quoted, he must be allowed to have treated General Melvil handsomely; and he has acknowledged his obligations to him for a communication which he had received from him of an improved set of maps of the King of Sardinia's dominions by Drury; having on it a trace of Hannibal's route across the Alps, laid down according to the General's own investigation, with explanatory observations written thereon with his own hand.

Mr. Whitaker having represented it as General Melvil's opinion, that the Carthaginians had been carried up the Rhone so far as Lyons, found out, and acknowledged, that, according to the General, they had reached no farther than about the present position of St. Rambut, near the Rhone, when they turned eastwards, through Upper Dauphinè, into the Alps. Mr. Whitaker, Vol. I. p. 86, says, that General Melvil conducts Hannibal from Les Eschelles to the plain of Chamberri *up* the river Yere. He should have said down the river.—P. 87, for the *right* read the *left* of a rapid current, without name—and for '*close on the left of a hill,*' &c. read, having at the beginning of the ascent skirted La Roche Blanche on his right hand, as being the lowermost hill of the range which runs up to the top-passage; a vale wide and long enough to contain Hannibal's army.—At the close of the passage (beginning last line of p. 89), 'In the ascent to St. Didier, therefore, I suppose that dangerous pass to be, which the General's memory is obliged to fix so indefinitely at present, as to place it a few hundred yards below the union of the river and the brook.'—This passage ought to be omitted as both inaccurate, as may be seen on looking back to line 8th of the same page—and the passage which precedes it,

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\* A native of Megalopolis, in Greece, sent as a hostage to Rome, acquired the friendship and confidence of some of the principal Romans. He was a man of business as well as a philosopher; and he made it a point to visit the scenes he describes.

beginning at l. 23, p. 89, 'the road appears,' &c. onward to 'for St. Didier,' last line of that page, ought to be superseded by the following: 'from that difficult part of the way the road descends with some crossings and re-crossings of the river that comes from Little St. Bernard to a steeper part of the mountain, at its bottom, in the vale of Aost, near the village of St. Didier, situated a little above its junction with the river Doria Grande. The General thence comes down by Morges, La Sala, Derbe, Avise, and Livrogne, to the city of Aost, and passes through its long and winding valley by Verrex to Jurea, or its environs; whence Hannibal, after having reposed his army for some time, marched against the capital of the Taurini, Turin.'

P. 92, l. 2—7, the passage beginning 'thence up,' and ending 'Lemincum,' is more correctly as follows: 'thence up the gully, and along a valley between high hills on the banks of a small river called Yere (but entirely different from the Guier, or Yere, just mentioned) which, rising not far from Les Eschelles, runs north-easterly, and falls into the Leisse near Chamberry; to Lemincum,' &c.

P. 92, l. 12, Mr. Whitaker has here represented General Melvil as supposing Hannibal to have crossed the Yere at different places, which never was the case. This, in all probability, was occasioned by the author's not adverting to the meaning of the terms *right* and *left*, when applied to rivers. In military and topographical language, the observer is supposed to be placed in the middle of the current, turning his back to the source, and looking down the course of the river; in which case the right or left sides or banks are those which respectively correspond to those parts of his own body. For example: when Hannibal marched north, or up the east side of the Rhone, after his passage of that river, he marched on the *left* bank; because, had he been placed in the middle of it, and looking down towards the sea, that bank would have been upon his *left* hand. In short, if we consider a river as a man placed on his back, whose head represents the source and feet the embouchure, we can never be at a loss for the precise expressions to be employed in ascertaining localities, where rivers are concerned.

Vol. II. p. 117, l. 4. The author seems to restrict too closely the meaning of the term 'trough,' which in common language signifies, not the bed or channel of a river, but the valley, ravin, or gully, in which the river flows, particularly in mountainous countries. The same observation may be applied to p. 119, l. 2.

Seldom, if ever, have we seen a greater power of learning, knowledge of various kinds, and of vigorous fancy bearing on  
any



any point, than that which has commanded our attention in the volumes before us. The general result of our author's observations, and light thereby thrown on the main question, is, perhaps, of less consequence than the shrewd remarks and profound observations that are made collaterally on other subjects. The investigation of Hannibal's course, from an exuberancy of genius and learning carried to great length, is now and then happily relieved by interesting digressions, among which we were particularly struck with the account that is given of the Alpine monks, Vol. II. p. 50. The manner of life and customs of the shepherds on the loftier ridges of the Alps, is also particularly interesting. Mr. Whitaker's digressions to the present state of France, or the rulers of France, whom he lashes with scorpions, are particularly animated. Speaking of the republic of France, he calls it a 'production of the grossest and most pompous perjury, which has risen up, like a puff-ball from a dunghill, in the dark, sure to disappear as suddenly as it sprung, to spend itself in its own emissions of smoke and soot, and to resolve into its generative dung again.' The character of Mr. Whitaker's style, strongly marked, needs not to be pointed out by the finger of criticism. It is distinguished, not by what is commonly called beauty or elegance, but by energy; an energy rising sometimes into sublimity, and descending sometimes to coarseness, and the environs of vulgarity; but always indicating a vigorous and various mind, labouring to express the precise sentiment in question, and neither more nor less, by words that hit the *nail on the head*; by a free and copious use of language.—Mr. Whitaker is one, among many authors, who falsify the senseless proverb, viz. 'that vigorous fancy is not united with faithful memory.' The reverse is commonly the truth.

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ART. VII. *Memoirs of Dumourier. Written by himself.*  
*Translated from the French by J. P. Beaumont.* pp. 184. 8vo.  
 4s. boards. Allen and West. London, 1794.

THE intention of publishing this edition of *Memoirs of Dumourier*, is, to present to the public authentic particulars of that celebrated character in as convenient a form, and at as little expence, as possible. Conciseness has, therefore, been studied where it could be adopted without omitting facts, or injuring the sense of the work. With this view the translator has substituted some prefatory observations of his own, instead of

of the long political (and, as the translator thinks, uninteresting) disquisitions, of which the preface to the original is composed.

Mr. Beaumont, having mentioned in a summary manner some of the principal incidents in Dumourier's life, and given a brief account of the commencement of the revolution, and the state and characters of parties in France, proceeds to the memoirs of the General written by himself; which he begins at an advanced period of the revolution.

The Convention of France, on the 19th of November, 1792, issued a fulminating decree, by which they invited the people of Europe to throw off their allegiance to their lawful sovereigns, and promised aid to all who were inclined to do so. The army, at this period, was very ill provided, and Dumourier came to a rupture with Pache, the war minister, with the Jacobins who were his supporters, and with the Convention. In December the trial of Louis XVI. commenced. Dumourier, finding that the sentiments of his army were not favourable to their mild and injured sovereign, went to Paris, where he was persecuted by Bourdonnaye and Marat, and narrowly escaped assassination. Dumourier was accused of having said, that his only motive in coming to Paris was, 'to save the most honest man in the kingdom.' This charge was triumphantly iterated by the sanguinary faction of Marat, who urged it as a proof of Dumourier's treason\*. General Dumourier makes several reflections on the infamous conduct of those members of the Convention who took away the life of the king; and, among other strictures, we are struck with what follows†: 'Upwards of a hundred members of the Convention printed and published their opinions previously to a knowledge of the facts that were absolutely necessary for their proper information on the subject: their votes therefore ought not to have been received in the decision: but every privilege of an accused man on his trial was withheld from the unfortunate Louis.'—Dumourier proceeds to recount various expedients used by him to prevent the fate of the king, and the sentiments and behaviour of the citizens of Paris at that crisis. A respectable tradesman, with whom the General one day conversed on the subject [the impending trial of the king], answered him with the following remarkable expressions: 'Citizen, I see

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\* In the rebellion in Scotland in 1746 some persons were apprehended in the village of Scone, and carried before a magistrate under a charge of having drank to the health of 'all honest men.' The magistrate very prudently set them at liberty, alledging a deficiency of evidence.

† As bearing some analogy to a plea that was urged in bar of the Lord Justice Clerk's vote, by Mr. Gerald, on his trial before the Justiciary Court at Edinburgh.

' what

‘ what you would have us do; but we are cowards, and the king will be sacrificed. What do you hope from a city, that, having 80,000 armed men, suffered itself to be intimidated, on the first days of September, by less than 6000 Marseillois and Bretons?’—Our author gives an account of the fortitude of the king at his execution; and, after several observations on his character, makes the following prophetic reflection. ‘ What splendid or secure existence can be the lot of a republic, the foundation of which has been laid in such abominable atrocity? The levity of the French character will be the instrument of vengeance upon the ferocious wretches by whom the passions of the nation have been perverted and abused. Anarchy must be crushed by the most vigilant severity; and many years will revolve before the unhappy country of France can be permitted or qualified to enjoy the beneficial influence of a mild and limited government.’

We are next presented with an account of certain conferences between General Dumourier and M. Cambon, minister of France, who avowed the expediency of seizing on the public property of all Belgia, including the plate of the churches, and the silver in the banks. After this measure should be put in execution, the poverty of the Belgians would unite them more closely with the interests of France: he added also, that, by the policy of admitting them and other countries to be members of the republic, the conquests of France would be extended, and its treasury supplied.—Dumourier goes on to relate the substance of conferences he had with several Jacobins, and their dispositions towards the king; to characterise the members of the executive council of France; and to describe various military arrangements. The executive council, he says, did not, as a body, interfere in the fate of the king. Le Brun, Garat, and Roland, much regretted the transaction; Claviere rejoiced with a malignant pleasure; Pache and Monge openly solicited suffrages of condemnation upon the unfortunate monarch; and Gronvelle asserted, that the honour of the republic required his death.—Under the head of military arrangements we find what follows: ‘ To form eccentric and ridiculous projects seems a prominent feature in the French character; for when Kellerman came to pay his respects to the Convention, previous to his taking the command of the army of Dauphine, which amounted nearly to 20,000 men (exclusively of General Biron’s army of 12,000 in the county of Nice) the president ordered him to go and conquer Rome. And the General answered, with a gravity that must make one smile, that he was taking leave to go to Rome.’

How

How much the French nation are under the control of the Parisians, is set forth the more forcibly, that it is done by the bye and unintentionally. 'It was settled between the Girondists and the Jacobins, that both Pache and Roland should quit the ministry: with regard to Pache, the change was splendid; for he obtained the mayoralty of Paris\*.' General Dumourier describes the character and conduct of Roland, the minister for the interior or home department of France: 'The real characteristics of Roland were integrity and philanthropy; yet he wished to imitate the rigid morals and censorial austerity of Cato; but [he] not possessing the talents and boldness of his Roman model, the imitation was awkward and unnatural. He was neat, though not fashionable, in his apparel, and preserved in his deportment the proper gravity of a minister.'—'Madame Roland was between thirty and forty years of age, of a lively appearance, elegant in dress, and witty and refined in conversation. She had a levee every day, at which all the distinguished men of the capital attended. To these her partizans a weekly dinner was given at the house of her husband; and it was on such occasions that the abilities of Madame Roland shone conspicuously. All public topics were discussed, and she was the undisputed arbitress of opinion. The following anecdote is a striking proof of the spirit with which she was capable of conducting herself. When her husband's credit had greatly declined, he became the subject of a criminal accusation, by a worthless man of the name of Vizard. Madame Roland being, on this account, interrogated at the bar of the National Assembly, made this answer to one of the questions asked her: "I am the wife of citizen Roland: I bear the name of a virtuous man, to whom I am proud of being allied."—It was, however, a disadvantage to Roland that he was implicitly subservient to the direction of his wife; for she took no pains to conceal her ascendancy, the appearance of which diminished the value that might otherwise have been placed on her talents and assistance.'

Our celebrated author having given an account of the negotiations of France with England and Holland, ineffectually terminated by the French government declaring war against both these countries, says, 'Had France preserved her senses, happy would it have been for the civilisation and liberties of Europe; but, alas! reform has been supplanted by anarchy—justice,

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\* What may we conjecture the state of Britain to be when it might be said, that the minister of war was honoured by changing his situation for that of Lord Mayor of London?

‘ mercy, and gratitude, have been sullied by the most atrocious  
‘ cruelties—and the sacred altars of the Deity have been over-  
‘ thrown by the blasphemous violence of atheistical presump-  
‘ tion.’—These are the principal topics touched on in what is  
entitled, *The First Part of the Memoirs before us*. In part se-  
cond he gives an account of his expedition into Holland; the  
first operations of his army; the causes that compelled him to  
depart for the grand army; the oppressive conduct of the French  
agents in the Netherlands, who were ordered by Dumourier to  
leave Antwerp; the retreat of the French from the frontiers of  
Holland; his conference with the celebrated Colonel Mack at  
Ath; and plan for liberating the royal family of France.—  
Bourbonville, the minister of war, and four commissioners, ar-  
rive at Dumourier’s quarters at St. Amand—they attempt to  
suspend the General, who causes them to be arrested and sent to  
Tournay—the General narrowly escapes assassination, and, with  
some of his faithful officers and troops, departs for the Imperial  
quarters.—A truce had been made between the French and the  
Austrians; and the Prince of Cobourg, in a proclamation of the  
5th of April, had declared his resolution to cooperate with Du-  
mourier for the restoration of monarchy and good order in  
France, according to the constitution of 1789. But, on the  
9th of that month, the Prince issued a second proclamation, in  
which he declared, that henceforward he was to carry on war  
against France on account of the Emperor, and hold such towns  
as he might capture, by right of conquest, and with a view to  
ultimate indemnification. ‘ By this measure all hopes of the  
‘ exertions of the constitutional party were destroyed, and the  
‘ combined powers, in appearing to be influenced by the ra-  
‘ pacity of conquest, have consolidated the opinions of the  
‘ French armies in favour of the republic, the assertion and  
‘ support of which they now conceive to be the only means of  
‘ saving their country. This proclamation, so injurious to the  
‘ credit and success of the campaign, was issued by the decision  
‘ of the ministers of the combined powers at the congress of  
‘ Antwerp. Dumourier now perceived that the plan he had  
‘ concerted with the Austrians was abortive; and, without  
‘ making useless remonstrances, he determined to act con-  
‘ sistently with principle, and the character he had hitherto  
‘ maintained.’ General Dumourier, in conclusion, declares  
his political sentiments, gives his advice to the emigrants, and  
makes some reflections on the present state of France. ‘ He  
‘ abhors, and has frequently invoked the punishment of Hea-  
‘ ven upon the wretches whose crimes have distracted and dis-  
‘ honoured France; but the delirium of the whole people he  
‘ views with a kinder and pitying regret, and is shocked at the  
‘ apparent

'apparent distance to the end of a war, the continuance of which is so repugnant to humanity.' To all descriptions of emigrants Dumourier thinks it his duty to give this advice: that it is at least not consistent with prudence to brand an immense majority of twenty-five millions of people with the name of rebels.

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This composition has that marked character which usually distinguishes the narratives of vigorous spirits, and which is easily impressed on the imagination and the memory of the reader. To the interest arising from facts and circumstances painted from life, Dumourier adds the importance of many profound political reflections, and the attraction of appearing uniformly on the side of virtue, good order, and due subordination to monarchy under certain limitations and restrictions, in opposition to despotism on the one hand, and anarchy on the other. Yet to him, as well as to Fayette, an asylum has been refused by the most active powers confederated for the destruction of the present French usurpation. The first emigrants, breathing a spirit congenial with that of courts, have perhaps prejudiced the minds of princes and ministers against the emigrants of the second class, who did not leave their country while there was any hope that the existence of the monarchy could be united, and add security to the privileges of the people. It has accordingly been said, that Fayette was treacherous to Louis, and that it was the real aim of Dumourier to set aside the present royal family, and to establish a new succession of French kings of the family of Orleans, under whom he himself would have possessed the great sway of government. Of these surmises it is not our province to judge. But the ambition of reuniting the Seven with the Catholic Provinces, and forming the whole into one political power, of which he himself, under whatever name, which has been also suspected, would have been more worthy of the courage, decision, promptitude, and adventurous genius, of Dumourier, and to so ardent a spirit more natural, than to move such enginery at so great a risk, for the sake of secondary and precarious power under such a character as the Duke of Orleans. If, however, we are to disregard surmises, and pay respect to the solemn declarations of Dumourier, verified, in some degree, by the testimonies to which he appeals, and his own actions, we cannot consider him otherwise than as a virtuous and patriotic citizen, as well as a consummate politician, and a great military commander. At any rate Europe is indebted to M. Dumourier for a lively display, in the publication before us, of many of the mysteries of the French revolution. The few freedoms used by the translator with

with his original, appear to be judicious. His translation is faithful, easy, and perspicuous. But we have to observe, that Mr. Beaumont, with many other translators, and writers of all kinds, deviates from the idiom, and of consequence the purity (on which its very permanence as a language depends), when he makes use of such Frenchified phrases as these: 'rendered completely abortive all attempts,' p. 55, l. 5.—'And renders still farther distant the probability:'—instead of, rendered all attempts completely abortive, &c.

ART. VIII. *The Life of John Hunter.* By Jesse Foot, Surgeon. pp. 287. 8vo. 4s. boards. London: printed for T. Becket. 1794.

AS a specimen of the style and spirit of this work, we lay before our readers a few of the first paragraphs, which contain a list of negations, or catalogue of circumstances, with an account of which Mr. Foote does *not* mean to favour his readers:

'It is not my intention to enter into a minute account of the life of John Hunter; nor to pretend to be nicely accurate in the dates of those domestic transitions, from childhood to that period which terminates the career of human action.

'John Hunter was a younger brother of the late Dr. William Hunter, and was born in the county of Lanerk, in Scotland, some time about the year 1728.

'Nothing that has reached my knowledge till lately, has been said of the transactions of his youth. And as I do not aspire after adding another instance to the natural desire in man for propagating wonders, I shall suppose that when John Hunter was in the arms of his nurse, he was seen exactly like any other child in a similar situation; that he was not discovered in performing any of those romantic feats which have been said, by the second-sighted, to be precursors of future great achievements; that he was neither detected in playing with a serpent, thrusting his hand into the mouth of a lion, nor staring the keen eyes of the eagle through and through, till he forced him to blink at his own, the keenest. Nor shall I attempt to amuse with any anecdotes of young Hunter during his scholastic education; whether his genius was so unbridled and overbearing, as not to be brought to submit to the trammels of discipline; whether from that time he had fixed the determination never to read, which he has been declared to continue during his latter days; nor whether he had any education, excepting such as those have who are bound apprentices to a common trade.

'A wheelwright or a carpenter he certainly was, until the event of William Hunter becoming a public lecturer in anatomy, changed the

the scheme of his future occupations, and determined him to accept the invitation of his brother; to lay down the chissel, the rule, and the mallet; and take up the knife, the blow-pipe, and the probe.

After mentioning a variety of general traits in Mr. Hunter's character, by no means in the most favourable point of view, Mr. Foot goes through a laboured investigation of the merits of all his publications, the general aim of which is to shew that they had no claim to originality. Where that cannot be made out, they are blamed for their prolixity, or their obscurity; facts are called in question, and experiments doubted. Where every other form of attack fails, recourse is had to raillery.

Not content with censuring Mr. Hunter as an author and a public character, this biographer pursues him into the privacies of life, finds fault with his peculiar mode of preventing his shirt sleeves from being soiled when employed in dissecting. Nor does he leave him even where he wished to leave the world, but follows him into his little country retirement.

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Lives are generally written either by some person partial to the character of a friend, whose virtues he thinks worthy of being more extensively known, or to gratify public curiosity relative to an individual eminent for talents, or splendid from situation. *De mortuis nil nisi bonum*, is a maxim so congenial to the better feelings of human nature, that the consciousness of harbouring even the smallest portion of hidden malice towards any man, would deter every person, of an ingenuous mind, from becoming his biographer, however well he might be, in other respects, qualified for the task. Very different, however, is the conduct of the author of the performance now before us. No sooner is the man dead, with whom, during life, he was at perpetual variance, whose opinions he attacked, and whose practice he decried, than he seizes, with indecent haste, the opportunity of publishing, not the life, for of every particular relative to Mr. Hunter, excepting those which floated loosely on the public mind, he is lamentably ignorant, but what may be better entitled a severe invective on his character, and an acrimonious criticism on his works.

Notwithstanding the many faults that are found with Mr. Hunter's style, and the often-repeated assertions that he could not write a line of English, his publications have always been intelligible, and his plain, manly manner of expressing himself, in our opinion at least, is far preferable to the inflated, fustian accompanying this ungenerous attack on his character. Nor do we envy the happiness of a mind that can be gratified either in the publication or the perusal of such a series of perverted



facts and calumnies. But we have no doubt but that the arrows of detraction will rebound equally blunted from the mausoleum of John Hunter, now that he is no more, as they did from his person while he lived, and was able to repel those antagonists whom he thought worthy of opposition.

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ART. IX. *A Treatise on the Blood; or, General Arrangement of many important Facts relative to the Vital Fluid; with some cursory Observations on the Theory of Animal Heat; interspersed with pathological and physiological Remarks from the Inductions of modern Chemistry. By Hugh Moises, Surgeon of the Western Regiment of Middlesex Militia, and late Senior Pupil to the General Hospital, Nottingham. London: printed for T. Evans. 1794.*

A Mere compilation from such lectures as every young man hears, and such books as every young man reads in the course of a common medical education. We would counsel Mr. Moises to await the sale of this book before he publishes the general system of medicine with which he threatens the public.

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ART. X. *Ferishta's History of Dekkan, from the first Mahummedan Conquests: a Continuation from other native Writers of the Events in that Part of India; to the Reduction of its last Monarchs by the Emperor Aulum Geer Aurungzebe: also, the Reigns of his Successors in the Empire of Hindostan to the present Day; and the History of Bengal, from the Accession of Aliverdee Khan to the Year 1780. Comprised in Six Parts. By Jonathan Scott, Captain in the East India Company's Service, Persian Secretary to the late Governor-General Warren Hastings, Esq. and Member of the Asiatic Society in Calcutta. pp. 832. 4to. Stockdale. London, 1794.*

FERISHTA, author of the history now offered to the public in an English dress, is one of the most esteemed writers of Hindostan, and was of noble rank, and high in office at the court of Ibrahim Adil Shaw, of Beejapore, one of the Sultans of Dekkan. Besides the history of the Dhely emperors\*, and this of Dekkan, Ferishta compiled one of every province in India, and many complete copies of his works.

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\* Translated and published many years since by Colonel Dow.

Captain Scott's intention was, to have published a literal translation; but, on revision, he thought it would be more pleasing to an English ear, deprived of some of the numerous hyperbolical epithets, and too frequent conjunctions, which drew out the periods to a distracting length, in our language hurtful to the sense. To those who have been in India, and are conversant with the history and manners of the natives, some of the notes (subjoined occasionally at the bottom of the page) may appear trivial: but every explanation is necessary to render to most readers the perusal of foreign idioms, customs, and uncommon names, satisfactory. Uncommon names he has endeavoured to write as pronounced in the country. For example: instead of Nabob he writes Navob\*. Our author apprises his readers, that from p. 400, Vol. I. to the end of the Nizam Shawee dynasty, is not taken from FERISHTA, his work concluding with the fall of Ashmed Nuggur. What follows was from a work written by Shaw-Nowauz Khan, a nobleman of Dekkan, entitled, *Masser al Amna*, or *Biography of Nobles*. In his account of the Golconda princes, Ferishta was so brief, that, as he mentioned in the *Lub al Towareekh*, an abbreviated history of Hindostan, our author had recourse to the work just mentioned; though it was deemed inconvenient, for so few pages, to alter the running title of the volume. Thus far our author in his preface. In an introduction he gives a geographical description of the Dekkan, and a summary sketch of its history prior to its subjection to Mahummedan conquerors.

Sultan Alla ad Dien Houssun Kangoh Bhamenee, founder of the Bhamenee dynasty of Dekkan sovereigns, was originally an inhabitant of Dehly, and dependent on Kangoh, a bramin and astrologer, high in the favour of the prince Mohummud Tughluk Shaw. It is said that he laboured under the greatest poverty. Upon his requesting some employment from the Bramin, he gave him a pair of oxen, with two labourers, to cultivate a piece of waste ground near the city, the produce of which he added to his former allowance. As the labourers were one day at work, the plough stuck in some hard body, and Houssun, upon examination, found it was entangled in a chain round the neck of an earthen vessel, which proved to be full of antique gold coins. He immediately carried them to the Bramin, who commended his honesty, and informed the Prince of the discovered treasure. The circumstance being communicated to the Emperor Gheauzad Dien, he ordered Houssun to the pre-

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\* In the Celtic, and other languages, the LABIALS M, Mh, b, bh, and V and Vh, are all confounded in the pronunciation into the sound of V.

sence, and conferred upon him the command of one hundred horse.

It is also related, that the Bramin assured Houssun he saw from his stars that he would rise to exalted fortune. He therefore requested, that when the Almighty should have bestowed royalty upon him, he would add the name of Kangoh to his own, and appoint him his minister of finance, in order that he might share with him in immortal fame. Houssun readily complied with the request of his kind patron. It is said also that his future dignity was prophesied by the venerable Shekh Nizam ad Dien Oulea. From these assurances, the ambition of reigning in Dekkan, the promised land of empire, possessed the mind of Houssun, and he ardently sought for some establishment in that country, that he might gradually obtain the jewel of his desires. An opportunity offers of distinguishing himself in that country by the most important military services. He grew in reputation and favour both with the nobility and the army of the Dekkan. Nasir ad Dien, the Sultan, observing that greater attention was paid to the general, Houssun, who by this time had acquired the title of Zuffir Khan, than to himself, and that the principal people wished him for their sovereign, judged it prudent to retire to a more private station. Calling an army of Amrahs, he declared himself, from his great age, incapable of governing, and requested they would elect a new Sultan, observing, that Zuffir Khan, on whose aspect shone the rays of dignity and valour, seemed to him most worthy of the throne. The assembly with one voice applauded this remark. Accordingly in a chosen hour they placed the crown of empire on his head. The Kootbah\* was read in his name, and coins struck impressed with his titles of Sultan Alla Dien Houssun Kangoh Bhamene. Mindful of his promise to his former patron, the Sultan entrusted the care of his treasury to the Bramin Kangoh; universally allowed to be the first Bramin who accepted an office in the service of a Mussulman prince: before him the Bramins never condescended to engage in public affairs, but passed their lives in the duties of religion, and study of the sciences; indifferent to fortune, and esteeming the service of princes as hurtful to virtue, and hazardous to their eternal welfare. If, as physicians, astronomers, moralists, or historians, they sometimes associated with the rich or powerful, they yet would never wear the chain of servitude on their necks, though courted by gifts and high favours. However, since Kangoh's acceptance of employment, the direction of finance has been committed

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\* A form of prayer or benediction for the souls of all deceased prophets and kings, and for the welfare of the reigning sovereign.

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generally to Bramins by all the princes of Dekkan. The Sultan Alla Dien died in the sixty-seventh year of his age. It is related of this Sultan, that, being asked how, without great treasures or armies, he had acquired royalty in so short a space? he replied, by affability to friends and enemies, and by shewing liberality to all to the utmost of his power\*. The death of this prince happened in the year of the Christian era 1357.

[ *To be continued.* ]

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ART. XI. *A Cure for Canting; or, The Grand Impostors of St. Stephen's and of Surrey Chapels unmasked. In a Letter to Sir Richard Hill, Bart. With a few modest Hints to the Right Hon. William Pitt. By the Rev. W. Woolley, A. M. Chaplain of the Marshalsea.* pp. 82. 8vo. 2s. 6d. Jordan. London, 1794.

MR. Woolley says, that the business of preaching and praying for hire, in this great metropolis, is almost wholly engrossed by intruders into the church, who work cheap—by men without the least claim to moral or literary merit, who get themselves *docked*, that is, have their hair cut, and have art enough to obtain a gown by surreptitious methods. This being the case, Mr. Woolley, though he had no great man to take him by the hand, had little fear of being able to support himself by occasional duty. A pecuniary offer was made to him by the Rev. Rowland Hill, not very tempting, but he was given to understand, he says, that other advantages would arise from such an introduction. Rowland introduced him to Sir Richard Hill, and thereby raised his hopes of something great from his interest. This, he says, was merely to reconcile him to the paltry sum of one guinea per quarter for reading prayers twice a week in his chapel. Some part of the merit of this scheme, he was told, is due to Mr. Webber the gauzeman, who, having subscribed some money towards building the chapel, was interested in turning it to the best account. It is no wonder, says Mr. Woolley, that this haberdasher of small wares should drive his phaeton with great velocity. ‘The wheels receive a peculiar smoothness from the oil of grace; and his horses canter with the gee-ho of fanatical contributions.’ The chaplainship of the Marshalsea became vacant, and Mr. Woolley’s services were accepted. The perquisites were but trifling; but he

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\* It was by these arts, the Roman historians observe, that popularity and power was first acquired by Julius Cesar.

hoped he might be able to procure a settled salary from government. Sir Richard spoke for him to Mr. Rose, and a fixed salary of 50*l.* a year was granted. But Sir Sidney Medows, Knight Marshal, refused to sign his presentation in due form; and the Bishop of Winchester refused, on the government security proposed, to give him a title: obstacles which were afterwards removed. But in the mean time Mr. Woolley attended the Marshalsea, without a guinea in his purse, though now and then he got a *job* from some clergyman.—Yet in this distressful state he married a wife; and soon thereafter went, he says, with a generous Frenchman to Paris. On his return his company was shunned by all his acquaintance. He applied for some gratuity for his services at Surrey Chapel. Mr. Rowland Hill ‘told him he had nothing to do with money matters;’ and the Gauzeman told him, ‘he had not set him to work.’ Sir Richard, as well as Mr. Rowland Hill, notwithstanding all his importunities, withdrew their countenance from him, and not only refused their application and influence to obtain a chaplainship to a regiment for him, but Mr. Rowland was the means of his being disappointed of the lectureship of Bethnal Green.

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*Nunc audi alteram partem.*

ART. XII. *A Detection of gross Falsehood, and a Display of black Ingratitude; being an Answer to a Pamphlet lately published by some evil-minded Person under the Name of the Rev. William Woolley, A. M. and addressed to Sir Richard Hill, Bart. and to his Brother the Rev. Rowland Hill, as the two Grand Impostors of St. Stephen's and of Surrey Chapel. By Sir Richard Hill, Bart. M. P. pp. 72. 8vo. 1*s.* 6*d.* Mathews. London, 1794.*

THE pamphlet of which we have just given an account, it sufficiently appears, was not written by Woolley, who seems to be a poor, ignorant, low creature, but by another person or persons, by his authority, whom it may be necessary to prosecute for a libel\*.

Sir Richard, after a very serious and solemn introduction, regretting the necessity of his present appearance, and vindicating his own sincerity and truth, informs us, that it must have been at least six or seven years ago that his brother Rowland informed him there was a very distressed clergyman of the name

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\* In consequence of some intelligence (as we are informed in an advertisement) received by Sir Richard Hill, after this pamphlet was printed off.

of Woolley, who had come to him in a most destitute tattered condition, and had offered himself for employment; that he really believed him to be a well-meaning, honest-hearted creature; that he was in deacon's orders, and sometimes read prayers at Surrey Chapel for any little gratuity that he and the trustees chose to give him; that he also attended the prisoners of the Marshalsea, but there being little or no salary allotted for the chaplain at that place, if he [Sir Richard] would interest himself with government to obtain for him a small annual stipend, that stipend, together with the occasional duty he might get at Surrey Chapel and elsewhere (being then a single man), might be a tolerable provision for him. Through Sir Richard's interference (as Mr. Rose positively attests) a salary of 50*l.* a year was given by government to Mr. Woolley; and though, through the backwardness of the Knight-Marshal, some time elapsed before he was formally presented, or inducted to his office, all arrears were ordered to be paid up from the time he first did duty. For this mark of attention Mr. Pitt and Mr. Rose both received his sincere thanks; but what gratitude, says Sir Richard, I have received from Mr. Woolley for my unremitted pains to serve him, let all the world judge.—The ungrateful wretch, who was as much a *sans culotte* in appearance as, he hears, he is now in principle, has not only been frequently fed at his table, but has worn his stockings on his legs, and his shoes on his feet: these were, indeed, sometimes borrowed to do jobs in, to use the gentleman's own expression, not always given; but whether borrowed or given, he never saw them again, nor indeed desired it. But, besides the many favours which Mr. Woolley received from Mr. Rowland Hill, he recommended him among his friends, who were very liberal to him; and one lady who lived near the chapel, Mrs. T——, not only gave him free access at all times to her table, but furnished him with various articles of wearing apparel, among which were a new set of shirts, and left him a legacy of 20*l.*—Sir Richard Hill, surprised, and not knowing what to make of Woolley's pamphlet about canting, wrote on the subject to Mr. Webber, whom Woolley styles the gauzeman, but who is a merchant of reputation. From Mr. Webber he received the following answer: 'I never knew of any agreement between the trustees of Surrey Chapel and him [Woolley] for his reading prayers at that place; but I knew he had presents made him at different times, which I supposed was a full compensation. In that I was mistaken, for in the year 1790 he made a regular demand of me, as one of the trustees, which demand I paid, and have his receipt in full. I did this contrary to the wishes of some of the trustees, for which I am treated with ingratitude and abuse.'

It was not long after Sir Richard Hill had obtained the Marshalsea salary for Mr. Woolley, that Mr. Rowland Hill told him that they feared they had been serving a very improper and ungrateful object, and gave him such a detail of Woolley's pranks, as made him apprehensive that the salary he had procured for him would be very ill bestowed.—Besides his chaplaincy at the Marshalsea, Mr. Woolley now wanted a chaplaincy, and on this occasion Sir Richard received from him the following epistle:

‘S I R,

‘READING the paper called the Diary, being the 19th of Feb. and finding that your sentiments are like my own in a political point of view, I should esteem it a favour if you would be so kind as to give me a line to G. Rose, Esq. as I can get my Marshalsea served by a (good man during my absence) to go on board a man of war, or to a regiment\*, as chaplain, destined for foreign service, as it may answer two ends—serve my country and myself †, &c.

Sir Richard Hill, having received another very strange letter from Woolley, and finding himself blamed for having recommended him to the Marshalsea, was told (how truly or falsely he does not pretend to say), that he had for a long time been in a most dreadful condition with a *certain disorder*; as also that he had deserted the Marshalsea, and absconded from his wife, to whom he had scarcely been married for ten weeks.—After his return, which happened in the space of three months, his neglected and unhappy wife knew very little of him or his connexions, as he is seldom at home by day or by night, except occasionally, but never long together.—These particulars having begun to get wind, Sir Richard took it for granted that he should not be troubled with any testimonium from him (as he had before desired). However, in case he should, he wrote him the following letter:

‘REV<sup>d</sup>. SIR,

‘YOU need not trouble yourself about bringing me any testimonial in your favour. Your own disgusting letter bears so strong a proof of your uncommon forwardness, want of humility, and knowledge of yourself, that I am quite satisfied I should do very wrong in making any application in your behalf. I will not suppose you were in liquor when you wrote; but I

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\* Sir Richard's directions to the printer were, to spell all the words in Mr. Woolley's letters exactly as in his own handwriting.

† ‘I don't say, and the Redeemer, because I will never die under the appellation of an hypocrite, though it is supposed that I know the truth and preach it, whatever my conduct may be.’

am in charity bound to think that your mind may be at times somewhat insane.'

'P. S. You need not trouble yourself to call on me, as I shall order my servant not to admit you.'

Sir Richard Hill produces copies of the foolish letter to which he alludes, and other cringing and absurd letters, which Woolley had the meanness to write to him, even after sending him the letter of dismissal just quoted: all of them forming the strangest farrago of stupidity, impudence, ignorance, insolence, folly, and profanation of scripture, that can be imagined.—In one of those epistles he asks Sir Richard what all the good men in parliament are about, that they do not bring in a bill for the abolition of deans and chapters, archdeacons, &c. In the same letter, however, he tells Sir Richard that 'the best thing he could do would be, to get him some church preferment unknown to his brother;' and informs him that he had taken his master of arts degree, at King's College, Cambridge.—Mr. Woolley has been publicly disgraced, Sir Richard informs us, by a refusal, on account of the infamy of his character, of admission to a reading desk.—Mr. Woolley was ordained by the present Archbishop of York, who, Mr. Woolley says, never ordained either a dunce, or one of immoral character.—Mr. Woolley was formerly an apprentice to a butcher in Nottingham, and was then, by his own confession, of a wicked and wild turn of mind. He gained admission, by some means, into a dissenting academy, where he received what little education he had at the public expence. He returned from the academy (for the support of which Mr. Rowland Hill was a subscriber): but, after all these vicissitudes, surprised Mr. Hill by appearing before him as a graduate of the church of England, and a master of arts, King's College, Cambridge. Among other particulars, little to the credit of Mr. Woolley, Sir Richard takes notice, that he seems to belong to the family of the *aliases*, as he varies in spelling his name; sometimes Wolley, sometimes Wooley, &c.

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To have given so full an account of this dispute, in a literary review, may seem to need some apology. The pamphlet written for Woolley is not destitute of vigour and spirit as a composition; Sir Richard's possesses equal vigour, greater humour, and more truth. But, independently of their literary merit, they come, in our judgment, naturally under the cognizance of a journal, one object of which is to give circulation to literary publications of all kinds, and in this manner to advance truth and justice above injustice and calumny.—Sir Richard Hill is at great pains to apologise for appearing at all on the theatre of contest with such an antagonist. In our opinion no apology is necessary.



necessary. There is, indeed, greater dignity in repelling the attacks of a mastiff or a tyger; but there is an equal necessity to get rid of bugs, fleas, and musquetoës. The effrontery of weak and impudent men, who think to gain credit to any thing through the magic of print and bold assertion, is truly astonishing, and deserves to be exposed. There is a character not unlike Woolley, as described by Sir Richard Hill, lately of the church of Scotland, who now thinks himself triumphant in impudent affirmation.—Mr. John Lanne, alias Lane, Macgregor Buchanan, was deposed from the ministerial function on account of immoralities. He found means to induce a person, capable of writing grammatically, of compiling from a farrago of stuff\* (which he wished to form into a quarto, or even a folio volume), a little book of travels in the Hebrides, in which several calumnies, after the vigilance of that person, have been retained against worthy characters. In order to shew the authority on which such calumnies were asserted, and to vindicate their own character, the Society for propagating Christian Knowledge in Scotland, to whom he pretended, even in his book, to belong, advertised in the newspapers that they never had any thing to do with that man, who had been deposed for immoralities.—Macgregor, in another advertisement, persisted in affirming that he did belong to the Society; and that they had taken advantage of the circumstance of his having added Lanne to his other names, to get quit of him by a quibble.—But the Reverend Society, in other advertisements, declared that they never had any thing to do with J. Lane M. Buchanan, nor any one bearing a name at all like it†. He now says, it was not John Lanne M. Buchanan that was deposed, but John Buchannan.—This is an ingenious mode of exculpation. If a man has done any thing of which he is ashamed, he has only to add something to his name—it was A. B. that did such and such a thing, not A. B. C.

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\* That person has carefully preserved this farrago; from which it will appear, that there has been nothing asserted against any one by the editor, without the authority of Buchanan; while the great mass of matter kept back by the editor, in spite of the importunities of Macgregor, from the public eye, is low scandal, and absurd and ridiculous narratives of trivial facts and circumstances relative to clowns and country schoolmasters; and of certain miraculous phenomena, for the truth of which he vouches in the most solemn manner. His editor, particularly, is in possession of a letter from Macgregor Buchanan respecting the clergyman sent from Edinburgh to visit the charity schools, alluded to towards the end of the Travels. Enquire for the editor of Buchannan's Travels, at the publishers, Messrs. Robinson, Pater-noster-Row.

† See the papers called the SUN and the STAR, April; and the SUN for May 14, and the STAR nearly about the same time.

ART. XIII. *The Widow; or, A Picture of Modern Times. A Novel, in a Series of Letters. In Two Volumes. By Mrs. M. Robinson, Author of Poems, Ainsi va le Monde, Vancenza, Modern Manners, &c. &c.* pp. 369. 12mo. London: printed for Hookham and Carpenter, Bond-Street. 1794.

**J**ULIA, a beautiful and accomplished girl, the daughter of an American merchant, marries an English officer, who shortly afterwards quits Philadelphia with his regiment. Julia, supposing he has departed for England, leaves her family to follow him. On her passage the ship is wrecked, and only a few passengers survive; amongst others, Julia and a Mr. Morton escape.—Sidney, her husband, returns to Philadelphia, and, finding Julia gone, obtains leave to return home. He arrives in England, hears of the shipwreck, and concludes that she has perished. In a few months after he marries a second wife, rich, but of the most vulgar and detestable mind. Here the story commences: Julia, not daring to return to her family, with the assistance of Mr. Morton, an amiable character, hires a cottage in Devonshire, in the neighbourhood of the castle of Sir Charles Seymour, which is the scene of much fashionable dissipation.—She becomes the object of curiosity and envy in the women, and universal admiration in the men. Accompanies Lady Seymour to London—is persecuted by a profligate peer, who by a base stratagem entraps her in his snare—she is rescued by Sir Charles Seymour—the libertine draws his sword, is wounded, and dies. Sir Charles flies to the continent, but leaves Julia under the protection of an honourable friend. She is dangerously ill—loses her senses—this friend visits her, and proves to be her husband, who had changed his name, and succeeded to the title of Lord Allford. His second wife, by a course of gaming, intrigue, and every species of depravity, is at length divorced. He remarries Julia, she recovers, and is restored to happiness.

The story is interspersed with a variety of scenes that it would be difficult to describe, though they are evidently taken from nature. The most striking characters are Julia, Mrs. Vernon, Lord Woodley, Sir Charles Seymour, and Mr. Howard. The following extracts will exhibit a just specimen of this composition:

\* LORD ALLFORD TO SIR CHARLES SEYMOUR.

Lyons, April 179—

\* WITH some difficulty we passed through this hostile country, and are now safely arrived within a few posts of the Alps; those stupendous mountains covered with snow, and replete with wonders!

My

My adorable Julia is already much recovered, and I have hopes that the temperate air of Naples will perfectly restore her.

‘It is impossible to describe the beauty of the scenes through which we have travelled; but a warlike spirit seems to prevail, and to inspire every bosom, with the maddest enthusiasm. I lament, my dear Seymour, that anarchy treads so closely upon the heels of emancipation; and when I see the devastation spreading around me, I bless my native land, and think the poorest peasant an object to be envied. Nothing shall persuade that *virtue* is not the natural inmate of the human breast; and I believe that the vast difference of rank, and the vices of those favoured with the gifts of fortune, are entirely productive of all the ills that threaten humanity.

‘The insolence of what is called the *higher* order of society, creates that sort of murmuring which awakens the slumbering mind; in those who are most enlightend, it produces a restlessness which soon grows into contempt! contempt banishes respect, and produces *hatred*. The next idea is revenge! Reason then begins to ruminate on what are the real claims of superiority, and the powers of intellect assert their right to pre-eminence. We shudder at the horrors of a civil war! We shrink when we behold a torrent of human blood appeasing the thirst of an incensed multitude. But the ignorance in which the obscure order of the people are nursed, and the perpetual subjection in which they are educated, prevent the expansion of the mind, and make them only sensible of wrongs, and eager for redress. Take the tyger from his den, will he not seek for blood? Will not the solitude in which he has grown into strength render him savage? and the sight of an assailant urge him on to slaughter? It is not thus with the domestic animal; he, tamed by mercy, nourished with gentleness, and prompted by instinct to gratitude, licks the hand that fed him, and, familiarised by kindness, in his turn, protects his humane preserver.

‘The brute creation are subdued to our service, because they are unconscious of their strength. But MAN is a SUPERIOR CREATURE; he is guided by *more than instinct*; and oppression is the certain means of awakening reflection. How far it is safe to rouse the *thinking* multitude, time will discover. But while the enlightened *mind* knows and values its own claims, as well may the waves attempt to remove the rock from its foundation, as proud oppression to triumph over reason.

‘Seymour, you are happy in Britain. Its glorious constitution (as long as its *native purity* is preserved) will make it the envy of the world! You are a legislator; be it your task to prop the fabric, and you will enjoy repose under its sublime protection. Let the philosopher travel before he forms his opinions; and he will, I think, unite with the *laurels* of CONQUEST the *roses* of PHILANTHROPY.’

The following is written in a strain of profound admiration for a prince, who is certainly possessed of many amiable and princely qualities:

Where a people, prosperous and liberal, not only feel their present happiness, but look forward to its continuance under a prince, graced with all the attributes of nature! whose exalted birth, receives the proud confirmation of superior splendour, by the virtues of his heart! and whose mind (improved by education and experience) deserves that adoration which it is beyond the reach of earthly power to exact! Allford, you are sensible that I am no courtier; but where the man at an *early* period of life soars above the highest claims of rank; where *illustrious sentiments* shed glory on hereditary rights; I am the *first* to acknowledge their *supremacy*!

There are some elegant pieces of poetry occasionally introduced; a great variety of incidents appear in succession throughout the work, which cannot be described in the limits of our critique: but they are all of a moral tendency, and are written in an easy and familiar style. Many of the sentiments do honour to the mind and heart of our authorefs.

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ART. XIV. *The Advantages of Education; or, The History of Maria Williams. A Tale for Misses and their Mammās. By Prudentia Homepun. In Two Volumes. pp. 480. 12mo. Lane. London, 1794.*

THE author of the above work wishes to present an innocent, if not an instructive, entertainment to young minds. She has often lamented, that the majority of modern novelists, instead of imitating the nature, wit, and vivacity, of Fielding, or the interesting morality of Richardson, disgust or mislead the public taste, by inflated language, forced incident, an affected refinement of sentiment, and an unnatural romantic caricature, usurping the place of character.

As it is known that, in spite of every precaution, young people will prefer fictions, is it too much to wish that their hearts and understandings may not be perverted by what might afford improvement? Yet, while this kind of writers dress out life in false colours, what is to be expected? Instead of gently checking the enthusiasm of youth, that parent of bitter disappointment, they flatter all its foibles.

They excite the dangerous indulgence of love and friendship, which in their works is made to flourish best, when expressed by parental disapprobation. They introduce a number of contradictory duties, and, by perplexing the path of virtue, introduce a kind of puzzling morality. Fortune too, which at the beginning appears to place insurmountable bars between the hero and heroine, at last good-naturedly, at the expence of probability, complies. And thus, in language sufficiently significant,

cant, the young reader is advised never to be intimidated by improbabilities. Lothario *may* reform; Eugenio *may*, by some propitious magic, be transformed into a man of fortune. Who knows but a sudden influx of wealth *may* change even herself into a rich heiress, and suitable wife for Lord Rickly? Or his lordship's friends *may*, in compliment to superior merit, overlook dissimilarity of fortune. Or, last of all, as parents *may* mistake the word competence for superfluity, when they affirm it essential to married comfort; she and the dear swain *may* live upon love only, in high Arcadian felicity.

Meanwhile, to the indulgence of these fantastic dreams, re-echoed by some dear confidante, she sacrifices the known duties of domestic life, and the improvement of those important hours which never can be recalled.

While reprobating the flimsy morality and turgid bombast of the generality of writers of this class, the author wishes to pay due respect to many dignified exceptions. To name them would be invidious, and certainly impolitic, as she is now going to speak of herself.

Her chief object is to delineate the maternal character in pleasing colours. As the friend, as well as the instructor, of an amiable, but inexperienced young woman; who, by filial duty and confidence, is not only preserved from the deception of a villain: but at last rendered happy, by an union with a man of merit, in a situation similar to her own.

The under-plot affords a contrast of character. A lively girl, imprudently indulged, and unhappy by the permission of acting as she pleases, may, as this novel is professedly written for very young women, suggest a useful hint to those who suppose tenderness and indulgence are synonymous.

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'To those who love to 'outstep the modesty of nature,' Maria Williams has no recommendation. She never attempts to confuse or to surprise. The marvellous is banished; her wish is only to be agreeable and intelligent; and it will readily be allowed that she has accomplished her object.

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ART. XV. *Lucy; a Novel. In Three Volumes. By Mrs. Parsons.* pp. 850. 12mo. Lane. London, 1794.

MR. and Mrs. Butler had been driven from their own castle by the attempt to restore JAMES the SECOND, in whose cause they had lost two sons. An only daughter, amidst the general horror, was torn from their arms by a French officer, and carried to France. In despair they left their own country, and travelled till they came to an old castle in the north of Ireland,

Ireland, surrounded by bogs. One night they heard the trampling of a horse, and within a moment the cry of a child. Guided by the voice, they saw a small object on the beach, which proved to be a female child, about two years of age. They took it into the house, gave it the name of Lucy, and from that day considered it as their own. Lucy was about sixteen when she lost both her protectors. She discovers an old man living in a cave, under the same castle, who had known Mr. Butler before he came there; but never saw him whilst he lived in it. He wishes to find protection for Lucy; and for that purpose leaves her to seek for a Mrs. O'Farrel. He returns just in time to save her from the violence of Mrs. O'Farrel's son, who had found her at the grave of her dear friends, who were buried in the garden. The old man sets out again, falls into a bog, and is lost. By the persecutions of young O'Farrel, Lucy is obliged to quit the castle. She finds in the village Father Mark, whom she had heard Mrs. Butler speak of as a good man. He recommends her to Lady Campley, who treats her as her own daughter. At this lady's she meets with Mr. O'Farrel, the father of the young man who had driven her from her home. Old O'Farrel runs away with her, and carries her to Germany. They are obliged to stop on the road to take up a wounded gentleman (Count Maffie), and carry him to his uncle's, where O'Farrel meets with his son. Lucy is rescued from O'Farrel, but falls again into his hands, and is carried to a cottage, where she makes her escape, and seeks refuge in a convent. The young Count Maffie learns where she is, and endeavours to persuade her to return with him to his uncle's; but she declined this, and returned to her friend Lady Campley, the young Count being of the party. She arrives but just in time to see Miss Campley, who dies soon after. This young lady leaves Lucy ten thousand pounds. Lucy becomes acquainted with the Marchioness de Gramont, who proves to be the lost daughter of Mrs. Butler. Lucy is at length discovered to be the niece of Mr. O'Farrel, and heiress to a large fortune. The novel concludes with the marriage of Lucy and the Count Maffie.

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This novel is sufficiently interesting throughout the first volume, as it exhibits a young and artless female labouring under every danger and disadvantage in perfect solitude. Afterwards it dwindles into a mere farrago of wonderful and improbable adventures; madhouses, broken limbs, and a constant succession of deaths. Yet, upon the whole, there is nothing in it that can offend the eye of the reader; and it may serve to amuse an idle hour.

ART. XVI. *A Dialogue in the Shades, between Mercury, a Nobleman, and a Mechanic.* pp. 34. 8vo. 1s. Jordan. London, 1794.

**THOUGH** in this dialogue the author has endeavoured to expose the vices of the nominal great, he is by no means an enemy to civil distinctions. He is fully satisfied that subordination is essential to society; but convinced, that if ever the nobility of this kingdom be in danger of forfeiting their privileges, it will be in consequence of their own indiscretions, he wishes to found their imaginary superiority on the solid basis of moral worth. The result or conclusion of this dialogue is as follows:

‘ NOBLEMAN.

• ‘ Is no merit then attached to illustrious birth?

‘ MERCURY.

• ‘ Your having sprung from noble parents is not your merit, but your good-fortune; and not your *good-fortune*, indeed, unless you have preserved unblighted the wreaths with which they have encircled your brows; unless you have been eminent in excellence, in proportion as you have been eminent in rank. All your empty herald’s office could confer, unattended by *personal merit*, would be but exalted infamy. The mandate of a monarch may dazzle a deluded people with stars, coronets, ribbands, and all the tinsel of state, but it cannot *ennoble*; magnanimity, spirit, and benevolence, must constitute the NOBLEMAN. Charon, I see, is rowing towards us; into his hands I must deliver you. Come, no scruples, no false delicacy, or I shall employ the mechanic to make use of violence. Charon is inexorable.

‘ NOBLEMAN.

• ‘ And must I ingloriously submit?—Resistance would, I fear, be vain, for this shade seems endued with such strength as would ensure him an easy victory over me. Possessed I the power of body allotted me by nature, I would not dread his efforts; but, alas! it has long been sacrificed at the shrine of intemperance and debauchery. I have, indeed, laboured under a fatal mistake.—What would be the reflection of my great friends could they look down from the lap of luxury, and behold me reduced to a level with one of those whom we always considered as created for the sole purpose of supplying, with blind obedience, our necessities, and administering to our pleasures! Happy would they consider, ere it be too late, that to my sorrowful doom their splendour and vanity must at last fall victims!’

The moral of this dialogue is just and seasonable. It was the vicious and contemptible characters of the Romish clergy, still more than the errors of their doctrine, that paved the way for

for the reformation. Princes and nobles should study to reign in the esteem and the hearts of mankind; which is the surest and most permanent basis of their pre-eminence in society. Effeminacy, ignorance, haughtiness, frivolity, and extravagance, provoke malignant inquiry into the tenures by which men hold the estates by which these are nourished. Moderation, affability, generosity, in the higher ranks, conciliate attachment, and render it even the interest of the lower classes that power and wealth should be distributed into such hands, rather than into those of less elevated sentiments as well as stations.

The strain of the dialogue is more ethic and didactic than dramatic. It is not distinguished by any of those lively fallies that we expect to find in compositions of this kind. The father of this species of writing is Lucian, to whom the gay religion of the Greeks and Romans, who had more than thirty thousand gods, characterised by human passions and vices, as well as virtues, afforded an ample field of merriment. He has had many followers, but very few of these successful. This second-hand machinery of heathen mythology is very awkward in the hands of pious lords and reverend prelates: yet such we have who do not think it absurd, on the plan of the heathens, to write dialogues of the dead. It is a curious phenomenon in human nature, that Atheists, Deists, and Christians of all sects, unite in invoking, on occasions, and still supposing, for a time, the existence of the fabulous divinities of the ancients. Our schools and universities still look too much over their shoulders.

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ART. XVII. *Familiar Letters, on a variety of Subjects, addressed to a Friend. By the Rev. Edward Barry, M. D. Author of Theological, Philosophical, and Moral Essays, &c.* pp. 163. 12mo. 5s. Payne. London, 1794.

THESE letters are dedicated to Mrs. Mary Mestayer, of Prospect Hill, in the county of Berks:

• My very dear Madam,

• BESIDES exposing myself to the conscious charge of plagiarism in such of these letters as may be found worthy of any particular notice, I should incur the severest of all reproaches if, for your friendly attention to my happiness and welfare, the injunctions of gratitude and affection did not better inspire me thus to confess myself as highly indebted for those more favourable distinctions to your truly well-informed and elegant mind. Honoured as I have been, and not less edified, by your society and confidence, while such a circumstance has not failed to sting the pride of envious minds, it



bath lifted me up, at the same time, above their reach, and secured to me the congratulations of good ones \*.

This lady, he observes, and we believe truly, is distinguished by purity of heart, as well as firmness of understanding. And she has a liberal fortune, her *servant*, not her master.—To this lady the letters before us were addressed exactly in the same form as they now appear. Reasons have since occurred for publishing them, into which the author does not enter, as they are wholly of a private concern.

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Among these letters, calculated to afford an easy, elegant, and rational amusement, we are most pleased with the tenth, on Old Age and the Brevity of Life. It is dated at Hungerford, November 1793:

‘ The revolution of another year, which, by the almanac of my life, terminated on the 17th of this month, has brought me safe to the halfway house of threescore years and ten. And with *real sincerity* do I thank God, if not hereafter too strictly scrutinised about the application of it, that so great an advance of time is already placed to my account; and, except only for that latter portion of it which made me acquainted with you, there is not, in my remembrance, a single day of any other comfort, for which I would agree to be put back, and, if it were possible, to see again.—The *furrowed* nurse, to awe the babe, will in some way or other introduce the word old, either as a reproach or as a bugbear; and the proud cautions of the mother against *looking old*, are among some of the first instructions to which the child will listen. It is not to be wondered at, therefore, that with rudiments such as these, we go on from infancy to dislike the sound of age, and in our progressive advances in it, to have recourse to invention, to shun and evade the charge when we feel conscious † of deserving it. From fifteen even to threescore, we are very adroit to parry off the address of time, and refer him to some one *o der*; but when disguise will serve no longer, and having [we have] rusted out a few years more, it is then only, that, with some reluctance and reserve, we give in our names to the list of antiquity!

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\* Though this long sentence be, as our readers will perceive, studiously involved, Dr. Barry, on the whole, writes in an easy, proper, and unaffected manner. In dedications, and other addresses to ladies, one is apt to strain after something uncommon, and so to fall into conceits. We disapprove, on the same ground, the conclusion of Letter XII. ‘ *vibrating with every nerve of my soul*, I here entreat the God of all love to protect and bless you.’

† To *feel conscious* is a tautological phrase—To *feel* is to be *conscious*—feeling implies consciousness.

‘ And

\* And at this period, where courteous and respectful attention ought chiefly to begin, to the dishonour of the youth of both sexes, it too often most unfeelingly ends; and the aged distressingly complain of this! Good manners and humanity, I am certain, enjoin a more becoming demeanor to them: such invariably is *your* conduct, and it shall be even *mine*. We are very apt, I know, to compliment each other, and gloss over the intermediate gradations from thirty to forty with the name of youth; but that forsook us, *never to return again*, when we were acquainted with twenty-five. If the aggregate mass of human existence were put together, and every individual directly born, had his portion retailed out, it could not exceed the pittance of thirty years! But, not insisting on this calculation, I will allow, what in nature we know is not to be allowed,—that to every person the age of sixty, or even seventy, is granted; yet surely he cannot be said to be young on his journey who has already reached the half of it. A middle age is all the compliment that can be due to him. What a mockery, therefore, must it be to say the same of one who has completed half a century!

A more comfortable, at least a more flattering view of this subject, is taken by Mons. Buffon, who measures life, not from infancy, but the attainment of puberty, when individuals begin to think seriously, and to act on some plan of life. All that precedes this period of most conscious identity, or continuous succession of desires and *designs*, he cuts off from the life of a rational being; so that the halfway-house, according to Dr. Barry's term, he places from forty to fifty.—However, Dr. Barry is right, whether we have respect to the duration or the comfort of life.—Men of sublime and ardent genius naturally fly at high game. Sir Isaac Newton dived deep into the interpretation of scriptural prophecies; Lord Bacon wrote a treatise on the prolongation of human life; and there are, we understand, certain philosophers of our day, who do not scruple to hint at the possibility of evading the stroke of death altogether, by future discoveries in natural philosophy. Dr. Barry, though a physician, does not amuse us with hopes of this kind. It is in the nature of these letters, as well as of his other essays, to shew, that the best cordial of old age is the recollection of a well-spent life, and the hope of immortality beyond the grave.

As these letters are miscellaneous, and in no way connected with each other, they may, as the author observes, the better suit the purposes of accidental reading, by not wanting a reference to one letter for the full explanation of another.

ART. XVIII. *Considerations on the Causes and alarming Consequences of the present War, and the necessity of immediate Peace. By a Graduate of the University of Cambridge.* pp. 150. 8vo. Jordan. London, 1794.

WHEN men, says our author, are engaged in any project, their first concern will be, to form an exact estimate of the powers which they themselves possess for the accomplishment of their purposes; their second, to inquire into the obstacles which rivals may interpose for the counteraction of their designs; to which the last and most important succeeds—from a comparison of the force employed on either side, and the balance of probabilities, to determine on their course of action; to persevere with spirit in confidence of merited [due] success, or desist with prudence from consciousness of inferiority. He strenuously insists on the necessity of attending, and freely declares his own sentiments on these particulars.

The substance of his observations is, to shew that the present is an important crisis, in which misconduct and error may be of the most fatal consequence; in which temerity and security are the forerunners of the most certain calamity; to suggest to all who have any voice or influence in the direction of public concerns, that the nation is anxiously expecting the speedy return of peace; that the account to which those may be called who sacrifice principle and a sense of general good to private ambition, and the retention of lucrative offices, will probably be severe; and, above every thing, to recommend, with all deference to higher powers, to heal the deadly wounds which the best interests of society are daily receiving from the hand of violence.—These pages, we are informed, were written before the opening of the present campaign. Some subsequent facts of importance he takes notice of in a preface and in an appendix.

The author of this pamphlet is well acquainted with the affairs of France and Europe: he does not bewilder himself in mazes of particular facts and endless conjectures, but reasons from history and the general principles of human nature; and he writes with energy and animation. Yet we very much doubt whether immediate negotiation with the Convention would not be attended with more difficulties and disadvantages than he apprehends.

ART. XIX. *The Debate in the House of Commons, on Friday, June 20, 1794, on the Motion of Thanks to the Managers on the Trial of Warren Hastings, Esq.* pp. 48. 8vo. 1s. 6d. Debrett. London, 1794.

NO other than a very imperfect account of this debate having yet appeared, it is now given more at length, accompanied by some remarks, and extracts from the documents alluded to in the course of the speeches.—Mr. Sumner and other gentlemen admitted, that it was the duty of the managers to support the charges against Mr. Hastings, though ill-founded, provided they could be given without being bestowed, at the same time, on the leading manager, who had, by his conduct, disgraced and degraded the House of Commons, and had dared, in their name, to vilify every gentleman who had the honour and good fortune to serve his country in India. He quoted many unfounded assertions, and abusive indecent expressions of Mr. Burke; and he alluded to many more. It became proper, therefore, in the agents of Mr. Hastings to publish the authorities on which the reasonings of those gentlemen against voting thanks indiscriminately to the managers were founded.

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There is no man who will deny that Mr. Burke possesses the most brilliant imagination, fraught with the most copious stores of literature. Yet, the heat of his temper, the violence of his prejudices, and the passive obedience of his intellect to his passions, lead him sometimes to modes of conduct, which, in other men, we would be apt to ascribe to a stupid want of discernment. Nothing can be a stronger proof of this assertion than his attempt, in 1783, to control the crown and nation by an artificial majority in the House of Commons; not perceiving that the House of Commons by no means possessed that degree of popular confidence which in the reigns of the Stewarts had made that assembly irresistible.—And now, without advertent to a difference of charges, and a difference of times, we find him, contrary to what might have been expected from so exalted a character, emulating the barbarous grossness of the lawyer Coke.

ART. XX. *Considerations on the present internal and external Condition of France.* pp. 60. 8vo. 1s. 6d. Debrett. London, 1794.

WE have beheld, says the author, a great nation burst at once the bonds of an ancient despotism, and, kindling by its own violent agitation, rush lawless from its sphere, endanger the whole political system of Europe, and threaten to spread its own conflagration around. He therefore conceives it to be his duty, and the duty of every one, to contribute somewhat towards producing, in this moment, an union of the public mind; which he knew not how otherwise to attempt as his part of duty, than by delineating, as he could, the danger, and thereby spreading the alarm. The case of France is unprecedented, yet there have been anarchies agreeing with France in *this*, that it carried the principle of general hostility in its frame. Rome, composed of two powers only, without a balance, was under the necessity of compromising her internal differences by provoking and waging foreign war. But Rome, going on, conquering and to conquer, wanted at length external enemies near enough to serve as a balance; she fell back upon herself, and perished in her own fires.—France cannot preserve her present condition but by external war. But why not, therefore, suspend our hostilities? Why should we compress her into strength? Why give her, by external war, the principles of internal union, without which she would destroy herself?—Who speak thus? on what side do they speak? If peace would destroy her, she will not make peace. She bears hostility—hostility against all nations, as they come in contact with her, in her very nature. For this, and other reasons, our author calls upon all the nations of Europe to combine and crush, if possible, in the shell.

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This pamphlet is written with modesty, in a plain, yet lively and impressive manner. It abounds with good observations; among which we particularly distinguish what he says of ingrossed farms. It is one of the most plausible defences we have seen of the present war,

ART. XXI. *Official Documents and interesting Particulars of the glorious Victory obtained over the French Fleet, on Sunday, June 1, 1794, by the British Fleet under the Command of Admiral Earl Howe. Illustrated with an accurate Engraving of the Manœuvring and Line of Battle of the two Fleets on that memorable Day.* pp 36. 8vo. 1s. Debrett. London, 1794.

TO bring together in one point of view all the particulars relative to a : event so glorious to the arms, and so important to the interests of Great Britain, as the late naval victory over the French fleet by Earl Howe, is the object of the present pages. The official accounts of the action given in the *Gazettes* he has illustrated with a very correct, and not inelegant drawing, accompanied by explanatory remarks. Besides the official accounts, he has inserted some interesting particulars of the engagement drawn from other sources; and these he has accompanied with a sketch of the conversation in both Houses of Parliament on returning thanks to Earl Howe.

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This collection is calculated to gratify public curiosity respecting the splendid action that forms its subject. It must of course be particularly acceptable to those who live at a distance from the metropolis, and other great towns in Britain, and have not an opportunity of reading all the different newspapers.

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ART. XXII. *The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy. With Notes. By Mr. Miles.* pp, 68. 8vo. Owen. London, 1794.

MR. Miles asserts, that his principles are no farther democratical than the laws and constitution of this country allow. He persists, notwithstanding the strictures of reviewers, in entertaining and expressing a very mean and contemptuous opinion of the Duke of Grafton, as well as of the French nobility and clergy; of which last order he relates several scandalous anecdotes. He quotes his former publication, 'The Conduct of France towards Great Britain,' and urges a few other considerations, in order to prove that the war, on our part, was unprovoked and unavoidable. 'My knowledge,' says he, 'enables me to speak with certainty and precision to this fact; for if the war should unhappily prove disastrous in the event, it is of consequence to the nation that the minister, who has hitherto had every claim to its confidence and esteem, should

' be vindicated from the slander of having wantonly plunged his country into a calamity of such direful extent.'

In this concluding sentence the connective particle *for* is used improperly; for there is no necessary connexion between the first and the last clause of it. This is a glaring and gross blunder. We find many such vulgarisms, or *slang* phrases, in the writings of this gentleman (which are not destitute, on the whole, either of vivacity or strength), as these: 'I feel assured of the contrary,' p 45. 'They [the views of certain persons] went to the abolition,' &c.—There is very little in this that was not said again and again in Mr. Miles's last pamphlet. He reasons much from his personal knowledge, and the authority of his own assertion; which would no doubt have more general influence, were he placed on a greater eminence, and more generally known.

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ART. XXIII. *A short Exposition of the important Advantages to be derived by Great Britain from the War, whatever its Issue and Success.*—By the Author of the *Glimpse through the Gloom.* pp. 24. 8vo. 1s. Owen, Piccadilly. London, 1794.

THE writer of this pamphlet professes to have a full confidence in administration, and encourages his countrymen to unanimity in a 'long pull, and a strong pull,' with a promise that the war shall terminate in the 'unrivalled monopoly, to Britain, of the commerce of the world.'—This, he says, is indeed a glorious epoch. 'I should blush to compare it with the most boasted reigns of other times. The best were bad and bloody, and shrink from the comparison with our own. What are the golden days of Queen Bess?' &c.

There is, in this effusion, an air of fond confidence in government, and sanguine hope of prosperity, WHATEVER may be the issue of the war, and WHATEVER its success!!

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ART. XXIV. *Outline of the Speech of the Right Hon. Henry Dundas on the Bill for embodying French Corps, April 18th, 1794.* pp. 32. 8vo. 1s. Debrett. London, 1794.

THERE is very little, indeed, in Mr. Dundas's speech on this occasion, that had not been urged again and again by different writers, as well as public speakers, on the side of government; and still less that is not to be found in the reports of newspapers.

ART.

ART. XXV. *A comprehensive Reply to Mr. Pitt's Speech on the opening of Parliament, Jan. 21, 1794. By the Author of the Errors of the present Administration.* pp. 112. 8vo. Ridgway. London, 1794.

**T**HIS pamphlet contains an examination of the grounds and object of the present war, with a proposition for a successful mode of pursuing it, that would immediately reduce our expenditure, and lead to a secure and permanent peace. On our refusal, says the author, to acknowledge the French republic, we were of course regarded as enemies by France. *We* manifested an intention of overturning the French republic, and *they*, therefore, very naturally might, and perhaps did, by means of emissaries, endeavour to retort upon us our own injury.—But suppose a peace to be immediately concluded to reciprocal satisfaction; France, happy in her own government, Britain happy, or at least, by means of a reform, to be made happy in hers; France would not continue, by the acts of a demon, to molest a tranquillity equally the object of her desires and interest as of ours. But then it may be said, that the people of Great Britain, freed from a foreign object wherein to centre their thoughts, would turn them to the confusion of our own constitution.—This is a bad motive for the continuance of a war; because the danger so to arise on a peace, increases every hour by that very means, in the additional burthens and distresses of the people. As to trusting the French, if Mr. Pitt trusts at all, it must be to the French nation and their constitution. Can Mr. Pitt act contrary to our constitution? Can the ministers of France act contrary to their constitution?—The mode proposed for pursuing the war is, to withdraw our troops, and send them to the West Indies: and, says our author, it will be found, that, in proportion as we withdraw, for the purpose of aiding their cause as effectually by other means, the continental powers will presently make up this deficiency, and ultimately preserve, without us, the general line of their frontier.

Besides our present system of war, our author observes, there are yet two instant occurrences in our political hemisphere, which demand a more severe scrutiny than seems to have been hitherto thought requisite or attended to: the one, the new tax on attornies; the other, the act of parliament for restraining the payment of monies due to the French. The first he condemns on the general ground, that in every professional, mercantile, mechanical, or political concern of life, the more open to the pursuit of general inclination, the more advantage the public must derive therefrom; inasmuch as it expedites and lowers the price



price and value of the service, by general competition. With regard to the other point, restraining payment of monies due to the French, he does not question its consistency with the laws of nations, but he considers it as breaking in upon that liberality of reciprocal equity that should inspire the European councils. Retaliation, he observes, of some sort, must be expected\*.

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*For the ENGLISH REVIEW.*

## NATIONAL AFFAIRS

For JULY 1794.

### FRANCE.

IT may be assumed as a maxim in politics, that there are some empires so powerful as not to be subverted by any combination against them. If it were possible, indeed, to unite against one, all other governments on the face of the earth, and to give a firm, steady, and constant direction to their combined force, it would be altogether irresistible. But we are to take into our estimate the inconstancy of confederacies, which contain in their nature a principle of dissolution. Mutual jealousies arise from diversities of interests; different objects are pursued; the movements of the allies become not only desultory, but one movement counteracts another. Disgust succeeds, and despair of success; while the disgrace of disappointment and defeat is divided, and, in some measure, evaded, by mutual complaint and recrimination. DUMOURIER, than whom, whatever may be thought of his moral character and political sincerity, there never was a better judge of human affairs, declares it as his opinion, that if any one of the great powers now confederated against the French republic had cordially and opportunely succoured the royal cause alone, and without dependence on any other, the affair would long since have been determined. Taking into account, therefore, the advantages of a compact, though extensive dominion, defended by natural and artificial barriers,

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\* Perhaps this prediction has been fulfilled in the inhuman order to shew no mercy to the English. There is nothing that so much exasperates men as attacks on private property.—This publication, though composed in a manner rather slovenly, is fraught with judicious observation.

and peopled by a numerous and warlike nation, generally united and ardent in the common cause, on the one hand; and the difficulty and delay of transporting troops and stores from great distances, with the natural inconstancy of confederacies, on the other: we may conclude, with the utmost certainty, that there are nations conquerable, and nations unconquerable. All Europe found it impossible to conquer the Saracens, and regain, for any considerable period, the Holy Land. The project of subduing the French, whatever may have been naturally thought of it before the commencement of hostilities, appears now to be equally hopeless. We say, whatever may have been thought at the commencement of hostilities—because it was not unreasonable to suppose, that even a large majority of men of property, and all that was most respectable in France, were ready and prompt to join the royal standard; and so they probably would; could that standard have been advanced by the allies into the interior of the country, and at the same time been accompanied by a manifesto, not more favourable to the claims of kings (though these too are justifiable) than the happiness of the people.

But, whatever the issue of the war was to be, or likely to be, war, on the part of Great Britain, it is contended, was unavoidable. The French, 1. threatened to blow up our constitution by trains of metaphysical politics, set fire to by political emissaries. 2. They declared open war against us, they burst the barrier, and attacked our allies. The French again, in opposition to all this, contend, that we refused to listen to earnest overtures for peace, proposed by the war minister Le Brun, and conveyed by Chauvelin and Maret, who, after the death of Louis, were haughtily dismissed from London; and they add, that the English violated the treaty of commerce. The truth is, both parties were the aggressors. It would be as difficult to determine who first shewed symptoms of hostility, as it would be to decide, whether the chicken was before the egg or the egg before chicken. The lion frowned, and the tyger grinned. Hostile preparation on both sides was natural and necessary. But why did not Britain, with arms in her hands, attempt to secure the independence of Holland and the Netherland by negotiation? For this there was a fit crisis when the Duke of Brunswick was on his march to Paris.—But with whom were we to negotiate for peace? With those who at the moment had the power to make war. This would have given countenance and sanction to the new French government. Yet, with the advantage of such countenance and sanction, the new government of France would not, probably, have been lasting. Anarchy and dissolution would have succeeded if the arch had  
not

not been consolidated by external pressure. If so, we could not depend that peace would be permanent—no, not absolutely.—But nations, in the midst of civil, are not commonly fond of foreign war; and every year, nay month, of peace to us, in the critical circumstances of France, might have been improved to our advantage. The mind and heart of man, indeed, naturally revolted against negotiation with such infernal spirits. Yet, notwithstanding this natural abhorrence, negotiation might have been political wisdom. Vice and horror are permitted, in this probationary state, by Divine Providence. It is within the circle of their own dominion alone that it is the duty of kings and rulers of all kinds to act. The formation of governments, and the control of all different governments, is the work of God. And this is a doctrine that ought not to be controverted even by those who maintain royal rights hereditary and indefeasible. The powers that be are ordained of God; but the powers thus ordained are not indefinite. Kings have power in their own kingdoms. *Sed ne fuit ultra crepidam.* Who without horror can think of the inhumanities practised every day by the Deys of Barbary, the Beys of Egypt, the Princes of Africa, and the Chiefs that now distract Persia? Yet, who thinks of reforming those wretches by fire and sword?

Though we, with others, early held forth the danger of compelling the French to become a military republic, we pretend not to any credit from this circumstance, as we then admitted, and now admit, that there was some prospect of effectually succouring the loyalists. All that we now contend for is, that the experiment has been made without success. Perhaps if a force had timeously penetrated from Britain along the Seine to Paris, as in the reigns of our Henries and Edwards, it might have had the desired effect. We are afraid that such a campaign would now be too late. The energies of France overflow on other nations in proportion to the influx of foreign invasion.

Our consolation and hope is, that this violent state of affairs cannot be lasting; but the sooner the French are left to themselves, the shorter its duration. The watery particles are, contrarily to their natural gravity, sustained in the atmosphere by stormy currents. Let these cease, and they will fall in drops to the ground. The successes of France are not the result of systematical policy, or true military courage and discipline. France has lost her proper character. An enormous mass is in motion, but the moving principle is not so much inherent in itself as dependent on external imitation. And her armies are inspired with a savage fury, rather than a soldier-like bravery. There can be no love of the actually existing constitution, if constitution it may be called; for it is a constitution of terror, in which the

the guillotine is the sceptre; though individuals, like men delirious, may fancy themselves kings. It is a tyranny of all over all—in which all are alternately tyrants or slaves; and he who can do the most mischief, possesses the largest share of power, and the greatest degree of safety.

In the middle of the fourteenth century, Italy, having no steady government, was wasted by bands of robbers. It was particularly ravaged by a military leader of the name of Warner, who wore on a tunic embroidered with silver, words defying the Deity, and inspiring horror\*. The French, like General Warner, are enemies of God, of religion, and of humanity: they seem, indeed, fairly to have thrown down the gauntlet to the Almighty. Atheists may triumph in the temporary triumphs of this crew; but sound philosophy looks to the natural issue of things, and sound theology to the judicial.—Though hand should join in hand, yet shall not sin pass unpunished.

#### SPAIN AND PORTUGAL.

It has been rumoured for some time, that there are great divisions, on the subject of the war, in Spain, which at present leads Portugal; and that a negociation has been entered on, or proposed, or hinted (the first step of negociation), for peace. As it is not in the power of Spain to do much more, if any more, than protect herself, the confederacy would not suffer much by her defection, provided she were to remain perfectly neutral: but it seems to be in the nature of men, that powers thus falling off from armed confederacies become armed mediators for general peace.

#### ITALY.

The military spirit is evidently capable of being revived in Italy. The French have thought it proper to retreat from Piedmont, and to fight the enemy, not on their own ground, but in Alsace. This is wise in the French, and illustrates that great lesson, to which all nations begin now to listen, viz. that in war, as in law, it is more than half the battle to be in possession.

#### GERMANY.

The AUSTRIANS, it is said, as well as the PRUSSIANS, begin to be sick of a war, in which the most heroic valour has been

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\* Duca Guarnieri, signora della campagna, nemico di Dio, di pietà, et di misericordia.

so often displayed in vain. But the present alarming conjuncture no longer admits of backward and languid operation. The Austrians, perhaps, have trusted too much to the Prussians, and the Prussians to the Austrians, and both to Great Britain. It is time now that all Germany, and indeed all Europe, awake, and unite in a fixed and determined resolution not to conquer and dismember France, but to drive back the French within their own territories. Though Flanders has been over-run by the French, it is not subdued. It has been the fate of that country to have been over-run and pillaged by the French in different wars: but the persevering efforts of the powers combined for the purpose of bridling French ambition have recovered it. If the French shall be permitted to retain Flanders, what is to prevent them from coming round, by the southern provinces, into Holland; from pouring into Cleves and Juliers, and penetrating into the heart of Germany. By a sublime and prudent policy, perhaps, this war might have been prevented: but now there seems to be no alternative.

The attention of both Austrians and Prussians is diverted from the frontiers to the affairs of

#### POLAND,

which, at the present crisis, if not speedily overpowered, and entirely dismembered and divided among the three great partitioning powers in the north and east of Europe, must regain its political independence.

#### THE TURKS

are not yet so profoundly sunk in effeminate and lethargic stupidity as to be insensible, that while France and Poland are both assailed by the enemies of the Ottomans, now is their time to 'awake, arise, or be for ever fallen.' If the Poles should be able to make head against her enemies, they would be assisted by the Turks sooner or later.—This is not unforeseen by the Empress of

#### RUSSIA,

who now calls her fellow-plunderers from the Rhine and the Scheldt to the Vistula and the Nieper; where new acquisitions of territory may make up to the Emperor the loss of Brabant and Flanders.

What the political views of the Russians and Prussians may be at this juncture, time alone can fully unfold. Meanwhile it is natural, nay it is impossible to refrain from forming conjectures. The Empress doubtless feels the necessity of co-operation from Prussia and Austria on the side of Poland. To  
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make sure of her spoil there is her first object. And the pretext of forming a stronger barrier against the French on the Scheldt and the Rhine, than could be opposed to them on the frontier of France, or French Flanders, is certainly not unplaussible. Perhaps too, she has it farther in view, by a cession of the Low Countries to France, to raise up so extensive, yet so compacted an empire in the west of Europe, as shall give full play, and overawe all its neighbours in the west of Europe; particularly the British, while she does what she pleases in the East. Austria too, and Prussia, nearer to France than Russia, would be more affected and constrained by its preponderating greatness.—That the French empire should be bounded only by the Rhine on the East, as by the ocean, the Alps, and the Pyrenees, on other sides, according to the ambitious policy intilled into Lewis XIV. by the Cardinal Mazarine, may suit the views of the Empress; though she would, no doubt, be alarmed should they pass the Rhine, and advance farther eastward. This autocratix has already taken the alarm, and marked out the line where she is to say to the French, Hitherto shalt thou come, and no farther.—This, by the bye, proves, what we have ventured at different times to assert, that the continental powers, without us, and left to themselves, would preserve the general line of their frontiers, which is the only rational purpose now to be expected.—Another general corollary from what is passing in Europe is, the gradual increase of mighty empires, partly by extension over those domains that are not protected from their encroachments by natural barriers, and partly by that partitioning policy, which has of late been so fashionable, and whose nature and consequences have long ago been displayed in the latter stages of the Roman empire.

#### RUSSIA, SWEDEN, DENMARK, GENOA,

and other commercial powers of Europe, with America, are naturally alarmed, and envious of the unprecedented height to which our trade has been carried, and which, before the present war, promised or threatened a monopoly of commerce\*. They therefore make evident preparations for an armed neutrality; an expedient that seems natural among commercial states of a

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\* There are writers who console us with the reflection, that commerce, though checked by war, rebounds on the return of peace.—The check, however, is an evil while it lasts: and though trade may be great, after a check of ten years, it would, had it not received such a check, been still greater, as well as more certain. We have seen the end of former wars, not of the present; which is unexampled in its nature, magnitude, and peculiar danger, to Great Britain. The pitcher goes oft to the well, but is broken at last.

secondary class. It was thus that the Hanseatic league was set on foot, in the thirteenth century, for the defence of Lubeck, Hamburgh, and other towns, particularly against the kings of Denmark.—In the

#### LOW COUNTRIES

the tide of war has run of late in favour of the French and against the allies. It is needless to recapitulate particulars. The allies are driven out of Flanders, and seem determined, for the present at least, to act on the defensive on the frontier of the Low countries. The Scheldt and other rivers form strong ground towards the sea; but Gueldres, Zutphen, and Utrecht, are pretty much exposed to the south: and here the French, in all probability, flushed by recent success, will attempt an irruption into the United Provinces. Their success, however, in offensive war, will not, we may be assured, be greater than that of the allies; for, although there be a party in the provinces, jealous of the Stadholder and of England, the bulk of the German, Flemish, and Dutch nations, can never long and cordially coalesce with the French, whose levity is offensive, and arrogance odious, at all times, but, in the influence of victory, absolutely insupportable.

The King of Prussia has gone off with six hundred thousand pounds that Great Britain had remitted for the service of the war: but he has the justice to carry it to an old account of thirty years standing between Frederic the Great and George II. of England.—The affairs of


#### GREAT BRITAIN

flourish on her natural element; where, indeed, it would even have been the interest of the allies that all her strength should have been, from the beginning of the contest, exerted. Port au Prince, with a great booty of merchantmen, is taken by our troops in St. Domingo; and Calvi in Corsica.—War has been evaded with America; and our commerce every where prospers. Yet a cloud darkens, in some degree, this splendid horizon, if the French should retain maritime Flanders, make peace with the continental powers, and bend all her power to the construction of a navy.—The ministry are strengthened by the accession of the Portland party.—Parliament is prorogued—yet judgment has not been given in the cause of

#### MR. HASTINGS;

a man whose life has been one continued scene of important public services, public honour, and public prosecution.

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T H E

# ENGLISH REVIEW,

For AUGUST 1794.

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**ART. I.** *The Natural History of Aleppo; containing a Description of the City, and the principal Natural Productions in its Neighbourhood. Together with an Account of the Climate, Inhabitants, and Diseases; particularly of the Plague. By Alexander Ruffel, M. D. The Second Edition, revised, enlarged, and illustrated with Notes, by Patrick Ruffel, M. D. and F. R. S. Illustrated by Twenty-two Engravings on a large Scale. 4to. 2 vols. pp. 950. 3l. 12s. boards. Robinsons. London, 1794.*

**T**HE medical gentlemen of whom the volumes now presented to the public are the joint production, were brothers, and both of them, at different periods, in succession to each other, physicians to the British factory at Aleppo. Dr. Alexander Ruffel, amid the fatigues of an extensive practice, with difficulty found leisure to sketch the introductory part of his work. But he considered it of importance to commit his remarks to paper, while impressions were fresh, and he had an opportunity, on the spot, of rectifying errors, as well as of prosecuting such further inquiries as new objects should suggest. After his arrival in England in 1754, he found his situation more distant than ever from the quiet of retirement; and, after a slight revival of his papers, was too easily persuaded to hasten their publication. Though his work met with an indulgent reception, the author himself was sensible of the advantages he had lost by not bestowing more pains on its preparation for the press; and from that time he meditated a new edition, which he conceived might be introduced with considerable improvement, in point of arrangement, as well as by additions to such parts as appeared to be defective. In matters of fact, little occurred

ENG. REV. VOL. XXIV. AUG. 1794.

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for correction; but he discovered, in several instances, that he was liable to the imputation of being obscure by endeavouring to be concise; or that, by supposing his reader already informed of matters familiar to himself, he had sometimes omitted circumstances in his descriptions, which perspicuity required to be inserted. He found reason, also, to regret the restraint he had imposed on himself in his account of the oriental customs, by considering it as chiefly subservient to the medical part of his work. He knew that the polity and manners of the Turks had been amply described by several respectable writers; but he had frequent occasions to remark in conversation, that many domestic minutiae, lying less in the way of travellers, had either escaped notice altogether, or been erroneously represented; while their utility, from their connexion with the scriptural history, rendered them interesting to the curious.—As it was expedient, in the prosecution of his plan, to maintain a correspondence for procuring additional information from Syria, he communicated his intentions to his brother, the present editor, who had lived with him several years at Aleppo; and who in 1753 succeeded him as physician to the British factory.

By the earliest opportunity after the publication of his book, he transmitted a copy to Aleppo, accompanied with a request, 'that the whole should be critically perused; that inaccuracies of every kind should be noted, and inquiry made into all such matters as seemed dubious; that corrections or additions should be suggested with unreserved freedom; and that, by attention to objects of natural history, every assistance should be given to render that part of his work less defective.'—The request of a brother, not less endeared by esteem than by the ties of natural affection, met with ready compliance.—Dr. Patrick Russel, among the papers bequeathed to him by his deceased brother, found the following manuscripts—The Natural History, with a few marginal alterations—A Diary of the Progress of the Plague in 1742, 1743, and 1744—Journals of Pestilential Cases—and the Meteorical Register for ten years. He found also several of his own letters from Syria, in answer to queries sent him at different times from England.

In the present edition, the various topics dispersed through the first book of the former have been collected and arranged under separate chapters: a deviation from the miscellaneous mode formerly adopted, which rendered it necessary to make many additions to the text. In a few instances, where it was thought the author had been misinformed, or where some material correction of the text has been admitted, an explanatory note is either subjoined at the bottom of the page, or placed among the  
notes

notes at the end of the volume.—The present work is divided into six books:

The first book contains a description of the city and its environs; of the seasons, agriculture, and gardens.

The second contains a general account of the inhabitants; a more particular description of the manners and customs of the Mohammedans; of the interior of the Turkish Harem; and a sketch of the government of the city.

The third contains an account of the European inhabitants; of the native Christians and Jews; and of the present state of Arabian literature in Syria.

The fourth book is wholly employed on the remaining branches of natural history, and treats of indigenous quadrupeds, birds, fishes, insects, and plants.

The fifth contains meteorological observations; with an account of the epidemical diseases at Aleppo, during the author's residence there.

The sixth and last book treats solely of the plague, and the methods pursued by the Europeans for their preservation.

To each volume are added notes and illustrations, with an appendix.

The account of the domestic manners of the inhabitants of Aleppo has, for reasons already mentioned, been much extended. But it is the wish of the editor not to be understood as insinuating that the additional circumstances incorporated with the text are altogether new. He is not ignorant that some of them have not only been mentioned by former travellers, but have also been more circumstantially described; nor is he insensible, that his reading is far from being sufficiently extensive to warrant him in thinking that those facts have never been published, which he has not happened to meet with in books. What he has added, is either from his own experience, or from verbal information collected on the spot: his remarks may therefore be considered as accidentally confirming the testimony of those travellers with whose observations they may happen to coincide. In the mean while, the fault of blending the different orders of society in the description of eastern manners, which has too often justly been imputed to travellers, and from which the contradictory descriptions, respecting the economy of the higher ranks, have chiefly proceeded, has sedulously been avoided. Should the character drawn of the Turks, and the other inhabitants of Aleppo, be found somewhat different from that which they sometimes have been represented, it should be recollected, that in the lapse of years national manners undergo a change, even in the East; and that the same object makes a very different impression when viewed transiently or at leisure.

The editor, though he can safely disclaim intentional misrepresentation, asserts his pretensions to impartiality with more diffidence; sensible as he is of the extreme difficulty of divesting one's-self of prejudices contracted in familiar intercourse with the natives, in a long series of years; and convinced that opinions formed of men and manners, from private experience, must inevitably, in the representation to others, take some tincture from the observer's condition of life, as well as from his constitutional temper.

The author, in conformity to his general plan, was very brief in his account of the Harem. The editor, therefore, availing himself of a licence assumed on other occasions, has entered more at large on a subject of general curiosity, and but imperfectly known in Britain.

The author, for many years before he engaged in the present work, had little leisure for perusing the journals of eastern travellers; and, after his return to Britain, he resolved, lest he should blend matters collected from reading with what might be suggested by his experience in Turkey, not to look into books of travels, till he should have sketched from recollection all he meant to insert as supplementary to his brother's book. It was his intention after this to peruse as many as time would permit, and, comparing them with his own manuscript as he proceeded, to note down such circumstances as should appear to him new, doubtful, or erroneous.

In this course of reading, some of the early travels were perused with much satisfaction. The writers, though credulous in some things, were generally found correct in those matters which fell under their own observation; and, however mistaken zeal might sometimes betray them into misrepresentation of the religion and moral practice of the Mohammedans, their prejudices did not perhaps influence their accounts of the manners of the people, more than subtle theories of civil society have, in modern times, influenced the observations of some more philosophical travellers. If the editor had sometimes the mortification to find himself under the necessity of differing from writers whose accuracy he respected, he often, on the other hand, had the satisfaction to find them, in the most material circumstances, agree with the author and himself, and occasionally prove more full than either. In the first case, a note was sufficient to explain, or reconcile the difference; and, in the second, references to such authors whose description seemed to be most exact, were all that was required.

In collecting materials for the notes, various matters presented themselves for discussion, which required more room than could be afforded at the bottom of the page, without risk

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of distracting the attention of the reader. Hence naturally arose a distinction between such notes as more immediately tended to elucidate the text, and such as, though also illustrative, were so in a more remote degree. With regard to a chapter in Book III. on literature, all that the editor has presumed to attempt, is, such an imperfect account as a very moderate knowledge of the Arabic language enabled him to collect in conversation with the Ullama \*. A sketch of Arabic learning, not as preserved in the neglected volumes of ancient authors, but as it exists at present at Aleppo. To this sketch are added various notes, compiled from various books; and in the appendix to the second volume a list is given of the principal Arabic medical writers, together with some historical remarks; and likewise a compressed account of the introduction of the Greek physic among the Saracens in Spain.

### EXTRACTS.

' The CITY OF ALEPPO, the present metropolis of Syria, is deemed, in importance, the third city in the Ottoman dominions. In situation, magnitude, population, and opulence, it is much inferior to Constantinople and Cairo; nor can it presume to emulate the courtly splendour of either of those cities. But in salubrity of air, in the solidity and elegance of its private buildings, as well as the convenience and neatness of its streets, Aleppo may be reckoned superior to both; and, though no longer possessed of the same commercial advantages as in former times, it still continues to maintain a share of trade far from inconsiderable.—The latitude of Aleppo is thirty-six degrees, eleven minutes, twenty-five seconds, north. The longitude from Greenwich thirty-seven degrees, nine minutes, east. The distance from Scanderoon, the nearest sea-port, is between sixty and seventy miles in a straight line: but the usual road for caravans, through Antioch, is computed to be between ninety and an hundred miles. In clear weather the top of Mount Caucasus, bearing west by south, and part of the Mountain Amanus to the northward, may be seen distinctly from several parts of the town.—Aleppo is encompassed, at the distance of a few miles, by a circle of hills, which, though not high, are in most places higher than the rising grounds nearer the town.—The river Kowick glides with a slow current westward of the city.—The city of Aleppo, including its extensive suburbs, occupies eight small hills of unequal height, the intermediate vallies, and a considerable extent of flat ground; the whole comprehending a circuit of about seven miles. The city itself is not above three miles and a half in circumference. To a traveller, in his approach from the west, when he gains the brow of one of the adjacent hills, within two or three miles of the gates, the city becomes a striking object. The mosques, the minarets, and numerous

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\* Literati.

cupolas, form a splendid spectacle; and the flat roofs of the houses, which are situated on the hills, rising one behind another, present a succession of hanging terraces, interspersed with Cyprus and poplar trees. Towering above all, in a situation to command the whole, stands the castle. The population of Aleppo is computed to be about three hundred and fifty thousand.

[ *To be continued.* ]

ART. II. *The History of Great Britain, connected with the Chronology of Europe: with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Cæsar's Invasion to the Deposition and Death of Richard II. By James Petit Andrews, F.A.S. pp. 477. 4to. 1l. 1s. boards. Cadell. London, 1794.*

[ *Concluded from our last Number.* ]

WE shall now enter into the more interesting periods of the thirteenth and fourteenth centuries. We shall select a few of the numerous particulars which lie in a rich abundance before us; but we feel it difficult to convey a just notion of the value of this work from such partial selections; it is like offering a rose, a pink, or a Narcissus, as specimens of a bouquet, which can only be properly viewed by seeing the whole together.

Of the amusements of our nation in the thirteenth and fourteenth centuries we have the following curious particulars:

‘ The tournament shone in its highest lustre during the thirteenth and fourteenth ages. The rival monarchs of England and France had found the energetic valour of their nobility depended greatly on the prevalence of this institution; and it was proportionably encouraged. The effect was considerable in a military light; but its expences were vast, its dangers great; and, when the ladies began to take delight in pursuing exhibitions of this kind from one end of the realm to the \* other, it certainly neither increased the delicacy or the humanity

\* ‘ The picture of the fair rântipoles of England, at a period when the pride of glory and conquest had exhilarated the hearts of both sexes almost to insanity, as drawn by a contemporary, is too curious to be omitted in this place. ‘ These tournaments are attended by ‘ many ladies of the first rank and greatest beauty, but not all ways of the most untainted reputation. These ladies are dressed in ‘ party-coloured tunics, one half being of one colour, and the ‘ other half of another. Their lirripes (or tippetts) are very ‘ short, their caps remarkably little, and wrapt about their heads ‘ with cords; their girdles are ornamented with gold and silver; and ‘ they

humanity of the sex. The chase, and in general the sports of the field, were still eagerly followed by those of the highest ranks.—*Froissart, passim.*

‘The amusements of the people continued nearly the same as in the ages immediately preceding. They received, indeed, from a proclamation of Edward II. in 1363, an admonition that it would redound much more to their credit if they would, ‘like those of former times,’ apply themselves to archery, instead of spending their ‘time in throwing stones, wood, or iron; in playing at hand-ball, ‘foot-ball, or club-ball; in bull-baiting and cock-fighting, or in ‘more useless and dishonest games.’—*Rym. Fæd.*

‘Myteries and miracles, a kind of poetic dialogues, representing detached scenes from the Old and New Testament, were the only dramatic amusements; and were acted sometimes by monks, sometimes by commercial companies. There were, indeed, also moralities, serious reflections on human life in verse, equally heavy and ill-judged.—*Warton.*

‘As to tragedy and comedy, when spoken of, a narration, not a drama, seems to have been intended.—*Prologue to Chaucer's Monk's Tale.*

‘That there were entertainments of a more diverting turn, we may conjecture from the numbers of minstrels and jongleurs which were entertained and encouraged by the great. An old chronicle cited by St. Palaye introduces some of that mirth-loving crew dancing on ropes, others riding on oxen dressed in scarlet, and sounding their horns on the approach of every dish, at the nuptials of Prince Robert of France at Compeigne in 1237. John of Salisbury too recounts some of their feats of buffoonery; but none seem to have been connected like a farce or pantomime\*.’

‘they wear short swords (like daggers) before them, which hang ‘across their stomach†. They are mounted on the finest horses, with ‘the richest furniture. Thus equipped, they ride from place to place ‘in quest of tournaments; by which they dissipate their fortunes, and ‘not unfrequently ruin their reputation.’—*Knighton apud Henry.*

‘Soon we must prepare to see these lovely, thoughtless beings lying in trenches, and partaking the dangers and the joys of the heroes of invasion and rapine.

\* ‘In the sixth of Edward III. we find a company of men, styled vagrants, and ordered to be whipped through London for representing scandalous things in alehouses, &c. These are supposed to have been ‘Mummers,’ a species of performers in the lowest and most scurrilous dramatic line. They always went masked; were lawless and profligate; and were at length proscribed by a statute in the third of Henry VIII.’—*Preface to Dodley's Old Plays.*

† ‘Let us hear the plain words of the indelicate Knighton as he speaks in Latin: ‘*Etiam ex transverso ventris sub umbilico habentes ‘cultellos (quos daggerios vulgo dicunt) in pouchis desuper ‘impositis.*’

## L I T E R A T U R E.

‘ That the thirteenth and fourteenth centuries produced no such pure and classical Latin as that of John of Salisbury, Peter of Blois, Joseph of Exeter, &c. is owing, it may be conjectured, to the growing improvement of the English language, and the more frequent use of it by men of learning\*.

‘ Greek and the Oriental tongues were almost totally neglected. Not more than three or four persons (says the great Roger Bacon, who bitterly laments the blindness of the age) had turned their studies that way.

‘ Logic suited the genius of the era. It furnished the schoolmen with a regulated subtilty which aided them to dispute for ages upon † nothing. It was therefore extensively taught, and accurately studied.

‘ Divinity had now taken a new turn, and soared above the scriptures. The schoolmen valued themselves on carrying on their theological improvements without recourse to either Testament; and those unfashionable sages who still studied the sacred writings were styled in derision ‘ Bible-men,’ and could neither find pupils, attendants, or rooms wherein to read lectures, in any European university.—*Wood's Antiq. apud Henry.*

‘ The civil and canon law was closely studied by the clergy as that study led the way to great employments. This was carried to so great a length that Pope Innocent IV. was obliged to send forth a prohibitory bull, lest the study of divinity should be lost.

‘ The mathematics were generally neglected; and the few who attended either to them or to the Oriental tongues were not only shrewdly suspected of wishing to hold commerce with the prince of darkness, but frequently met with painful obstacles to their studies from the absurd fanaticism of the age.

‘ Astronomy and its connected science, that of optics, were known to Friar Bacon; probably to few others. The same great man seems to have monopolised the knowledge of mechanics and of chemistry.

‘ Alchymy, though itself a delusion, yet, being the known parent of many useful inventions, must appear on our list. Perhaps no prizes less interesting than those held out by the adepts (viz. an elixir to cure all diseases and to prolong life, and a bone or powder which should transmute all baser metals into gold), could have urged the

\* ‘ There are, however, instances of brutal ignorance which this excuse will not reach. In the university of Oxford it was usual to say, ‘ Ego currit, tu currit, currens est ego.’ In 1276 Robert Kilwarby, Bishop of Canterbury, visited the place and solemnly condemned these wretched idioms. They met, however, with defenders; and in 1284 his successor, John Peckham, was obliged to exert the same condemnation against the same expressions, and others equally obnoxious.—*Wood's Antiquities, apud Henry.*

† ‘ That two contradictory propositions might each be true,’ was a dogma seriously and earnestly argued.—*Ibid.*

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minds of men, in an age wholly occupied by solemn trifles, to have pursued any study with such energy as to accomplish such discoveries as the followers of alchymy produced \*.

## SCULPTURE AND PAINTING.

\* The ardour of our English reformers, and the party zeal of our civil wars, have left us few perfect memorials of the state of sculpture in the early ages. Father Montfaucon says, that the art was greatly improved during the thirteenth century; and Matthew Paris writes of Walter de Colecester, a monk, his contemporary, as an admirable statuary.

† The third Henry was a † zealous encourager of the arts; but the documents which relate to his reign, though interesting and curious, prove little more than that history-painting had been seen in England before his time, and that oil and varnish were used by artists in colouring canvas long before the supposed discovery of that species of painting by Van Eyck. That artist died in 1442. And we find a precept of Henry III. dated 1239, for money to be issued to Otho and Edward his son that they may buy oil, varnish, and colours, for a painting to adorn the Queen's chamber.—*Walpole's Anecdotes.*

Indeed there is reason to believe that not only the apartments of the great, but those of private persons were ornamented by the painter. When Chaucer awakes from his celebrated dream, the gay objects which his fancy had presented were vanished, and he saw nought,

‘ Save on the wall old pourtrayture  
Of horkmen, hauks, and houndis,  
And hart dire, al ful of woundis;’

which was plainly enough a description of his own bedchamber.\*

\* For instance, the invention of gunpowder, and several improvements in the art of dying. Many medicines of great service to the health and ease of mankind were also found by these fantastic philosophers.

Among the sarcasms on alchymy few are more bitter than that of Mr. Harris: ‘*Ars sine arte, cujus principium est mentiri, medium laborare, et finis mendicare.*’ The Italians say, ‘*Non fidatevi al alchimista povero ò al medico ammalato.*’

† That Henry, though liberal, had more zeal than taste, appears from a precept of his to the sheriff of Hants (dated 1236), directing him to cause a wainscoted room at Windsor Castle to be ‘re-painted, with the same stories as before.’ This proves that painting existed here in the thirteenth century, but does so little credit to the King, that Mr. Walpole compares it to the charges which the Roman Mummus gave to those ship-masters who transported the Corinthian chef-d’œuvres of sculpture to Rome: ‘If you break or spoil them,’ said he, ‘you shall find others in their room.’



We shall now close our extracts by giving the reader the Lord's Prayer as it was in use during the twelfth century, and which he may compare with that of the fourteenth :

' To this we will subjoin the Lord's Prayer given by Bishop Wilkins \* as in use during the twelfth century :

' Ure Fader in Heaven rich,  
Thy name be halyed ever lich.  
Thou bring us thy michel bliese  
Als bit in heven y doe  
Evear in yearth been it alsoe.  
That holy brede that lasteth ay  
Thou send us this ilke day.  
Forgive us all that we have done,  
As we forgive ech other one ;  
Ne let us fall into no founding,  
Ne sheld us from the soule thing †.'

' To the various specimens of poetic diction in the thirteenth and fourteenth centuries which have been given, let us add, in order to form a just idea of what change the English tongue had undergone in prose, the Lord's Prayer given by Bishop Wilkins as used between A. D. 13 and 1400.—*Orat. Dom.*

' Our Fathir that art in hevenes, hallowid be thy name, thy kyngdom come,  
Be thy will done as in hevene and in eryth too.  
Gie us this day our breede, our daily substance,  
And forgive to ous owr debtis, as we forgiven to our debtours;  
And lead ous not into temptation,  
But deliver ous from yvel. Amen !'

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A performance like that before us, which embraces so extensive a province as that of the history of Europe, may seem to require some observations on historical studies. On the general utility, and the valuable instructions, which history offers, it is

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\* ' There are certainly some errors in the spelling, and probably in the date, since Camden produces the same prayer as one approved and sent to England in the days of Henry II. by Pope Adrian.

† ' This language, with a very trifling alteration, still keeps its ground in England and the southern districts of Scotland, in spite of the Norman victor's efforts to introduce his own barbarised French. Yet that tongue was once gaining strength among the English gentry. Else why the proverb, ' Jack would be a gentleman if he could speak French ?'—*J. de Trevisa.*

useless to dwell; it may not, however, be improper, to point out some of its difficulties.

The field of history is so vast, the events so intricate, and the great actors of human nature so numerous, that even the retired scholar loses himself in the labyrinth of historical speculation. Indeed, we have only to recollect that the 'Methode pour 'etudier l'Histoire' of Du Fresnoy (the best work of its kind) amounts to the enormous number of seven quarto volumes. The generality of readers have therefore remained satisfied with forming a tolerable acquaintance with the history of their own country; and many, who consider themselves as more learned, have only attempted to retain the names of foreign monarchs, with some of the most prominent events of universal history. Yet it is very certain, that without something more than a bare knowledge of the affairs of Europe, our own history will be but imperfectly understood.

The great difficulty in historical study is, therefore, to have before us the corresponding affairs of the European world. The interest is felt more forcibly as curiosity is more amply gratified; and the delight which every historical pursuit affords is more perfect as its utility is more apparent. History may be read with little more advantage than romance, unless we rise from its perusal with just and clear notions of the manners of the age, the characters of its celebrated individuals, and the causes and effects of its events. To attempt this labour not only requires all the fortitude and devotion of study, but that ingenuity of arrangement, and those literary talents, which every student does not possess.

The French nation, who have generally preceded us in the agreeable parts of literature, have to boast of a work congenial in its plan to the present performance; we mean the *Abregé Chronologique de l'Histoire de France*, by the president Henault. This illustrious author has, however, confined himself to the affairs of his own nation; and it remained for a compiler not less industrious in his researches, and a writer not inferior in the agreeable manner of detailing his narratives, to extend this useful plan, and by embracing the amplitude of universal history, render it also particularly precious to his own country.

Of such a work the utility is expressed by the plan; but its entertainment, it will be found, is at least equal to its utility. The reader, perhaps, considers that he is to have merely a dry chronology of events; a tedious vocabulary of names, and the dull arithmetic of dates. He will be agreeably deceived, and when he turns to this volume to rectify or to compare a date, he will be led into a delightful variety of curious anecdotes, and, what is indeed the philosophy of history, he will be familiarised

familiarised to the biography of eminent characters, and the genius and manners of the age.

It now remains for us to deliver our sentiments on the merits of this elaborate performance. We do not hesitate to pronounce on its utility. An abridged chronology, on so extensive a plan as the present, has long been a desideratum. The early periods of universal history necessary to be known, yet disagreeable to read, are here given in a pleasing manner, which excludes the unnecessary, and only retains the useful. All this spares the reader of sensibility and taste the toil of getting through the history of uncultivated Europe, where our feelings are shocked by the barbarous genius of those ages, and where our fancy is but little delighted with the incidents of a rude and gross people.

The periods of our history which Mr. Andrews was obliged first to treat, we consider as the least interesting, though perhaps not as the least curious. The penetrating Hume, when he first offered his history to the public, solicited their attention by its most interesting parts; for he first gave the modern, and not the ancient portions of our history. We do not know if he did this through the skill of authorship, or whether it was merely accident that induced him to begin our history with a retrograde motion. The farther we plunge in the remote periods of our annals, the more we are disgusted by a long race of cruel despots and imbecil monarchs; and in the people, by a savage valour, a dark ignorance, and a barbarous magnificence. All these disquisitions form, indeed, curious objects of research; and while we are alternately disgusted with the enormities of our ancestors, we are instructed by this truth, that it is not two centuries since the human mind appears to be regulated by some system, and that an enlightened philosophy has taught it to act with its collected powers.

It is therefore highly to the credit of our ingenious author, that he has been able to render these unhappy periods so highly useful by the extensiveness of his plan, and entertaining by collecting so copious a variety of interesting anecdote. One of the most essential merits in a work like the present, is its accuracy. We have examined the work with some care, and have not been able to detect any material errors; though were there some, it would by no means be inexcusable, when we reflect on the dark chaos which our author had to arrange into order, and embellish with light. We observe in the Greek motto a false print, the word ΜΑΙΕ should be ΜΙΑΣ. But it is more singular that the author should have omitted quoting *Aristotle's Poetics*, from which work it is taken. It would not have been amiss if he had also rendered it less enigmatical to his readers, by translating the Greek, since we must have a Greek quotation to an

English

English history. We shall perform for him what he should have done for himself. The meaning of that motto, which very happily describes the nature of the work, is, 'That it is the right of a historian to bring together in his narrative the transactions which pass in various and distant countries, provided that he do not confound their dates.'—In p. 433 Mr. Andrews mentions that 'Sleidan translated Froissart's Chronicle very faithfully into Latin.' Here is a slight mistake, as Sleidan only abridged the memoirs of this charming romancer.—The roll of Battle Abbey, which Mr. Andrews says is 'only to be found in a scarce and expensive work,' has been copied by several: it is to be found in Fuller and in Fox; in Du Chesne, and other foreign writers on Norman affairs. It would not have been amiss also to have informed his reader, that every writer has given it in a different manner, and that it is of little authority, for we have just reason to believe, that merely to flatter several families, the copyists inserted names, and augmented it at their pleasure. But inaccuracies like these are (as Dryden prettily observes)

Like *straws* that on the surface flow,  
He that would seek for *pearl* must dive below.

We cannot conclude without expressing our approbation of the labours of this judicious author. He has spared no painful researches, and he has the singular merit of opening a copious source, and often an untouched spring, of anecdotes of every kind. This volume is a valuable accession to historical self; and will induce many readers to attain a knowledge of *universal history*, who would otherwise have remained satisfied with an imperfect knowledge of their own. The author's style is agreeable, and his reflections liberal; he is pleasant without sinking into carelessness, and philosophical without wandering into impiety.

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PT. III. *Domestic Anecdotes of the French Nation during the last Thirty Years. Indicative of the French Revolution.* pp. 445. 8vo. 7s. boards. Kearsley. London, 1794.

THIS volume, which offers to our observation some of the most curious scenes which have long been exposed on the theatre of the world, is portioned out into ten great divisions. In these the author has sketched the manners, characters, and related the anecdotes of the various ranks in France, which, he conceives, not unjustly, to have originally led to the revolution. He divides them into—Philosophers—Clergy—the Court—Ministers

—Ministers and their Subalterns—National Levity—Theatre—Actors, &c.—Books—Louis XV.—The Queen—Louis XVI—Conclusion.

In the preface we are made acquainted with the nature of this interesting volume in these words:

‘ To offer to the public the *anecdotes* of the *thirty last years* which have preceded the French revolution, is really developing to the eye the *causes* which have led to this epocha, too memorable in the annals of the world. These amusing sketches may, perhaps, even excite the curiosity of the most indifferent, and interest the attention of the thinking reader.

‘ It is true, that when at some distant day the pencil of history shall display in glowing, yet faithful colours, the names of the first leaders who conducted the revolution; the motives which animated them; the means they employed to ensure success; the characters of the persons who assisted them; the good they might have operated and the evils of every kind they have produced; posterity will clothe with horror and indignation this part of the history of man, and will be tempted, more than once, to tear these pages from the volume. But, as time has not yet drawn away the thick veil which conceals from us the dark and insidious means which have prepared this revolution; as we are too near, or too much interested in the events, to judge them without some partiality; as (to confess the truth) we have not the pen and genius of a Tacitus to trace them with a firm and skilful hand, we are far—very far, from undertaking so difficult a labour. We do not offer the public a *history*; we only solicit attention by some light *memoires*.

‘ We hope not to be censured for what we have not undertaken. Having long meditated on the French revolution, we have been, by our leisure and inclination to discover, as well as we could, the *causes*; we therefore had recourse to those sources which afforded intelligence of various kinds; and we collected in one whole the facts which could furnish objects for reflection, and often enable us to pronounce with some certainty on so important an object. A portion of these facts we now offer to the public. They certainly will furnish those emotions of indignation which we too often have experienced, and they will generously bestow a sympathetic sigh on the unhappy French, who, with a genius more brilliant than solid; a government devoid of energy; a nobility without moderation; men of letters without principles, or, to express ourselves more correctly, with principles destructive of the social order; have themselves led to the ruin of their kingdom; and have made it bleed through all its veins.’

The following anecdotal observation on the PHILOSOPHERS merits attention:

‘ That the philosophers who were so clamorous for *toleration*, were themselves by no means *tolerant*, appears by the following anecdote. The great monarch of Prussia thus expressed himself on the subject of religious

religious toleration: I never will constrain opinions on matters of religion. I dread, of all others, religious wars. I have been so fortunate as that none of the sects, who reside in my states, have ever disturbed the civil order. We must leave to the people the objects of their belief; the form of their devotion; their opinions, and even their prejudices. It is for this reason I have tolerated the priests and monks, in spite of Voltaire and d'Alembert, who have quarrelled with me on this head. I have the greatest veneration for all our modern philosophers; but indeed I am compelled to acknowledge, that a general toleration is not the predominant virtue of these gentlemen.'

'It is very curious to observe, that these philosophers, who were incessantly composing fine declamations against the horrors of war, and painting, with all the glow of a rich colouring, the injustice of persecutions, were, among themselves, in a state of eternal warfare and insatiable perfection. It is true, philosophers fire with no cannon, and tie to no stake. But the fury with which they assailed each other, evinced, that had they cannon or stakes, their adversaries would have been or suddenly destroyed, or slowly burnt. Their inveteracy was, indeed, confined to an epigram, or what they called a *diatribe*; but an epigram or a diatribe may shew the same desire of inhumanity and despotism which tyrants on the throne, or in the church, have exercised. Of many of the private characters of these philosophers, we have rarely favourable testimonies of the perfection of their system; but we must learn to distinguish between the French philosophers; too many intriguers and designing men, dishonour the name. The difference is great between such philosophers as Mirabeau, Boulanger and La Mettrie, to Rousseau, d'Alembert, and Montesquieu. Voltaire, who has been called Micromegas (little-great) must, as usual, be placed between; often actuated by the interested and base motives of the one, he had often all the sublime views and philanthropy of the other.'

The whole article respecting the CLERGY is replete with information. Their characters and internal discords are strongly pictured; and the whole offers to our clergy an admirable lesson of valuable instruction. The *Curés* were most terribly oppressed by the higher prelates. Our author has the following curious particulars:

'Among the many important causes which produced the revolution, is to be numbered that of the persecuted protestants, and the continual attempts of the clergy to oppress, or rather to annihilate the race. In France, the protestants (as in England the dissenters) were deprived of their privileges; and a marriage between a protestant and a catholic did not hold good. Often did the papal thunder resound from the pulpit. In 1785 a preacher at Paris strongly exhorted the good people of France to constrain their protestant fellow citizens to educate their children in the catholic religion; by this means, observed the furious prelate, the future generation will be

be purified, and the whole race will be finally extinguished. This fanatic (can it be credited?) made friends by this dreadful exhortation, among a part of the clergy. Such maxims were, however, the last struggles of the expiring ecclesiastical faction of France. The protestants have greatly contributed towards the revolution; and it is them, perhaps, who, under the protection of Necker, himself a protestant and their patron, who have been the secret springs of that treatment which the catholic clergy have received.

It must also be remembered, that the *higher* class of the clergy oppressed the *lower*. These, consisting of an army of *Curés* and *Vicaires*, had a great ascendancy over the minds of the people; and it is but natural to suppose that the oppressed would not speak favourably of their oppressors. There is no doubt that the archbishops, the bishops, and the cardinals, were painted in their true colours; and that their indigent agents did not see without indignation the lazy opulence and unevangelical voluptuousness of their lords. They procured all the publications at Paris against them, and industriously communicated and explained them to their parishioners. Necker was so strongly persuaded of the power which the *lower clergy* possessed over the people, that he said, when in place, 'It is with the *lower clergy* that I will humiliate these cardinals and archbishops, and will reduce them to what they were in the primitive church.' He never renounced this project; and this project has been fully accomplished!

The French bishops, during the close of the reign of Louis XV. and the whole of that of Louis XVI. were divided into administrative and evangelical bishops.

The former were such as, without any right, busied themselves in the management of the kingdom and its finances: these meddling prelates, always absent from their dioceses, commonly resided in the metropolis; crowded in the antichambers of ministers, cringed in the gallery of Versailles, and entered into all the intrigues of courtiers. These bishops caballed to obtain the richest benefices; they wasted in pleasures the patrimony of the church and the poor, abandoning the care of their districts to subaltern hands, and imperiously prescribed to their clergy the laws of residence, which themselves infringed in so scandalous a manner. At their head we must place the Cardinal Lomenie, who was all his life ambitious of the administration of affairs, and when he obtained it, not only displayed a perfect ignorance of all government, but hastened still more the fall of that of France, by completing the disorder of its finances.

The latter were religious pontiffs, constant residents in their dioceses, daily occupied in upholding religion and manners, by their lessons and their example. The number of these was extremely small.

In a word, it appears that one part of the French ecclesiastics were more corrupted than any branch of the government. Those who composed this party enjoyed enormous revenues, which they dissipated in a lazy and effeminate opulence, and were uniformly the antipodes of decency and morality. At court intriguers; at Paris libertines; and in their dioceses, despots.

The following anecdote of the irregular frivolity of the adulative courtiers of France will amuse:

'In the summer of 1775, the Queen being dressed in a brown lutestring, the King good-humouredly observed, it was '*couleur de puce*,' the colour of fleas; and instantly every lady would be dressed in a lutestring of a flea colour. The mania was caught by the men; and the dyers in vain exhausted themselves to supply the hourly demand. They distinguished between an old and a young flea, and they subdivided even the shades of the body of this insect; the belly, the back, the thigh, and the head, were all marked by varying shades of this colour. This prevailing tint promised to be the fashion of the winter. The venders of silk found that it would be pernicious to their trade; they therefore presented new satins to her majesty, who, having chosen one of a grey ash-colour, Monsieur exclaimed, that it was the *colour of her majesty's hair*! Immediately the fleas ceased to be favourites, and all were eager to be dressed in the colour of her *majesty's hair*. Servants were sent off at the moment from Fontainebleau to Paris to purchase velvets, rateens, and cloths of this colour. The current price in the morning had been forty livres per ell, and it rose towards the evening to the price of eighty to ninety livres! This anecdote, frivolous in appearance, proves that if the French king then had better views and more good-sense than his predecessor, the court was still the same as under Louis XV. little, trifling, and volatile.

'Such was the continued demand, that some of her *majesty's hair* was actually obtained by *bribery*, and sent to the Gobelins, to Lyons, and other manufactories, that the exact shade might be caught.'

We have an extraordinary anecdote relative to the choice of a MINISTER, the authenticity of which we know not; but it gives a strong representation of the vacillation of the late Louis XVI. and the trifles which often determine the fate of a nation:

'We shall attempt to describe the situation of Louis XVI. at the moment the youthful monarch ascended the throne. Louis XV. dies. A prince of only twenty years succeeds. At first he had no other council than the advice which the late dauphin, his father, had left him in his own hand-writing. This precious gift was not to be opened till the son was seated on the throne. Louis XVI. with all imaginable ardour, hastened to open the manuscript, that he might, with a religious veneration, perform its contents. He observes, that his father advises him to invite to court, for his Mentor, M. de Machault, as the most able person to direct his steps, when the weight of royalty should fall upon him; at a period, when the only means to support it could yet be a rectitude of intention, and a desire of benevolence. Faithful to the wishes of his father, the youthful Louis immediately takes a pen, and writes the following letter to M. de Machault:

ENG. REV. VOL. XXIV. AUG. 1794.

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'Choisy,



Choisy, 11th May, 1774.

‘ IN the just grief which overwhelms me, and which I participate with all the kingdom, I have great duties to fulfil; I am king, and this name includes all my obligations. But I have only twenty years, and I have not acquired all the knowledge necessary for my situation; and also I must not see any of the ministers, since they have all been with the king during his contagious distemper. The confidence which I repose in your probity, and your profound knowledge in affairs, induces me to desire you would assist me with your advice. Come as soon as you can possibly, and you will do me a great pleasure.

‘ LOUIS.’

‘ M. de Machault merited, in every respect, the confidence of the young monarch. He had long been the minister of finances and of law under Louis XV. It appears that he had been dismissed from his employments in the reign of the preceding monarch, because he was desirous of obliging the clergy (that numerous and untaxed body in the state) to pay the taxes like other citizens. Louis XV. had supported him for some time against his enemies; but the ecclesiastical cabal repeated their efforts, and Louis XV. yielded. Since his dismissal M. de Machault lived on his estate in the deepest retirement, esteemed by every honest man, and hated by the clergy.

‘ There now remained nothing wanting but the direction of the letter to send it to M. Machault; but whether it was a natural timidity, or a desire of confirming the goodness of his choice, Louis XVI. went to his aunt Mademoiselle Adelaide, communicates to her the intentions of his father, and shews the letter he had in consequence written, but not addressed. The princess approves his conduct, and even desires her nephew to send off a courier immediately with the letter. The King unfortunately keeps it back several hours. Mademoiselle Adelaide, as most ladies would naturally do, informs her female suite of the choice of the prime minister. The news darts like lightning, and the alarm is spread among the courtiers. Every one among this sycophantic swarm dreaded the integrity and the austere virtues of the minister now to be called as the pilot of the realm. Soon intrigue is put in motion, and corruption follows; one hundred thousand crowns are offered to a lady (who was well known to have a great influence over the mind of the princess), if she was to be successful in changing the choice in favour of M. Maurepas. This gentleman had been minister at the juvenile age of fifteen, and had been dismissed at thirty. He possessed a fund of intrigue and good-nature; although now advanced in life, he was known for having lived a life of dissipation, and to be of a temper pliant to all, while he remained in office. M. de Maurepas, in a word, was the person adapted to the views of these courtiers, desirous of prolonging the abuses of the late reign. The hundred thousand crowns tempted the lady of honour, and she adroitly insinuated to the princess, that the choice of M. de Machault would not fail of offending the clergy; that in consequence the commencement of the new reign would be stormy:

formy: in short, she contrived to alarm Mademoiselle Adelaide; this princess hastens to disclose her anxiety to the King, and the unfortunate Louis XVI. naturally timid, and now dreading the consequences of this his first act of royalty, he finished by directing the same letter to the Count de Maurepas!

It was thus that, in his first step towards the throne, he fell into a net; and this first error was the fertile source of a thousand others. The old Maurepas, on the brink of his tomb, immediately thought it necessary to secure friends, who, in extolling him every where, concurred in maintaining him in the place of great visier. To augment their number he bought them in all modes. To some he gave pensions; for others he made new offices; and by these means hastened the ruin and deficit of the finances. What, indeed, had this nobleman done to be raised to the important post of prime minister? He possessed great gaiety; wrote epigrams; was a lover of every kind of frivolity and dissipation; and no man lost by being his friend. He was an accomplished gentleman, but an unskilful minister. Such a premier, therefore, could not but be grateful to the dissolute courtiers of Versailles. Such fatal consequences never arose from changing the address of a letter.

There are various particulars relative to their late majesties of France; and the whole volume is concluded by an essay on the ~~mass~~ of anecdote which it contains.

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This volume has claims on the public attention. It is formed of materials very little known, and given in a sprightly manner. We find several particulars relative to eminent men, and living characters, which are of a very interesting nature. It offers to the mind abundant food for speculation on the French revolution; and abounds with a variety of domestic scenes, which seem not to be drawn at fancy, but taken from the real scenes of human life, as it appeared in France, in the palace of Versailles, the cabinets of ministers, the theatres, the streets, &c.

The preface is written with spirit and elegance; and we must remark, that the conclusion appears to be the production of the same pen. The work is, indeed, said to be the joint composition of several writers: this may be the fact; but we have to lament, that the authors have thought proper to form an apology for their inaccuracies and haste. The work is incorrectly printed, and, what is worse, often incorrectly written. The writers possess a very lively fancy, and a facility of style, which they have abused; for the composition of this work often rises into the most polished diction, while at other times it violates the most obvious laws of grammar. The intrinsic merit of the work will preserve itself from neglect; but we have to remind all writers who appear to place their merit on the velocity of their pen, that this is but a puerile exultation, and which

shows not so much an abundance of fancy, as a deficiency of judgment. Our authors have given proofs of happy talents; but we must remind them, that there is a respect due to themselves and the public, which they have not appeared to reverence in this ingenious, and entertaining, but inaccurate performance.

ART. IV. *The rational and improved Practice of Physic. In Four Volumes. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, and Physician to the St. Mary le Bone Infirmary. 8vo. 1l. 11s. 6d. in boards, each Volume containing above 500 Pages, fine Paper. Newbery, and Hookham, Bond-Street. London, 1794.*

THE four volumes before us contain a variety of medical erudition, chiefly of the practical kind, which is the result, as the author says, of long experience and reflection.

The intentions of the whole work, says the author, are to introduce new principles of theory and practice, founded on many hundreds of anatomical demonstrations; on the latest philosophical improvements; and on many abstruse, yet clear inductive reasonings. From these sources more effectual methods of removing many diseases, than hitherto have been promulgated, are ardently inculcated.

No fixed, systematic, narrow methods of treatment, taught in the schools by persons of confined genius and limited experience, are proposed; but the practice is continually to vary, according to *constitutions, diet, age, sexes, climate, &c. &c.* for medicine to be *rational* and successful, must accommodate itself to a variety of incidents and circumstances, undiscernible to the inexperienced; but well comprehended by those skilful physicians who are not warped by temporary delusions, nor interested in the promotion of the prevailing prejudices of the moment. The common routine of medical practice is easily acquired by industry and memory, with little learning and genius; but to perceive what is defective, and apply what is excellent in the art, requires more meditation than some men are inclined to give, in order to develop the knotty club of *Æsculapius, &c.*

As the modes of reasoning adopted by the author, in many parts of his works, may appear new, particularly to those who are not accustomed to reason logically, it may be necessary to give a short explanation of the manner in which the reasonings are conducted.

First. The anatomical structure and physiology of the parts or functions are explained in different treatises, by connected facts and reasonings, as far as were thought expedient.

Secondly. From the appearances after death, the impediments and morbid affections that had happened in life are attempted to be ascertained by inductive reasonings.

Thirdly. Propositions from these sources of true intelligence are formed, in many instances, both theoretical and practical.

Fourthly. From considering the origin and magnitude of diseases, explained by the foregoing means, their stages, real and probable effects in the living human body, are all the prognostics discovered, and what benefits may be expected from the art of medicine in various diseases; by which facts and reflections rational expectations are encouraged, and rash boastings and irrational promises discountenanced: medicine thus conceived and practised strictly adheres to truth and reason.

Fifthly. By concentrating all the foregoing facts, and considering, from long and past experience, the force, power, and probable consequences of a disease, with its stages—whether it be chronic or acute; the age, sex, strength, and constitution, of the individual affected, are ascertained the powers and mode necessary for the removal of the *causes* of disease.

Sixthly. In the election of remedies, those that are important are adopted and prescribed, where they can be exhibited with safety and rationality to the patient; and *palliative* methods of treatment are never proposed, but in cases wherein radical cures cannot be, with any hopes of success, attempted.

Amongst the great variety of prescriptions for the *robust* and *florid*, *pale* and *debilitated*, *irritable* or more *torpid*, &c. there are few which the author's own experience has not proved safe and efficacious in the cases and under the circumstances they are recommended\*.

It has always been considered the duty of a physician to act on clear principles and with energy, or not act; and to be always more solicitous to attack a disease by efficacious remedies, than to please the patient's taste at the hazard of life, or the injury of the constitution. The ordering trifling saline and sweetened draughts when disorders demand the most decided, powerful practice, is a disgrace to the art; *sed est modus in rebus.*

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\* There is certainly a great difference in the constitutions of different patients: some abound with *serum*, others with a superabundance of *red particles* in the blood; the fat superabound with *oil*, the lean not. Will any confined system be adequate to this diversity? exclusive of mental differences.

The mind of a physician, says the author, should be always directed, and ardently animated, to attack the causes of disease, and be elevated superior to the difficulty medicine has to encounter. Timidity or rashness are equally dangerous in the treatment of many morbid affections: the former frequently loses the fairest opportunities of saving life; the latter is the companion of ignorance and empiricism.

Several expressions in this preface, and perhaps in different parts of the work, may appear to be warm and too animated; they are, however, the effusions of a mind strongly attached to the medical profession, and determined, if possible, to eradicate some prejudices that have long prevailed. To those who affirm, that the *truth is not to be spoken at all times*, it might be answered, that in a political, but not in a moral nor medical view, such disingenuous reserve may be expedient. The subjects on which medicine treats are the preservation of health and the life of man, in which humanity cannot exhibit too much sincerity.

To each volume is added a conspectus of its contents, containing a brief view of the design and scope of the work, its principles, reasonings, and practice: from these we have selected the following specimens; though it must be confessed, they give but an inadequate idea of the author's science and laudable intentions.

The first volume contains the methods of preventing and curing female diseases, applicable to different ages and constitutions.

On the treatment of the milky breast during lying-in, inflammations, abscesses, schirrus, and cancers.

An account of the preparations the author has used, their doses, prescriptions, &c. in cancerous cases.

On palliating symptoms of cancers of the womb, &c. when the radical cure is not attempted.

On *pretenders to secrets* in the cure of cancers, and how their deceptions and ignorance may be detected, to prevent imposition.

A review of the methods of treating cancers for two thousand years, exposing many errors of various authors.

Two letters on the dangerous tendency of medical vanity; with a remarkable cure of a cancer of the womb, and objections to the use of hemlock.

On the furor uterinus, with new observations.

A treatise on hysteric, nervous, and hypochondriacal diseases, with numerous prescriptions, &c.

Symptoms and various complaints, common to the nervous and valetudinarians, &c. under fifty distinct heads, methodically arranged according to the natural, vital, and animal functions, their actions, defects, and remedies.

The second volume commences with a treatise on madness and suicide, in which many opinions formerly conceived on the soul's operations on the body, and the body on the soul, are refuted; and it is proved, by numerous dissections, that madness, melancholy, &c. and suicide, are all caused by *bodily disease*; and that whoever commits *suicide* is always *non compos mentis*, and in a state of actual insanity. This part finishes with two curious letters written by Hippocrates on the supposed madness of Democritus, translated by the author from the Greek, shewing some original notions on *bile* being the cause of madness, &c.

*Truth vindicated*, or the *specific* differences of *mental* diseases ascertained, with questions for juries to determine what is, and what is not, *madness*; with a brief description of his majesty's *nervous phrensy*, drawn from the government reports, &c.

On convulsions and spasms, lethargy, apoplexy, and palsy, with several new theoretical and practical observations, prescriptions, &c. and the treatise on dogs supposed *mad*; for in this treatise the author attempts to prove, that the disorder called hydrophobia is a feverish delirium, not madness; and he delivers many profound reasonings on the subject, and shews the absurdity of many schemes to cure this disorder, with new and more rational modes of treatment by ligature, scarification above the bite, ablution, keeping the wound as a running sore; and demonstrates, by dissections, &c. that the disease is of a putrid tendency, and requires, both for prevention and cure, the most powerful antiputrescents.

The third volume.—A treatise on all the diseases of the eyes, eyelids, inflammations, blindness, &c. from all the different causes, and cure, either by remedies internal and external, or by operations; with a variety of new prescriptions for every disease of the eyes, &c. The skilful application of spectacles to different ages, and to different formed eyes.

A short treatise on electricity:

1. A view of authors, and electrical operations.
2. The disorders ascertained in which electricity may be useful, as palsy, rheumatism, gutta serena, ulcers, &c. with the probability of electricity being useful in pulmonary consumptions, in dejection of spirits from a north-easterly wind, accompanied with moisture, &c. A short anatomy of the brain and nerves, shewing where and how electricity should be applied in various cases of disease.

In the fourth volume.—1. A treatise on ulcers and ulcerated legs without rest, by removing the scorbutic, or other causes, from the constitution, with internal remedies necessary for these purposes.

2. A treatise on the causes and cure of the malignant, ulcerated sore throat. An extraordinary cure. Objections to the common method.—The certain and successful modes of curing this disorder applicable to the cure of all putrid fevers, yellow fever, small pox, with purples, &c.—The necessary domestic management of patients in putrid sore throats or fevers, with an appendix proving the fatality of *putrid diseases* to be often owing to improper treatment.

This part contains the real causes of deaths in scarlet, putrid fevers, &c. which are the improper use of bleeding, sweating, giving saline remedies, purges, coolers, diluting drinks, as barley-water, tea, &c.—The methods of treating these terrible diseases, as likewise the jail, hospital, and all putrid affections, as successfully practised at the St. Mary-le-Bone Infirmary, which, in all probability, would be equally efficacious in even the *plague* itself. The ravages putrid diseases make, are a disgrace to the art; but it is a melancholy truth, that, while obstinacy prevails, says the author, in favour of the old treatment of these diseases, mankind will be sacrificed, in appearance, *secundum artem*, but, in reality, *secundum errorem profundum*.

*Medical Advice to the Army and Navy, with Prescriptions in English.*

On diseases that happen at sea—Pleurisy and inflammation of the lungs—Acute inflammatory fever, coughs—Of fluxes—On scurvy—Remarks on the cleanliness of ships—On the diseases of America, the West Indies, and hot climates—Rules for the preservation of health in hot climates, in all seasons—On intermitting fevers—The putrid nervous fever—On the putrid bilious and yellow fever—The putrid sore throat—The method of treating gun-shot wounds in hot climates—The locked jaw—A list of remedies necessary for sea voyages, and hot climates—Modes of preparing remedies—Prescriptions for various purposes in English—On the acute rheumatism—the dropsy and jaundice.

This may be considered partly as a family book. The management of the *yellow fever*, that has made such havoc in the West Indies and America, in which countries the author has been, merit the attention of all who wish to preserve their health, or cure the diseases of hot climates. The common mode of attempting the cure of the *yellow fever* is censured; and the author produces another, which has proved more successful, not only in the West Indies, but in some few instances at the St. Mary-le-Bone Infirmary.

*A Treatise on Diet.*

General observations on the defects of authors on diet—On digestion and chylication—hunger and thirst, &c.—how the body is nourished—the increase and growth of the body—the decrease of the body in old age—defects in the foregoing functions, which cause depravations of the blood, and various diseases—absurdity and cruelty of parents in treating children, &c. &c.—foods in general—meats and drinks, &c.—vegetable, animal, &c.—culinary, on kitchen furniture—vegetable foods—their virtues and use—the abuse of fruits—vegetables used in times of scarcity—animal foods—uses and abuse—poultry—insect-eating birds—fish-eating birds—fish—condiments, or things usually eaten with meats, &c.—salt, its use and abuse—vinegar and acids—sweet condiments, sugar, &c.—waters—salubrious and insalubrious—beer, ales, &c.—their uses and ill qualities—wines, and their qualities—wines saturated with lead, and noxious quality—how discoverable—acid wines—sweet acid wines—auftere wines—French sweet wines—Tokay wine—acids—spirituous liquors—milk—sweet drinks—warm drinks, as tea, coffee, chocolate, punch, &c.—broths and soups.

Foods for infants, and different ages through life; air, for the healthy, sick, valetudinarians, and sedentary, and adapted to the different constitutions to be found in nature, upon an entire new plan, &c.

In the different parts of the volumes are dispersed several hundreds of dissections, and the result of some thousands, collectively delivered, to prepare the minds of the profession to advert to these and similar facts, in order to abolish all reasonings that have not truth and demonstrations for their support, as well as all practices that are inefficacious or inconsistent in the cure of diseases. The whole of the Latin edition of the *Schola Medicinæ*, &c. now ready for publication, the author says, is conducted on this plan; and it is hoped, in time, the whole art of medicine may speak a new language; a language hitherto unknown, founded in demonstrative truths and just observations. If the different objects the author has in view be but accomplished, many professional errors will soon be abolished, and the improvements of experienced physicians, instead of receiving unmerited opposition from interested cotemporaries, or virulent competitors, will be ardently embraced; when fact, reasoning, and repeated experience, shall have established their curative utility.

[ *To be continued.* ]



ART. V. *A Treatise on the Errors and Defects of Medical Education; in which are contained Observations on the Means of correcting them* By Thomas Withers, M. D. Physician to the York County Hospital and Public Dispensary. pp. 134. 8vo. 2s. Murray, &c. London, 1794.

THIS work begins with an introduction of near twenty pages, to shew the necessity of studying medicine as a science, and the many disadvantages a practitioner must feel who depends only on his own experience. After enforcing an union of the closest observation with the best digested theories and the most systematic education, the author opens his subject by remarking those causes which preclude the possibility of the intensest application ever producing a successful practitioner. These are want of capacity, and want of health, viz. either an original delicacy of constitution, or a deficiency in any of those organs of sense, the free use of which is essential to the discrimination of diseases, or attendance on the sick. Next follow some remarks on the deficiency of necessary preliminary and ornamental learning. This is said to consist of a knowledge of the Latin, Greek, French, and English languages, mathematics, history, logic, rhetoric, and belles lettres; natural history, which the author distinguishes from natural philosophy and moral philosophy. These remarks are followed by some reflections on the inconveniencies medical students are liable to from entering at universities without this previous knowledge; and also the disadvantages under which a physician must appear who is only capable of conversing on his own profession. A caution is added against too close an attention to any favourite pursuit not necessarily connected with medicine, or that is likely to engross the mind of the student, whose ultimate object should be the important science he has undertaken.

The want of medical learning is next considered. This leads the author back to a few remarks on the necessity of preliminary learning; after which he recommends botany and chemistry, and dwells longer, in proportion to their importance, on anatomy, materia medica, and the institutions and practice of medicine. Among the general reflections which follow this division of the work, the author particularly recommends an attendance on medical societies, as teaching a young man to arrange his facts, exercise his reasoning powers, and distrust, or learn to estimate justly, his own acquirements. While the closest industry and application are again enforced, and the student is further reminded, that even these, with the assistance of genius, are insufficient to form the practitioner, unless sufficient

time

time be allowed for that progressive improvement, without which an art, altogether practical, can never be attained.

The last division of the work contains remarks on *some other defects* and abuses of education, arising from various causes. These are, 1st. 'The want of religious instruction;' the necessity of which the author much insists upon. 2d. 'The not fixing at a proper age concerning the profession to be followed:' in this it is considered not only as necessary for a youth to determine early on the profession of medicine, but also on the branch of the profession he means to engage in. 3d. 'On too great indulgence in recreations,' such as music, drawing, dancing, fencing, cards, dice, billiards, &c. On these subjects we meet with many moral remarks on dissipation and gaming, which, as Parson Adams observes, would not disgrace a sermon. The medical student is also instructed what games of hazard it most becomes him to attend to. Whist and quadrille are recommended as the most useful; piquet and backgammon come next in order, with many other *equally important* remarks. 4thly. Among the abuses of medical education is next enumerated the attendance on public lectures, that are imperfect or incorrect. This is rather considered as a caution to the directors of universities than students; and many useful hints follow relative to the choice and conduct of a professor. 5thly. An irresistible attachment to the works of the ancients is said greatly to have retarded the progress of medicine. This leads the author into a sort of very concise history of the early ages of medicine. 6thly. The undue latitude that is sometimes given to the *vis medicatrix naturæ*. This the author advises the student to estimate with caution, neither trusting too long to those symptoms, which may deceive him, nor interrupting too early those efforts which may prove salutary. 7thly. The young practitioner is advised never to be backward in asking the assistance of his seniors in all difficult cases. This he is cautioned not to defer too long; and a variety of inducements are judiciously held out to persuade him to repeat them as often as he finds it necessary. 8thly. The sects and divisions among physicians are said to have ever proved of pernicious consequence to the cause of medicine; 'by promoting a spirit of contradiction, and preventing free inquiry, disgracing truth, and victoriously adopting falsehood.' Hence are said to arise party animosities, and leaders of sects, who have been hurried away, by their ungovernable passions, beyond all bounds of common decency and discretion. Among these are instanced Paracelsus, who, though a man of sense, had so great an aversion to Galen and Hippocrates, that he ordered their writings to be publicly burnt as useless lumber. Lastly. The frequent practice of regular practitioners

practitioners selling nostrums, or quack medicines, is justly reprobated; and some remarks follow on the credulity of patients, and the plausibility of quack medicine vendors.

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Having given this general abstract of the work, we need hardly remark how little novelty is contained in it. If, however, we find little to commend, it must be allowed we find less to object to. Perhaps too great a stress is laid on that general education, the attention to which, considering the shortness of life, is hardly consistent with the complicated nature of medical inquiries. To make the complete physician, it is necessary the science should engross the whole man, not only as an object of emolument and honour, but of gratification also. But the pleasing recreation arising from the lighter sciences is too apt to afford sources of amusement, which render laborious researches into nature either irksome, or at best only secondary objects. It is true the author has given a caution against too close an attention to any branch of learning, merely ornamental; but if a physician is to have a slight knowledge of them all, may it not endanger that *smattering*, which is too apt to make coxcombs instead of polished gentlemen. Perhaps some of our readers will think the passage on *Religio Medici* too long. But as this is not so much an object of criticism as opinion, we shall leave it to make a short remark or two on the succeeding head.

It is certainly advisable for every practitioner to begin his studies at as early an age as possible: but many valuable practitioners have undertaken the profession at a late period. Among these may be reckoned the illustrious Boerhaave, and the late ingenious Dr. John Jebb. We should still more object to the author's opinion, that the distinct branch of the future practitioner should be determined on at an early period of his studies. It cannot admit of a doubt, but the same course of studies should be pursued by the physician, the surgeon, and even the apothecary. To each is the health of their patients entrusted; and no precise line can be drawn between cases acute and chronic, chirurgical and medical. A student properly instructed will qualify himself for either department, and, according as his prospects or inclination may afterwards fix him, will direct his future applications. The remarks on what the author calls the irresistible attachment to the works of the ancients, are much out of time. That blind attachment is no longer; and perhaps the fault of the present day is, that Hippocrates is not sufficiently attended to. Nor can we, with any satisfaction, see the names of Galen and Hippocrates associated together, as if equally worthy of the student's attention. We trust his professor will teach

teach him better. As to the sects, and their leaders among physicians, we think our author again somewhat out of time. That there is too great a respect paid to names in medicine, as well as in all other sciences, is certainly true; and not less so that there is a disposition to undervalue the real discoverers of truth. This is so natural in old practitioners, and even professors, that no one can either wonder at or doubt it. The advice, therefore, to the medical student should be, to take care how he is led away, by great names, to adopt opinions founded on facts he ought carefully to examine for himself; or how he gives credit to the representation given by professors of the opinions of other writers or teachers, without reading or hearing them himself. It cannot be questioned but that many early misconceptions are formed by the representation of professors, which are never after obliterated. We would therefore particularly caution young students to consider their professors not as the men who are to teach them a science which can only be learned by practice and observation, but as guides to facilitate and direct their studies.

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ART. VI. *Experiments on the Generation of Air from Water; to which are prefixed, Experiments relating to the Decomposition of dephlogisticated and inflammable Air. From the Philosophical Transactions, Vol. LXXXI. p. 213. By Joseph Priestley, LL. D. F. R. S. &c. p. 39. 8vo. 1s. Johnson. London, 1794.*

THIS short pamphlet Dr. Priestley dedicates to the members of the Lunar Society at Birmingham; a society into which religion and politics had no admission, philosophy alone engrossing their attention; the loss of which the Doctor regrets, as well as the occasion of it.

The experiments are prefaced by the Doctor's reason for publishing them in this manner, without offering them to the Royal Society, as usual; which is, that two of his friends, men of respectability, having the most ample testimonials in their favour, or recommended by others, the most scientific members of the Society, as well as by himself, having been rejected by the Society, merely on account of their political principles, the Doctor concluded, that any communication from him would be no longer acceptable. To these experiments are prefixed the Doctor's last communication to the Royal Society; as he wishes this publication to contain all his papers not contained in the last edition of his philosophical works, in three volumes, or in his history of electricity: and whatever he may publish

publish of this kind, he proposes to give in the same form, that the different articles may in time make another volume.

It is unnecessary to give a particular analysis of the paper of experiments relating to the decomposition of dephlogisticated and inflammable air; that having been already some time before the public in the Philosophical Transactions: it will be sufficient to say, that in it the Doctor chiefly labours to support the opinion, that it is very doubtful whether pure water be ever formed by the union of dephlogisticated and inflammable air; but that it is, perhaps, more probable, that water is only the basis of those kinds of air, as well as of every other.

The presence of phlogisticated air, as some have supposed, he proves to be not necessary to the production of the acid, which the Doctor had always found in the residuum, when those two airs were exploded together; and, when purposely mixed with them, it remained unaltered by the process.

He next observes, that if there be a surplus of dephlogisticated air, the result is always the acid liquor; that, on the contrary, if there be a surplus of inflammable air, the result of the explosion is simply water; but confesses that he is by no means able to assign any reason for this difference.

The Doctor then gives his experiments on the generation of air from water, which he thinks give some insight into the constitutional difference between vapour and air; and also into the origin of our atmosphere.

He observes that *heat*, in a latent or fixed state, is essential to the constitution of all kinds of air, as seems to be generally taken for granted; and that, in some processes for the formation of dephlogisticated air, light is equally necessary.

The circumstance which led the Doctor to give particular attention to this subject was, that, in distilling a large quantity of water, he found that air was produced uniformly to the last; and consequently was not merely expelled by heat from the water, but was actually formed in the process: and, in the subsequent experiments, he found that when steam was made to issue from the end of a tube, and was received in water, every bubble of steam collapsed into a small bubble of permanent air, generally much purer than common air, and not a mixture of dephlogisticated and inflammable air; for, in that case, a lighted candle would have produced an explosion; instead of which it burned exactly as in atmospheric air, only something better.

When the steam was made to issue from under mercury, the quantity of air produced was greatly diminished; and when the pipe was covered with water, so that the steam was condensed before it reached the orifice, little or no air was produced: but when the end only of the tube was covered with water, at a  
medium

medium between  $\frac{1}{20}$  and  $\frac{1}{30}$  of the bulk of the water, issuing from it in the state of steam, was converted into air; and, in general, more air was produced when the steam was made to pass through a red-hot well-glazed earthen or copper tube, filled with bits of earthen ware.

In order to ascertain whether the air produced was really formed from the water, or only expelled from an intimate union with it, the Doctor contrived to use the same water repeatedly, confined by mercury. He filled long glass tubes, closed at one end, partly with water and partly with mercury, the open ends being immersed in mercury. The water in the tubes, above the mercury, being converted into steam, by means of heat, every bubble of steam collapsed into a bubble of permanent air; and when that was thrown out, by repeating the process, more air was always generated; and the longer the tubes had been exposed to heat, the more air was found in them; and, that the common atmosphere might have no access, the air was let out when the open ends of the tubes were immersed in mercury. In short, the Doctor could not help concluding, that the whole of any quantity of water is convertible into air by means of heat; for, from subsequent experiments in vessels and tubes perfectly opaque, he found that light was not necessary in the process.

Agitation greatly promotes the discharge of air from water, when the air issues not from the parts contiguous to the glass, but from all the interior parts of the water: and the full effects of the agitation does not appear immediately, but about half a minute after; and in this case light seems to have no influence. The Doctor thus proceeds, p. 37: ' Since the atmosphere consists of both dephlogisticated and phlogisticated air, or something equivalent to a mixture of the two, it is evident, from the preceding experiments, that (unless we can suppose both the *phlogistic*, and, if I may so say, the *antiphlogistic* principle, to pass through the glass together with heat) water must contain both those elementary ingredients; which is an idea which neither myself nor the French chemists had formed of it; since, according to them, it consists of dephlogisticated and inflammable air; and phlogisticated air (or, as they call it, *azote*) is a simple element, not contained in water,' &c.

He concludes with observing, that the constitutional differences of natural substances depend as much upon the *mode of arrangement* of their elements, as upon the elements themselves, concerning which we know nothing; and by what means we can ever come at the knowledge of it, he confesses he has not the least idea.

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Dr. Priestley, in the papers of experiments, of which an analysis is now given, seems to be so bewildered in uncertainties,

as to have sometimes forgotten to make use of his reason ; hence he raises difficulties where none exist, and draws conclusions which his own experiments and his own words contradict.

He says, p. 11, ‘ I cannot help thinking, however, that the experiments, &c. are decisive in favour of the composition of an acid from dephlogisticated and inflammable air ; and, therefore, that the opinion of those two kinds of air necessarily composing *water* cannot be well-founded :’ and again, p. 12, he says, ‘ what I shall now alledge, however, will make it very doubtful, whether pure water be ever formed by the union of dephlogisticated and inflammable air.’ And then he tells us, p. 16, 17, &c. that he can, at will, either produce water, or an acid, from the decomposition of dephlogisticated and inflammable air ; and that an acid is only produced when there is not a sufficient quantity of inflammable air mixed with the dephlogisticated air. Water, then, is confessedly produced by the combustion of dephlogisticated and inflammable air ; and that water only obtains a small portion of uncombined acid when there is more dephlogisticated air than the inflammable air is capable of saturating. It appears equally surprising that Dr. Priestley should not see the simple truth, as that he should so palpably contradict himself ; for dephlogisticated air certainly does hold an acid as its basis, as is evident, analytically, from its decomposition by phosphorus, sulphur, &c. &c. and, synthetically, from its being so readily formed of nitrous acid when exposed to the action of fire or light. When, therefore, it is exploded with an insufficient proportion of inflammable air, it produces water with an evident acidity ; but when there is a sufficient proportion of inflammable air, they together form pure water ; the inflammable air being then capable of neutralising all the acid in the dephlogisticated air.

This is not only evident to every one who will think for himself, but it is also perfectly consistent with what is known to every chemist, that an alkali will saturate an acid ; for that the inflammable air contains an alkali as its basis, needs no further proof than this, that volatile alkali, by means of heat, may be converted into pure inflammable air ; therefore there is nothing surprising in its neutralising the acid in dephlogisticated air, when they are mixed in just proportions. Since, therefore, the basis of dephlogisticated air is demonstrably an acid, and alkali can be readily formed into inflammable air, their combining with each other, so as to form the neutral residuum, water, is not only known as a fact, but is also evident as a consequence ; and, as the weight of the water produced is equal to the weight of the acid and alkali those airs are known to contain as their basis, the Doctor has no foundation whatever for supposing that  
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the water produced was contained in the gases, as their bases, and was all that gave them weight.

With respect to the convertibility of water into atmospheric air by means of heat, Dr. Priestley only relates the experiments, from which he concludes, that water may be entirely converted into a permanent air, equal, if not superior, to that of the atmosphere; without attempting to explain it by, or reconcile it with, his own theory, if such he can be said to have. He, however, briefly shews, that it is contradictory to the principles of M. Lavoisier; because, according to his theory, azote, or phlogisticated air, does not enter into the composition of water; but if water is convertible, by means of caloric, into atmospheric air, and that is composed of azote and oxygen with caloric; then azote does enter into the composition of water; and consequently M. Lavoisier's theory is erroneous, and his laboured nomenclature a little premature.

If we divest ourselves of every theory, and think with the mind unbiassed, perhaps the difficulty, in this case, may not be so great as it appears to be. Dephlogisticated and inflammable air produce, by being exploded together, heat and water—water and heat together form dephlogisticated and phlogisticated air—the difference then appears to be, that, by the explosion of inflammable air with dephlogisticated air to form water, that inflammable air is converted into phlogisticated air, or into something easily converted into phlogisticated air; which is by no means an unusual occurrence, as is evident from some of the experiments which Dr. Priestley at present offers to our consideration, particularly at p. 17.—In fact, there are many arguments to be brought to support the opinion, that phlogisticated and inflammable airs are formed of the same principles, only in different proportions; and the principle forming the basis of each is, most probably, the alkaline principle; for volatile alkali may be readily converted into inflammable air; and phlogisticated air is confessedly one constituent part of volatile alkali; and by the French chemists is estimated as four-fifths of the whole, the other part being inflammable air.

With respect to what Dr. Priestley, towards the conclusion of his paper, hints at about a phlogistic and antiphlogistic principle, and the mode of arrangement of the elements of bodies, we can only say, that it reminds us of the tract on the Properties of Matter, &c. of which we gave an account in our Review for May last: and it is not a little singular, that the phlogistic and antiphlogistic principles here hinted at, and the mode of arrangement of elementary principles here so strongly insisted on, are the very bases upon which the theory delivered in that, and some preceding works by the same author, is founded; and



since Dr. Priestley is so fully convinced of the necessary imperfections of modern theories, in general, on account of their neglecting so important a consideration as that of the arrangement of the principles of bodies, we recommend that theory to his attention, as being the only one in which the peculiar arrangement of matter is attended to as an essential consideration.

**ART. VII.** *Rudiments of ancient Architecture; containing an historical Account of the Five Orders, with their Proportions, and Examples of each from Antiques; also Extracts from Vitruvius, Pliny, &c. relative to the Buildings of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illustrated with Eleven Plates. pp. 117. Large 8vo. Fine Paper. 6s. in Boards. Taylor, at his Architectural Library, Holborn, London, 1794.*

**A**RCHITECTURE, as a liberal science, and considered as connected with the study of antiquities, is a subject on which every person of taste and reading, at some time or other, has occasion for information; yet that precision in rules, necessary to a professional man, is not the kind of knowledge wanted, but something more general, which will not fatigue the mind to understand, or burthen the memory to recollect. This book, accordingly, intended for the gentleman rather than the artist, contains an exposition of what is necessary to be known by one, whose desire is rather general information, than of the minutiae of the science. Such was the author's design; and he has executed it in a very natural, elegant, and interesting manner.

In this second edition, the history of the progress of architecture and of the five orders, is considerably augmented. In this also there is a very entertaining, and indeed useful description of the Greek and Roman houses and villas; which had never before been collected into one point of view.—To the dictionary, besides many other articles, is added, an accurate ichnographical description of the most celebrated Greek and Roman structures; to render which completely useful, the proper names of parts are retained, and printed in italics.—There is a portrait in the title-page of the celebrated James Stuart, Esq. generally known by the name of *Athenian Stuart*; which is copied from an impression of a plate intended for his promised volume. The author, from a personal knowledge of Mr. Stuart, is enabled to declare, that it is an extraordinary good likeness; and we can affirm, that the traits are well marked and very expressive.

**ART. VIII.** *An Agricultural Dictionary; consisting of Extracts from the most celebrated Authors and Papers. By John Monk (late of the 19th of Light Dragoons), of Bears Combe, near King's Bridge, Devon. Three Volumes Octavo. The I. and II. Vols. pp. 756. The Third Volume in the Press, to be delivered gratis to the Purchasers of these. White. London; 1794.*

**R**ETIREMENT, and an inclination to the study of husbandry, led Mr. Monk to collect, under their different heads, what numerous authors, the most esteemed, had written concerning each particular branch of agriculture. Had it not been for the fire at Mr. Woodfall's, the printer, this work would have been completed in December last. Mr. Monk, therefore, begs the indulgence of his subscribers, for a short time, to finish the third volume, and assures them that no pains shall be wanting to render it worthy of their countenance and support.

Among the numerous farmers and experimenters in husbandry quoted by this compiler, are, Mr. Duckitt, of Esher-Place, whom he calls the Prince of Farmers; the writers in the Bath papers, in which we find a great number of experiments accurately made, and their results with equal accuracy related; the Farmer's Magazine; Scotch Husbandry; the Farmer's Calendar; Museum Rusticum; the Society of Arts, London; &c. &c. But the most copious source, and undoubtedly one of the most salutary, of his information, is, the Bath papers. There are also many travellers quoted, and authors on agriculture by profession; as Young, Marshall, Mills, Hunter, Anderson, &c.

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This class of farmers, if farmers they may really be called, are exceedingly liable to be imposed on in those accounts which they pick up in their excursions (when they really make them), on which they build their theories, and are necessarily ignorant of a thousand local circumstances, known only to the practical husbandman, who resides for years on the scene, and amidst the subjects of his inquiry. The natural elements are blended together in such boundless variety of commixture, that agricultural science has but few abstractions. It is not like mathematics, mechanics, or metaphysics, every where the same. For this reason we are somewhat distrustful of travelling, or rather galloping authors in husbandry; who, by a kind of elective attraction, are attached to every thing they hear, that seems to support their favourite hypothesis; and place most confidence in

those gentlemen who are neither anxious to support theories, nor to make voluminous publications; but who, with modest brevity, relate facts, with all circumstances by which they could possibly be affected.

Mr. Monk, on the whole, has made a judicious selection, and one that is worthy of credit. We think it, however, even a moral duty to observe, that our author or authors do not seem to be sensible how pernicious to certain natures is the raw potato, and the juice or broth of that species of the solanum. Above twelve years ago, in the time of a great dearth of corn, the poor people, particularly in the highlands of Scotland, subsisted chiefly on potatoes. And the way in which they prepared them for dinner was, to boil them up in a pot or kettle, with pease or grits, or a little barley, and some coleworts, or kail. Though the broth, from the juice of the potato, was blackish, the poor people persevered in taking it; and a general and very mortal flux was the consequence.—A gentleman, who had been bred to the knowledge of medicine, and had a turn for natural history\*, knowing how ineffectual reasoning and remonstrance would be with the poor, ignorant, and obstinate people, took two lean pigs, and fed the one with boiled potatoes only, and a little water from the pump or well: the other with raw potatoes, giving it, for drink, the blackish water in which the potatoes had been boiled that fed the other. The hog that was fed with the boiled potatoes grew fat, and was excellent pork; that to which the raw potatoes, with the juice of the boiled, was given, pined away, and at last actually died.—The people were taught by this experiment, to throw away the water in which they boiled their potatoes. And it shews, that though the deleterious quality of the juice of the potato may be qualified and corrected, like other poisons, by mixture with other substances, caution should be observed in the use of this food, whether administered to man or to beast. And the cheap soup prescribed p. 336, Vol. II. by the Rev. Mr. Close, would be more nourishing and salutary, if the potatoes were first boiled, and added to the other ingredients in fresh water afterwards.—It is common for working people, in this country, to send a piece of meat to be baked in the oven, with a great quantity of raw potatoes in the pan under it. They should undoubtedly first boil the potatoes.

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\* The late Anthony Murray, Esq. of Crieff, in North Britain.

**ART. IX.** *The Progress of the Christian Religion; a Sermon, preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting in the High Church of Edinburgh, May 30, 1793, by Thomas Hardy, D. D. one of the Ministers of the City, and Regius Professor of Divinity and Ecclesiastical History in the University of Edinburgh.* pp. 72. 8vo. Edinburgh, 1792.

**T**HE multitude of societies more or less connected with religious purposes, the recurrence of public fasts and other ceremonies, joined to the supposed necessity of paying a compliment to the preacher employed on these occasions, give rise to the publication of a vast number of single sermons every year, and of course create a great deal of labour to reviewers. Happy were it for us, if the quality of these productions bore any proportion to their number. But this is so far from being the case, that we know of no kind of works more generally insipid and uninteresting than these; and we are fully persuaded, that if the bulk of them had been delivered on any other subject than *religion*, no audience would have sat to hear them to an end; and the orator would have incurred deserved censure, instead of being thanked, and being requested to print his trifling and frothy discourse.

This exordium may lead the reader to suppose, that we include the present sermon in the number of those that *cumber the ground* of literature. But the reverse is the case. We mean to mark it as a bright exception; a performance equally superior in style and matter; a fragrant myrtle, which has refreshed us in the midst of the barren wilderness.

From the text, Heb. ii. 8, 'But now we see not yet all ' things put under him,' the author traces, I. The causes of the success of Christianity in the first ages, which he ascribes jointly to miracles, and the intrinsic excellence of the system; illustrating both points with elegance and force; II. The causes of the suspension of its progress, which he states to be the ill-judged interference of the Christian emperors, who forced multitudes of pagans into the church before they either understood, or really believed, the genuine doctrines of Christianity; the elevation of the clergy to power, ' by which the teachers of the ' humble religion of Jesus were transformed into an ambitious ' priesthood;' the corruption of Christianity by the multiplication of ceremonies, and ' the introduction of dark theories ' imported from the academies of the Egyptian sophists;' III. The present aspect of the Christian world, which he considers as highly favourable to the future progress of Christianity,

and the ' putting all things under Jesus,' because learning is almost wholly confined to Christian nations; Christians are growing more tolerant amongst themselves; the commerce of the world is in the hands of Christians, &c. He concludes with several ingenious observations on the mode of conducting missions amongst uncivilised nations, so as to ensure their success.

On every topic he has touched, Dr. Hardy merits the praise of ingenuity; and we readily allow it to him even where we are not entirely of his opinion. He combats with ability the opinion, that a considerable progress in civilisation is necessary to prepare a people for Christianity; asserting, on the contrary, that the Christian religion has every quality to fit it for an universal religion, and ' applies alike to the families of the simple hunters in the wilderness, of the shepherds on their mountains, of the polished citizen, of the freeman, and the slave.' He, indeed, inverts the argument, and contends, ' that the aid of Christianity seems to be necessary to facilitate this change of situation to civil life, instead of depending for its own reception on the previous accomplishment of that change.'

He reasons with ability against the notion, that superstition is requisite in human life, and that a simple and rational religion cannot attract or fix the bulk of mankind. Reformers, he shews, have been destroyed by the machinations of the few, who were interested to keep up abuses, while they have always been kindly received, and eagerly listened to, by the people when left to themselves. This is illustrated by the history of Zoroaster, Confucius, and the reformers from popery. The dreadful consequences of superstition in France he thus delineates: ' The philosophers, confounding Christianity with its abuses, drew their premises from the latter to discredit both. The people, not knowing what religion in its simplicity was, felt the force of the argument which opposed the national superstition, and were convinced that its principles were absurd, its service trifling, and its arrangements priestcraft. They thought that this was religion that had been refuted, and they threw the whole away. It was then that God Almighty was renounced in the National Assembly; that civil blood streamed without remorse; and that the poignard became the law of the people. The judicial principle of Providence enters into the connexion of cause and effect in the fate of nations. The massacre of St. Bartholomew, and the revocation of the edict of Nantes, were deeds of enormous sacrilege; they are in the book of remembrance, and in the series of causation; they crushed the regenerating influence of spiritual freedom, they added ferocity to the national character, and taught the people the

‘ the lessons of murder and extermination, as the treatment of  
 ‘ the weaker party : and dreadful has the application been. The  
 ‘ heavens still lower over the scene ; the end is not yet, To a  
 ‘ thinking Christian there remains only this consolation, that  
 ‘ all things shall work together for good ; that the over-ruling  
 ‘ providence of God makes the wrath of man to praise him ;  
 ‘ and that in his own unsearchable ways he will accomplish his  
 ‘ preparations for the reign of virtue in ages of peace.’

The following sentiments do honour to the author's liberality of mind : ‘ Would to God we could say, that in this nation, at  
 ‘ least, favoured as it has been of Heaven, the spirit of anti-  
 ‘ christ (persecution) is extinct. Christianity has received a  
 ‘ new affront, and we must yet blush in silence under the re-  
 ‘ cent recollection of the scenes at Birmingham and its neigh-  
 ‘ bourhood, within these two years, where fierce incendiaries  
 ‘ assumed the character of churchmen, and abused the venerable  
 ‘ fabric of the English establishment, by pretending that its  
 ‘ honour and interest were the motives for applying firebrands  
 ‘ to the houses and property of the Dissenters. This is indeed  
 ‘ sacrilege ; to rob the church, not of its silver, its gold, or its  
 ‘ vestments ; but of its honour and glory, and of the charter  
 ‘ of its Christianity, by committing violence and persecution in  
 ‘ its name.’

The appendix contains an account of the proceedings of the  
 . Society for a year, whence it appears that it has

1. Augmented the salaries of the teachers on its establish-  
 ment.

2. Revised the Gaelic translation of the New Testament, and  
 ordered 20,000 copies to be printed. The translation of the  
 Old Testament is going on.

3. Established a variety of new schools for religion, literature,  
 and the English language in the highlands and islands. The  
 number of schools at present are 216, and the scholars supposed  
 about 11,000, ‘ the far greater part of whom, but for this esta-  
 ‘ blishment, would be consigned over to the profoundest igno-  
 ‘ rance of the religion, laws, and language, of their country.’

4. Continued their exertions in encouraging the introduction  
 of new manufactures in the highlands and islands.

5. Appointed several missionary ministers ; and,

6. Nominated six young men to their bursaries of 15*l.* per  
 ann. each destined for students of theology, who possess the  
 Gaelic language.

It is deplorable to find, that a society, instituted for such be-  
 nevolent purposes, should have to complain, that though they  
 are willing to pay schoolmasters their whole salary, they are pre-  
 vented from establishing them in many places, where they are

much wanted, because the proprietors of estates will not be at the expence of a small house, school-house, 'and a bit of ground 'sufficient to maintain a cow' for the poor man.—Shame on such proprietors!

ART. X. *The Works of the Right Rev. Jonathan Shipley, D. D. Lord Bishop of St. Asaph.* 8vo. 2 vols. 10s. boards. Cadell. London.

NEITHER the title nor the advertisement prefixed inform us to whom the world is indebted for the production of these posthumous volumes. The amiable author has been well known to the public by his political writings during the unfortunate war in America, and for the advice he gave early in the contest, which it were well had it been followed. As a theological writer, he has never appeared in the character of a polemic; nor are any of the sermons now published on controversial subjects. Like the author, they breathe the true spirit of Christian forbearance, and are most of them directed to those subjects which tend to promote mutual love and universal charity.

The first sermon, On habitual Gratitude to the Creator, is replete with those sentiments of piety we might expect from Dr. Shipley; but is deficient in point and force of expression. The second, On the Necessity of a revealed Religion, contains all the arguments that can be brought forward on that important subject, expressed with brevity, perspicuity, and force. The same may be said of the third, On forming just Conceptions of the Creator, and regulating our Conduct accordingly. The fourth, On the Character of Joseph, and the Force of Affection, is well written; but we were surprised at the beginning to read our author's encomium on one who had contrived to deprive the Egyptians of their liberties by the policy of taking advantage of their distresses. The sermon contains, however, some very valuable remarks on the social affections, and particularly on the most proper conduct to be observed between relations of different ranks.—The next sermon, On the Wisdom of the Children of this World contrasted with that of the Children of Light, contains some elegant illustrations of the parable of the unjust steward, and the most solid arguments to prove how much it is the interest of all to cultivate a due sense of religion.

The sixth sermon is On a proper Appreciation of the Blessings of Divine Providence—a subject on which Dr. Shipley, if not eloquent, is always energetic. The following one, On

On Christian Liberty, embraces objects so congenial with our author's temper, that we were not surprised to find it superior to any of the preceding ones.

The volume contains nine more sermons, of each of which to say simply that it is well written, would perhaps not be doing them justice. In all of them we meet with brilliant sentences; and if every passage is not equally illuminated, we never find our attention wearied. The subjects are—Confidence in the Lord, and Resignation to what may, on a superficial View, appear like Partiality in the Distributions of Fortune—Self-Examination—The Superiority of Righteousness and the Love of God over Ritual Observances—Christian Poverty of Spirit—Confidence in the Goodness and Sufficiency of Divine Providence—The Forgiveness of Injuries—The Certainty of Divine Justice, &c.

The second volume consists of four charges, delivered to the clergy of the diocese of St. Asaph at different visitations. The first, delivered at the primary visitation, had it no other recommendation, might immortalise the author by the modesty that is so conspicuous in every sentence. The second contains an elegant apology for the established church and clergy, with many liberal remarks on the articles, and the conduct of the Dissenters. From a bishop it comes with peculiar energy to propose an examination and occasional amendment of every production that has not the immediate authority of inspiration.

The third charge will be particularly interesting to every reader who witnessed the calamities of this country, the conflict of contending parties, and the mad obstinacy of our government, during the American war. It is introduced by an address from the publisher, containing an apology for, or rather a vindication of, introducing politics into the pulpit. This we think might have been spared, not because it is ill-written or improper, but because the charge itself contains every necessary argument on that subject. His lordship contends, with much propriety, that the religion of Christ comprehends every moral duty; and that these duties are as relative to the principles of civil government as to any other. That therefore, though the intrigues of party are below the dignity of the clerical character, yet statesmen, as well as private individuals, should be reminded of their duty, and that the rules of conduct which bind the latter are always equally applicable to the former. That as every government carried on by artifice or corruption becomes the source of an universal degeneracy among the various classes of the citizens, so it would be unpardonable in a servant of the Most High not to oppose it by every possible means.



The rest of this charge, which is very long, is equally energetic, and shews, in a strong point of view, the warmth and animation with which subjects, important to the happiness of the world, will ever impress good minds.

We have next a speech intended to have been spoken on the bill for altering the charters of the colony of Massachusetts Bay.

The next piece is a speech on the appeal from a decree in the Court of Chancery in favour of literary property, in the year 1774; of which we shall only say, that as it contains a true prophecy of all the advantages to be expected from the destruction of a dangerous monopoly, we may fairly conclude, the inconveniencies predicted from a contrary system are such as would have happened had the decree been reversed.—The speech on the bill for repealing the penal laws against protestant dissenters is such as might have been expected from the liberality and good-sense of the author.

Three sermons make up the remainder of the second volume. The first, preached before the House of Lords on the 30th of January, contains an historical deduction of the state of opinions and science in England previous and subsequent to the event commemorated on the day. The second was preached before the Incorporated Society for the Propagation of the Gospel in foreign Parts, at their anniversary meeting in the parish-church of St. Mary le Bow. The third at Christ-Church, London, on Thursday, April 24, 1777, being the time of the yearly meeting of the children educated in the charity-schools in and about London and Westminster.

ART. XI. *The Duty of Man in perilous Times; a Sermon, in Two Parts. For the Fast Day, Feb. 28, 1794. By Alexander Hewat, D. D.* pp. 49. 8vo. Cadell. London, 1794.

DR. Hewat, in this sensible and well-timed discourse, first takes a view of the dangerous principles, vain imaginations, and new systems, which have created such disorder in Christendom; and, secondly, considers what is the duty of men, of citizens, and of Christians, in the present evil times.

Let the superior ranks beware how they introduce into society an irreverence for God, and a distaste for religion; for they cannot do so but at their peril. They may be foolish enough to join in the general outcry against hypocrisy, and under that term comprehend all offices of piety; and against superstition, and under that idea include all duties of religion. But, odious as hypocrisy and superstition are, if we may judge by their fruits, they are less to be dreaded by  
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states and kingdoms than general profaneness and irreligion. For hypocrisy, while it assumes the mask of piety, at least admits its excellence; and superstition, though it be mistaken, at least evinces a reverence for religion. But profaneness and infidelity declare openly against both, and conspire to banish all piety and religion out of the world. Vicious and unprincipled nobles and statesmen, whose voice is against religion, and who give countenance to profane persons and infidels, do what in them lies to subvert order in society; and have no reason to wonder, should the multitude, let loose from the principles of piety, and the laws and restraints of religion, one day rise up against them, and make them pay dear for their folly and imprudence.

The lower ranks are taught their duty, and warned against the dangers of civil convulsion, with equal propriety.—This sermon is plain, practical, and peaceable. It discovers good-sense and good dispositions.

ART. XII. *The Age of Infidelity; in Answer to Thomas Paine's Age of Reason. By a Layman.* pp. 76. 8vo. Button, No. 24, Pater-noster-Row. London, 1794.

THE author of this little work meddles not with politics; and is happy that Mr. Paine's pamphlet gives no occasion. He is the advocate of Christianity only; not of ecclesiastical establishments, religious tests, or human creeds: neither does he plead the cause of one sect or party of Christians against the other. Nor does he compliment the enemies of revelation with a surrender of the peculiar doctrines and mysteries of Christianity, as he believes the whole to be tenable. These things being premised, our author proceeds, first, to give a sketch of the evidences of Christianity; and, secondly, to take a review of Mr. Paine's objections to it.—On the first of these heads, he goes over the common (but not, for that reason, the least respectable and venerable) ground of the credibility of the scriptures; the moral character of the Redeemer; the doctrines he taught; the miracles performed by him, as well as by others, armed with divine power; the resurrection of Christ; the descent of the Holy Spirit, &c.

With regard to the second part of his plan. To follow Mr. Paine through all his desultory observations would much exceed the limits of this pamphlet; but he reduces what is most material and pertinent under three classes: objections against ANY revelation—against the CHRISTIAN revelation—and against 'the three principal means employed (as he says) to impose upon mankind, viz. mystery, miracle, and prophecy.'

The answers made by this writer to the arguments of Mr. Paine are, for the most part, clear and convincing. Where he follows him into his merry freaks, as his observations on the story of Jonas, he is less successful. Pleasantry, not founded in reason, cannot be dissipated by argument.—We were particularly struck with the force of what our reviewer observes in p. 36, on the subject of REVELATION in general: ‘An established character for integrity always challenges credit, unless the assertion to which our assent is required be in itself absurd, and very improbable\*.’ This fact has been improved by the learned, ingenious, and venerable Dr. Reid, into a profound argument against Mr. Hume’s objection to the CREDIBILITY of miracles: we say, the CREDIBILITY of miracles; because the POSSIBILITY of miracles he does not, as is very falsely supposed, deny. Belief, says Mr. Hume, is a customary transition of the mind from one thing to another with which it is connected. What is agreeable to experience we believe; what is contrary to experience we disbelieve.—Miracles being contrary to the ordinary course of nature, we can never have so strong evidence for, as that we have against them.—Various answers have been made, on just ground, to this sophism; none more plain or convincing than the following by Dr. Reid, which we notice here, the rather that it has been overlooked by that respectable collector and appreciator of religious evidence, Archdeacon Paley. There is in human nature a strong propensity to communicate our sentiments and emotions to others; and, the livelier the sentiment, and stronger the emotion, the more irresistible the desire that others should conceive and feel as we do; for, by sympathising with their feelings, we renew, and enliven, and redouble our own.—Analogous and correspondent to this principle of communication, is a principle of belief in the testimony of our neighbour, when he reports what is possible, and has no interest to misrepresent the truth; much more it may be added, when he perseveres in his testimony in defiance of pain, torment, and death.

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\* Our reviewer of Mr. Paine confirms this position by the following note: ‘I am well persuaded, that if the narratives by which Mr. Bruce provoked the incredulity of mankind had been related by Mr. Howard, infidelity would have blushed at denying them.’—This is not very respectful to Mr. Bruce, who was never noted for any species of immorality. If the world was foolish, it does not follow that Mr. Bruce was false.

ART. XIII. *An Estimate of the Comparative Strength of Great Britain, during the present and four preceding Reigns; and of the Losses of her Trade from every War since the Revolution. A new Edition. To which is prefixed, a Dedication to Dr. James Currie, the reputed Author of Jasper Wilson's Letter. By George Chalmers, F. R. S. S. A. 8vo. Stockdale. London, 1794.*

[ *Concluded from our Number for May.* ]

MR. Chalmers enters upon that agitated topic, 'the true cause of the universal wreck of credit. The war came, and fast on its heels a dreadful train of evils; bankruptcy followed bankruptcy, in rapid succession. You controvert the opinion of those who said, that those evils had no connexion with the war; you impugn the sentiments of those who affirmed, that they arose from our extraordinary prosperity; and you declare it to be fit, that "this dreadful error should be publicly unveiled."—The French, after various threats, declared war against Great Britain and Holland, on the 1st of February, 1793. The unusual bankruptcies, in the month of January preceding, can hardly be attributed to this subsequent measure. The first bankruptcy, which created suspicion from its amount, was the failure of Donald and Burton, on the 15th of February, 1793. I wished them so well, as to drop a tear when I heard of their fall. They were engaged in the most uncertain of all traffic, in the trade of corn, in speculation on American corn: but they had sustained no loss from the war. On Tuesday evening the 19th of February, the Bank of England threw out the paper of Lane, Son, and Frazer, who had never recovered the shocks of the American war. The Bank did them a damage without an injury, as the lawyers would say. The Bank was under no obligation to discount discredited paper. And next morning the house of Lane, Son, and Frazer, stopped payment, to the amount of almost a million of money. This great failure involved the fate of several very substantial traders. But none of those houses had sustained any damage from the war. Suspicion was now carried up to alarm, and every merchant and every banker, who was concerned in the circulation of negotiable paper, met with unusual obstructions in their daily business. Yet it was not till the 16th of March, that the long-established house of Burton, Forbes, and Gregory, stopped; which was followed on the 18th by the failure of their correspondents, Caldwell and Company, of Liverpool, to the amount of nearly a million. Still

‘ Still neither of these great circulators of paper had sustained  
 ‘ any loss from the war. And, as suspicion had been carried up  
 ‘ to alarm, alarm was now magnified into panic.—Several  
 ‘ bankers, during that panic—, poured in their payments, who  
 ‘ immediately went on as usual with their business; and some  
 ‘ great traders, who were obliged to stop, soon paid twenty  
 ‘ shillings in the pound. Yet, all this while, we had not felt  
 ‘ the stroke of an enemy.’

In this manner, by reference to dates and facts, Mr. Chalmers clearly proves all the bankruptcies not to have resulted from the war. He next shews, from what they *did* result. ‘ During  
 ‘ seven years of the greatest prosperity, both public and private,  
 ‘ which this nation had ever enjoyed, —a bank was erected in  
 ‘ every market town, I was going to say, in every village. The  
 ‘ vast business in these country created the banks, and these banks  
 ‘ created by their facilities vast business. The rise in the price  
 ‘ of the public stocks, drew immense sums of money from the  
 ‘ country to London; and the still greater rise of the public  
 ‘ stocks, drove vast sums of money from London to the coun-  
 ‘ try. Much of this money was placed in the country banks;  
 ‘ which employed it in speculations, to relieve themselves from  
 ‘ this fulness. But of speculations there is no end. The coun-  
 ‘ try bankers tried various projects to force a greater number  
 ‘ of their notes into circulation, than the business of the nation  
 ‘ demanded. They destroyed, by their own imprudence, the  
 ‘ credit of their own notes, which must ever depend on the  
 ‘ near proportion of the demand to the supply. The country  
 ‘ bankers became ambitious of furnishing not only the country  
 ‘ but London with notes. For this purpose many of them issued  
 ‘ notes optional, to be paid in the country or in London. By  
 ‘ these means, their notes came oftener, and in greater numbers,  
 ‘ to London, than were welcome in the shops of London.  
 ‘ These notes became discredited, not only in proportion as the  
 ‘ supply was greater than the demand for them, but as the banks  
 ‘ were distant and unknown. The projects and arts, by which  
 ‘ these notes were pushed into the circle of trade, were regarded  
 ‘ with a very evil eye by those who, in this management, saw  
 ‘ “ great imprudence in many,” and a little fraudulence in some.  
 ‘ When suspicion stalked out to create alarm, and alarm ran  
 ‘ about to excite panic; more than four hundred country banks  
 ‘ sustained a shock, all were shaken, upwards of a hundred stopped;  
 ‘ some of which, however, afterwards went on in their usual  
 ‘ course of punctual payments.—Yet few *foreign* merchants  
 ‘ failed. The country banks, and country traders, were those  
 ‘ who chiefly swelled the unfortunate number of our monthly  
 ‘ bankruptcies. And this comparison is alone sufficient to shew,  
 ‘ that

‘ that the cause of our commercial maladies arose at home, without infection from abroad; that it arose from the fulness of peace, without the misfortunes of war.’

Mr. Chalmers confirms this reasoning by shewing the bankruptcies to have ceased, though the war continued, by a relief merely temporary and small.

Mr. Chalmers, in a dispute about the funding-system, arraigned violently by the Doctor as anticipating and exhausting the public revenue, among other remarks, says, “ The funding-system is precisely the same,” you say, “ as to the community, that mortgaging the revenue of an estate, to raise a present sum of money, is to the individual.” But is a mortgaged estate in a continual course of improvement? No. Is our island in a continual course of improvement? Yes. Here, then, you fail. Is the income of a mortgaged estate in a constant train of augmentation? No. Is the income of the people in a constant train of augmentation? Yes. Here again you fail. The creditor may sell at an undervalue the mortgaged estate, by foreclosing the mortgage; in order to obtain the principal money lent. He who lends to the public cannot foreclose a mortgage, which he has not got, nor demand the principal, that was not promised him; but he is paid his half-yearly interests, according to the contract, out of an increasing revenue. Here too you fail in your instance, which has not one analogy to support it. Yet you persevere in shutting your eyes to the progressive improvement of the country, and to the growing income of the people. In this spirit you compare the funding-system to a *spendthrift*, whose income is without care, and whose expenditure is without bounds. But the *spendthrift* spends all, and saves nothing. Self interest, however, limits the expences of the people, and prudence sets no bounds to their accumulations, which, as *money makes money*, continually add million to million. Thus you once more fail in your example, which has not one similitude.’

Mr. Chalmers pursues his march in this region of politics into a part that has been peculiarly disputed between the friends and the foes of the present measures of government. ‘ You cannot be persuaded,’ says Mr. Chalmers to Dr. Currie, ‘ that such a confederacy existed,’ between the revolutionists of France and some seditious persons in England, ‘ though you saw the envoys passing and repassing, though some of the agents departed from your own neighbourhood, though you had read the public papers, which those envoys had signed and these agents had carried. Still less can you believe, that any thing resembling a plot really existed. I grant that there was no *meal-tub plot*, no *Rye-house plot*, no *assassination plot*. But, if many

‘ many include one, little inquiry ought to convince you, that  
 ‘ in 1792 existed, within our sea-girt isle, a wide-formed con-  
 ‘ spiracy, against the stability of the constitution and the au-  
 ‘ thority of the magistrate. With more boast, perhaps, than  
 ‘ truth, it was asserted, at the anniversary meeting of the  
 ‘ Constitutional Society on the 13th of April, 1792, “ that the  
 ‘ members of the several constitutional societies exceeded *forty*  
 ‘ *thousand persons*.”—The forty thousand conspirators were soon  
 ‘ divided into *sections*, formed into clubs; and under different  
 ‘ denominations, but for similar purposes, was established from  
 ‘ all these a Jacobin Society, in almost every parish within our  
 ‘ island,’ &c.

Having proved the point of a conspiracy in England, our author proceeds to prove the collateral point, of a connected design in the French revolutionists upon our peace.

Mr. Chalmers next adverts to the necessity of war with France, which Dr. Currie condemns as unnecessary, and therefore unjustifiable.

We hasten to close our analysis of this elaborate work. Yet we cannot withhold from our readers one more extract, concerning the successful management of the war up to the period of the author’s writing: ‘ In the first year of the war, when  
 ‘ much from our unpreparedness has seldom been done, Holland  
 ‘ has been saved, Flanders has been freed, Germany has been  
 ‘ extricated, and Italy has been secured. The hydra of France  
 ‘ has been often felled to the ground; yet hath he as often  
 ‘ reared his head. From the many blows which he has re-  
 ‘ ceived, every fresh effort is made by him with additional  
 ‘ weakness, and he lies now struggling with despair, wounded  
 ‘ at the heart, and oppressed on every side. On the continent of  
 ‘ India, the French power has, in three months, been anni-  
 ‘ hilated for ever, and the French commerce has been trans-  
 ‘ ferred from their traders to ours. In America, the French  
 ‘ have been deprived of the strength of her nursery, and the  
 ‘ gains of her fishery, at Newfoundland; which, [we] having  
 ‘ appropriated to ourselves, must necessarily augment our profits,  
 ‘ and increase our power. Our acquisitions in the French  
 ‘ islands will open an extensive consumption for our manufac-  
 ‘ tures, numerous freights for our ships, and great additions to  
 ‘ our revenue. The abundant streams of the enemy’s power,  
 ‘ have in this manner been not only cut off at the fountain-  
 ‘ head, but have been diverted to our own reservoirs. And, as  
 ‘ the enemy’s resources diminish from her losses and her strug-  
 ‘ gles, we thus increase our own. When hostilities began, the  
 ‘ French, by their Toulon fleet, had dictated to the weaker  
 ‘ powers of Italy, and over-awed all. But that fleet has been  
 ‘ destroyed,

' destroyed, and the naval arsenal, which supplied its stores, has been itself annihilated. The marine of France never received, in any former war, so decisive a blow. The Brest fleet, fearing such a fate, never ventured on the ocean, where ours sailed without a rival. And of the frigates which sallied out upon our traders, twelve have been taken by superior skill and bravery. At the moment of war, when the *democracy* of France cried out,

Havock, and spoil, and ruin, are my gain;

' it was doubtless hoped, that her *privateers* alone would capture the innumerable shipping of Britain. Yet, in the short space of eight months, they were all, amounting to seventy-eight, brought as prizes into our ports. Nor was their success equal to their expectations. While the shipping of France may be said to have disappeared on the ocean, the more numerous vessels of Britain pursue their voyages with little interruption from the enemy; whatever they may encounter from the turbulence of sea or the adversity of winds. The French, in the little period of a twelvemonth, have lost their East India trade, their West India trade, their fishery, their Levant trade, and their African trade.'

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It was a proposition maintained, and very happily proved and illustrated, by Dr. Campbell, author of the Political Survey of Great Britain, &c. that this nation had not by any means attained to the ultimatum of her power and prosperity; to the zenith of her population, commerce, and revenue or public resources; but that she had yet to run a long career of progressive improvement. Mr. Chalmers, probably adopting this idea from Campbell, has shewn that the prediction of this judicious politician has, in fact, been verified; and from the past he anticipates the future. To support the spirits, to animate the hopes and the courage of the nation, in perilous times, is doubtless a laudable design: and this might have been executed without any acrimony towards an individual of great respectability in life, in his profession, and in the general field of literature and science, who happened to apprehend more danger from the present war than our author. We do not know, for certain, that Dr. James Currie is author of the Letter by Jasper Wilson, as he has never owned it; but supposing, with Mr. Chalmers, that he is, we wonder that that writer should at all think of attacking, or by what motives he could be induced to attack Dr. Currie with an asperity and petulance that would have disgraced the most pedantic pedagogue, even in the beginning of last century. To



addresses not Jasper Wilson, but Dr. J. Currie, in this style, cannot be ascribed to any justifiable motive. There is, perhaps, more than one person touched to the quick by Jasper Wilson: but why Mr. Chalmers should be in such a passion, we cannot divine, nor care to inquire. Without pretending to decide concerning the dispute between Mr. Chalmers and Jasper Wilson, we only observe, that the contrary of what is advanced by the Doctor, on the whole, is not so plain and undoubted as to justify the accomptant in the magisterial airs he assumes on this occasion.

We reason to the future from the past in physical matters, because we believe the course of nature to be uniform and constant. Moral nature, too, has its laws; but these are less known to us, and modified by such an infinite variety of circumstances peculiar to individuals and bodies, and even nations of men, as to render moral and political anticipation an affair of extreme uncertainty. Amidst this uncertainty it becomes prudent to act, on all critical occasions, with caution, rather than with the precipitate adventurousness of pride and passion. But whether the present war was unavoidable, is the question.

This may be assumed, that by the present war, of unprecedented principles and pretensions, and unknown consequences and extent, we risk our commerce; and consequently that its future elasticity is by no means so certain, or so probable, as the spring of its elevation after former wars. The pitcher goes oft to the well, but it is broken at last. There was a period during which the trade of the Genoese, of the Venetians, of the Hanseatic Towns, of Portugal, of Holland, continued to increase regularly and rapidly, notwithstanding accidental obstacles and interruptions. But in the ever-varying order of human affairs, new crises, strange and unthought-of junctures, arise, out of which insuperable obstacles, fatal interruptions to the progression, and even the continuation, of commercial and political grandeur, arise at last: as has been experienced by the commercial nations just mentioned. And some such interruption is precisely what is feared, and what surely may be feared, without the imputation of either great wickedness, or great weakness, by Jasper Wilson.—Mr. Chalmers admits that war depresses our commerce. This is a *fact* against which he has to oppose only the *hope* that we shall emerge out of future wars as we have done out of others. But every war plunges us deeper; and Chalmers' calculation is like that of a prodigal or profligate, who thinks that because he has escaped several times from debts and difficulties, he will escape so for ever. But, says Mr. Chalmers, it is not fair to reason from a private mortgaged estate, whose rental is known and limited, to the revenue of a great nation, whose revenue is unknown and unbounded. We  
answer,

answer, it is not the annual rent or revenue only, but the public estate itself, that is in question. Our estate is *commerce*, and this is in danger.

Again: The nation was in a train of growing prosperity. This resists the effects of war in a great degree; but if the revenue had not failed at all, it would still be true, that, but for the war, it would have risen greatly.

Chalmers is right, that it was not losses occasioned by the war that directly made the capital London houses stop; but it is nevertheless true, that the war was the real cause of their stop; for by giving a general shock to credit (which it always does), it necessitated their fall by depriving them of resources. Hume's comparison of a commercial people going to war with men playing at cudgels in a china shop, is a pertinent, complete, and perfect analogy.

What a sophism is Chalmers's assertion, that mercantile confidence is not founded on real capital representing paper, but on established mercantile credit. On what grounds then, let us ask him, was this mercantile credit first set up? Certainly on the belief that there was somewhere a *real capital* to answer the paper representative. Would ever men have respected the *sign*, if they had not believed that there was a *thing signified*? Chalmers is here like the Indians who set the world on a cow's horn, but do not tell us what supports the cow.

On the whole, though Mr. Chalmers be an acute, a well-informed, a vigorous, and an useful writer, he is not always in the right in point of argument; and in style and manner, as far as Dr. Currie is concerned, always wrong. We would therefore recommend it to our readers, when they take up Mr. Chalmers with one hand, with the other to take up Jasper Wilson, whose reasoning has not always been fairly represented by Mr. Chalmers.—As to the political parts of Jasper Wilson's pamphlet, by far the most important, they have not been touched on by Mr. Chalmers. The representations made by Jasper Wilson of the finances of the allied powers, and his anticipation of the effects of continuing the war, have been confirmed by events in a degree hardly to be paralleled in political disquisition.

ART. XIV. *The Tocsin of Britannia; with a novel Plan for a Constitutional Army.* By John Stewart, the Traveller. pp. 56. 8vo. Owen, Piccadilly. London, 1794.

THE awful importance of the present crisis, says Mr. Stewart, diverts my mind from the prosecution of a work of the most profound theory, and calls imperiously its attention to the practice of life, to discover that delicate and precise line of conduct which is to guide political prudence, to preserve social peace, the only medium of the existence or improvement of intellect, the source of universal good.—All violent and unsystematic revolutions, by their internal concussion, would shake the cement out of the social arch, and cause an instant explosion of all its parts, if some external weight did not compress it. The above reflection induces me to propose a plan of conduct to the confederate nations of Europe in the present awful crisis. The offensive operations of war should be immediately put a stop to, and the following manifesto issued by the confederate powers:

‘ In the sacred name of universal good, enlightened by the intelligence of progressive truth, sensible that all modes of being are co-existent and co-essential parts of one great integer, whose energies operate in their respective spheres, communicable in motival influence, but incommunicable in motival direction, rendering thereby every sphere the final and independent director of its own collective energies, to produce the greatest quantity of good to self and nature in time and eternity, measured by and related to the circumference of its own orbit; We, the potentates of Europe, looking upon ourselves as the central and protecting energy of the sensitive sphere of existence, by this manifesto do make known the purity of our intentions, and the expansion of our conscience, enlightened by the knowledge of self.—We judge it expedient, for the protection of intellect, the high energy of this our sphere of existence, to form a cordon of armies upon the frontier of our own territories in the proximity of France, to repel all invasions of a distempered and delirious people, and to be ready to stretch out a protective hand to that remnant which may survive the horrors of the present depopulating anarchy, and shall call unequivocally for relief, with such numbers as may assure success.’—Were the above measures to be pursued by the confederate powers, the spring of the revolutionary power of France would be so relaxed, that, all its external efforts falling back upon its own center, must cause a complete dissolution of all public authority, and agonising humanity call on surrounding nations for protection. If, on the contrary, order should

should miraculously be produced, all nature would rejoice at such an event, as it must accelerate the era of universal good.

Should the present war be continued on an offensive system, he predicts the dissolution of society all over Europe, and its consequent subjection to Asiatic tyrants. To enable Great Britain to outlive the general wreck of civilisation, he proposes that a constitutional army be immediately formed out of all men of property, to the number of four hundred thousand men, to be called out by the king. But the very establishment of such an army would prevent the necessity of its being called out.

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This is a Jacob Behmen in politics. Notwithstanding the mysticism of his philosophy, and his involved, bombastic, and ludicrous style, a gleam of light is now and then seen amidst clouds of darkness.

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ART. XV. *Designs in Perspective for Villas, in the ancient Castle and Grecian Styles.* By Robert Morison. Part the First.

Printed for the Author. No Bookseller's Name. London, 1794.

MR. Morison, in an introduction, observes, that, in this country, the rural mansion seems destined not only for retirement, but likewise for a temple of hospitality, where the proprietor wishes to exercise his munificence, and display his taste. Diversity of opinion and situation has, no doubt, occasioned great variety in the disposition and ornamenting of these fabrics. Upon examination, however, we shall find, that all the distinction of form which gives character to the modern structure may be traced to two grand sources, viz. the ancient Grecian, and the ancient Castle style; in which latter the Gothic is sometimes included. The feudal system which pervaded, and for many centuries governed, all Europe, introduced the Castle style of building, as a necessary consequence of its martial spirit, which rendered the habitation of every chief literally a castle, or place of strength, to which his vassals might fly for refuge in times of danger; for this purpose the situation was generally upon some rocky eminence, which, by its difficult access, might prevent any sudden attack from the enemy, and, by its commanding appearance, secure the respect of his adherents. Defence being the chief object, towers and battlements (from which they might with safety annoy the assailants) became the principal ornaments of these buildings; exactness of symmetry often gave way to local necessity or convenience; yet the

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vestiges

vestiges of rude grandeur, still visible in their ruins, afford a convincing proof how well they were adapted to the purpose of the proprietor.—So powerful is the impression made by these venerable fragments, even at this day, that many through choice imitate that style, which was the mere consequence of necessity; and where the country is bold and mountainous, a composition of this kind corresponds with the surrounding landscape, and adds greatly to the picturesque effect of the whole.

But when cultivation had changed the rude, neglected plain into a verdant lawn, adorned with all the varied imagery which wood and water can bestow, the mild beauty of the scene naturally induced the proprietor to leave the bleak summit of the rock, and fix his habitation in the bosom of the smiling plain.—A more refined species of architecture was now required to suit the genius of the place; and the delicacy of the Grecian orders was called in to embellish and complete the picture. This country is indebted to Inigo Jones for the nearest approach to the ancient simplicity, from which many of his successors soon deviated, and, giving way to the luxuriance of their fancy, endeavoured to form a new and cumbrous system, by blending the two opposite styles, from which heterogeneous mixture many large and costly fabrics have done but little honour to the national taste.

It has been the chief study in this publication to preserve distinct the most striking features which characterise each manner. That the comparison may be more easy, a design in each is formed from the same plan, as this places in the strongest point of contrast that rude magnificence which peculiarises the ancient castles, and delicate simplicity which is admired in the Grecian structure.

The designs here presented to the public are six in number, elegantly engraved, and beautifully coloured. A description is given of each, and an estimate of the expence at which it might be realised, or carried into execution.

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Mr. Morison appears to be an artist of correct taste and judgment, and familiarised to the history and genius of architecture. But,

*Non omnia possumus omnes,*

he is unequal to the DESIGN of a proper title-page; for he neither tells us whether we are to expect any, or what number of other parts; nor yet does he let us know where his first part is to be had. The concluding line of the title-page runs thus: 'Printed for the Author' [blank]; where the Geometrical Plans, &c. of the Villas may be seen.'

ART. XVI. *A concise View of the History of Religious Knowledge, from the Creation of the World to the Establishment of Christianity. Intended as an Introduction for young Persons and others to a proper Apprehension of the Origin, Progress, Principles, and final Settlement of the Christian Church, on the Authority of the Holy Scriptures.* pp. 210. 12mo. 2s. London: printed for and sold by G. G. and J. Robinson, and T. Longman, Paternoster-Row. 1794.

THE design of this small publication is to present the reader with a comprehensive history of religion from the creation of the world to the fourth century after our blessed Saviour; a subject which at no time can be supposed to stand in need of an apology for introducing to the public, even in so concise a method as that wherein the following is laid before them. In respect to the performance itself, it is sufficient to inform those who candidly peruse it, that the materials have been collected, for the most part, from other writers, and thrown together into their present form originally for no other purpose whatever, but that of convenience and instruction for the younger branches of a private family.

For the same cause it appears likely to be useful in other cases, where the instruction of young persons is intended, and the principles of religious information are to be inculcated. It seems probable, however, that to various descriptions of religious readers such a connected view of the subject will not be esteemed unacceptable; seeing that it is neither so prolix as to be capable of fatiguing even youthful minds; nor yet so concise as not to afford to others also a commodious plan and summary of that great system of divine benevolence, to which it is intended only as a compendious introduction.

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ART. XVII. *The Solicitor's Guide to the Practice of the Office of Pleas in his Majesty's Court of Exchequer at Westminster; in which are introduced Bills of Costs in various Cases, and a variety of useful Precedents; with a complete Index to the whole. By Richard Edmunds, one of the Attornies of the said Office.* pp. 322. 8vo. Cadell and Davies. London, 1794.

M R. Edmunds having long observed that the practice of the exchequer of pleas is in general little known or understood; and believing this to arise from the want of elucidation; has compiled these sheets with a view to supply the defect. If the present work should succeed in diffusing a better knowledge

of the proceedings in this court, and the superior ease and advantage of practising there, particularly to country practitioners, his wishes will be gratified. He does not flatter himself that his work is free from error, but trusts that the profession will approve the design, though they should not applaud the execution.

Mr. Edmunds, we are informed, is a man of reputation in his profession; and it is thought, by very competent judges, that, in the present publication, he has done very good service, both to practitioners of law, and those who, unfortunately in this *law-ridden* age, have need of their counsel.

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ART. XVIII. *Essays, Physiological and Practical, founded on the modern Chemistry of Lavoisier, Fourcroy, &c. &c. &c. with a View to the Improvement of the Practice of Physic.* By Francis Penrose, M. D. pp. 158. 8vo. London: printed by Alexander Grant, No. 91, Wardour-Street, for Deighton, Holborn. 1794.

IT has been the fate, and, we may add, sometimes the misfortune of the art of physick, to be varied according to the prevailing philosophy of every age. No sooner are errors discovered, and improvements made, in natural and experimental philosophy, than the sons of Æsculapius labour hard in their vocation to force into the healing art most of the philosophical novelties that appear. The ancients had their principal sects, the *empirical*, the *rational*, the *methodical*, and Galenists, whose dogmas have nearly expired. Amongst the moderns, the older-chemical sect, of Paracelsus, Van Helmont, &c. the Cartesian, or anatomical, the mathematical, the mechanical, have all had their day, but are now obscured. The combination of almost the whole, under the title of the Boerhaavian doctrines, lasted half a century. This mixture of truth, hypothesis, and error, the parties themselves thought would continue for ever permanent; so certainly true did they consider their principles and practice. A great part, however, is now disputed; much is proved false, and some parts abolished, by the detection of numerous errors, and by the introduction of many new improvements in the Hygæian art.

Lately, pneumatics and chemistry seem to take the lead in occupying the sedulous attention of the learned world; and many ingenious men have made discoveries that will merit the thanks of posterity. Amongst these may be mentioned, Scheele, Bergmann, Lavoisier, Fourcroy, Black, Priestley, Cavendish, Kirwan,

Kirwan, Higgins, and many others; and though they do not always agree, either in their experiments, or in the conclusions deduced from them; yet their very controversies add much to the present stock of philosophic knowledge.

The author before us endeavours to apply some of the opinions of the greatest modern chemists to the art of medicine; the principles of which he would reduce to two, *heat* and *cold*; and he conceives these sufficient to explain all the phenomena of the animal economy, as likewise to suggest the most rational modes of curing diseases. 'M. Fourcroy observes,' says the author, 'that respiration is a phenomenon nearly resembling combustion. Common air is decomposed in the one as well as the other; in order for it to contribute to either it must contain a certain quantity of vital air, of which, when it is totally deprived, the mephitic residue is fatal to animal life. Respiration is, in fact, but a slower *combustion*, in which part of the heat or *caloric* of the vital air enters the blood as it passes through the lungs, and is by it conveyed through the whole body.—The first class of principles analysed by the new experiments in chemistry appear to approach near to a state of simplicity, which makes them resist all farther analysis. These are two in number, *oxygen* and *hydrogen*. The *hydrogen* comprehends *light*, matter of *heat*, and inflammable *gas*, commonly called *caloric*; the other is named *oxygen*, or vital air, whose basis comprehends *latent cold*.'

In the practical part of this work the author says, 'Thus every disease that the debilitating powers remove, is *stenic*; so every one that is cured by stimulating means is *asthenic*. Thus the cause of health and disease is one and the same, viz. *a variation of excitement*. A certain given degree constitutes health: every increase or diminution of that degree forms tendency to disease.'

Upon the whole, we must allow, that there is some ingenuity in the author's researches and opinions; but many of the conclusions from his doubtful premises are quite inadequate to the explanation of the various functions of our animated machine in a state of health; and they are inadmissible, for want of more proofs, to the discovery of the true origin of diseases or methods of cure. Happy would it be for mankind, if there were only two specific causes of diseases; and happier still would they be, if two general remedies could remove all their morbid afflictions: but our medical experience forbids us to expect any such happy event. It would be coming near to the universal medicine, of which former enthusiastic chemists boasted the possession; and which was to cure every affection to which the human body was liable, and to prolong life, in sound health, for many ages.



These chimerical notions were best proved by the short lives and scanty riches of the proprietors and projectors of the *elixir vitæ*, of the philosopher's stone, or powder of projection; which last, they said, converted all baser metals into gold; but, alas! denied the pretenders the common necessities of life. Chemistry is a noble and useful science, when kept in its proper bounds; but it has frequently proved injurious to the art of medicine by misapplication. Chemistry is, likewise, a pleasing study; but it has often proved delusive to its votaries. We must, however, observe, that the present author's practice of medicine is nearly the same that is in common use, in which we find nothing new or extraordinary, except the words *stenic* and *asthenic* applied to the healing art; which certainly are as good as the *strictum* and *laxum* of others; the *archæus* of Van Helmont; or as the *qualitates occultæ* of Aristotle. The increase, however, of new names sometimes even to old discoveries, is amongst the glaring vices of modern philosophers. No sooner is any new property discovered in a substance, than the artist thinks he has a right to add a new name to the thing discovered; and thus the puzzling multiplication of novel names proceeds *ad infinitum*. To us critics it is a laborious and perplexing task on the memory, to be loaded for ever with *synonima*; it may in time impair our judgment. We see no end to the nomenclatures of modern science; and we enter our protest against them, until the artists have proceeded nearer to the end of their labours and investigations; or until they have arrived at a much greater perfection in the arts to which they direct their laudable attentions.

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ART. XIX. *A short English Grammar, simplified to the Capacities of Children.* By John Hornsey, Schoolmaster at Scarborough. pp. 103. 12mo. 1s. Robinsons. London, 1793.

THE importance of the subject, and the simplicity and comprehensiveness of the author's plan, induced us to examine this work with particular care.

A grammar of the English language on an extensive scale, comprehending, besides the common accidence, the application and meaning of single words that may appear synonymous; the peculiarities of idiom; and the structure of sentences in regard to harmony, arrangement, and philological accuracy; has long been wanted by those who wish to attain, without the trouble of personal research, a critical precision, and general gracefulness of style. But such a work, however it may be desired by some, could never be of general benefit. Most people have neither  
time

time nor application to bestow on such a treatise; and, indeed, their desire extends no further than to be able to speak and write with perspicuity and neatness *on the ordinary affairs of life*. A grammar, therefore, which might enable them to attain this end, without much loss of time, exertion of mind, or a previous knowledge of the Latin, or any other language, would certainly be of very great public advantage.

Hornsey's *English Grammar* is extremely short; but at the same time so comprehensive, as to embrace every essential point of grammar. The author, in his preface, ushers it into the world with great modesty, as merely preparatory to the study of Dr. Lowth's. That it should supersede the use of Dr. Lowth's we are far from asserting; but for those who with a critical knowledge of the English language, Lowth's is perhaps scarcely, while to those that aim at mere perspicuity and neatness Mr. Hornsey's will be found perfectly, sufficient.

Mr. Hornsey bestows a very small portion of his grammar on *orthography* and *prosody*, and arranges every thing under two great heads, *analogy*, or parts of speech, and the *structure of sentences*. Under the former he includes nine chapters, which treat respectively of the *article*, *noun*, or *substantive*, *adjective*, *pronoun*, *verb* and *participle*, *adverb*, *conjunction*, *preposition*, and *interjection*.

His definitions of each of these constituents of language are simple, short, and comprehensive. In the text he has the general rules, and the most important of the exceptions; and in notes, which are frequently both new and ingenious, he subjoins such particulars and illustrations as are necessary to be acquired after the pupil has become thoroughly master of the text.

The second part of this grammar includes eleven chapters; the first of which contains the most essential rules of *syntax*; the second, those deviations from the ordinary course of language which are sanctioned by grammar, under the name of grammatical figures; the third, definitions and rules of *cadence*, *accent*, *emphasis*, &c.; the fourth, *punctuation*; and the remaining six contain various exercises on the principles laid down in the foregoing part of the work. In the choice of these exercises, the author deserves great praise; they are well calculated not only to promote improvement in the English language, but also to form the heart to virtue, and to furnish the understanding with an abstract of human knowledge; as almost all of them convey some sentiments of religion or morality; some passages of history, or some observation or definition of science. In particular the ninth chapter, though expressly for the purpose of exercises in false syntax and false spelling, is a regular epitome of the arts and sciences; and the tenth, though for a similar purpose,

purpose, exhibits a short system of drawing. Exercises on this plan have this distinguished advantage; they lay before the view of young people all the different occupations in which the human mind can be engaged, and thus give them an opportunity of fixing their choice on that pursuit most adapted to their particular genius; instead, as is often the case, of being directed by the choice of another to some line of life unsuitable to their temper, and in which they become serviceable neither to themselves nor to others.

This grammar concludes with a few very useful rules for the structure, precision, and unity of sentences.

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This grammar is exceedingly well calculated for the end it has in view, viz. to furnish a competent knowledge of our language to young people previously to their making deeper researches; and to those too who want time for those researches. Where novelty may be expected, viz. in the nature of the exercises, and the arrangement throughout; there certainly is novelty. The author is a professional man; and, while some of his brother schoolmasters may patronise his work from private affection, others may reject it from jealousy. We trust that it will be able to stand on its own merits, independently of partiality, and above the reach of envy.—We have never, in the course of our reading, met with any school book composed on a more simple, judicious, and elegant plan.

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ART. XX. *State of France in May 1794. Translated from the original of Le Comte de Montgaillard, by Joshua Lucock Wilkinson, of Gray's-Inn. pp. 64. 8vo. 1s. 6d. Crosby. London, 1794.*

ACCORDING to Mons. de Montgaillard, ‘The French people, though the National Convention possess neither their confidence nor esteem, will soon sanction the dispositions of order and property, that it decrees: it has long reigned by terror, but will soon demand respect, if it can this year resist, or rather repel, the allies from the frontier of France.’—Again: ‘We must no longer think of the famines of which newspapers have so long given us hopes. France is far from wanting grain. Agriculture has received the superintendence it demands. Eight hundred and fifty thousand effective men fight under the orders of the Committee of Public Safety. In finances the committee is richer than united Europe.’—Yet the same author affirms, that ‘if, at the end of this campaign, whatever

‘ whatever be the success, the people are again forced to spend the remnant of their means in favour of their tyrants, and not obtain the expected peace, I hesitate not to declare, that the despair of repose will produce an explosion fatal to the tyrants. I also affirm, that neither the Committee of Public Safety, nor the succeeding government, can resist for two years: they can obtain no supplies but by penalties; and these revolutionary means must necessarily be destroyed and annihilated by time. They flatter themselves with the idea of forcing the belligerent powers, *this winter*, to peace, and to be at liberty to employ clemency, property, and repose, in such a manner as may consolidate their power, and disseminate their principles, to the extremities of the globe.’—I repeat, says he in a note, p. 63, ‘ that the Convention cannot resist a fourth campaign, nor the revolution two years of war.’—‘ This summary,’ says he, ‘ may, perhaps, contain the most opposite contradictions; but do not forget, that a revolution produces and explains them all.’

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This singular pamphlet has greatly attracted the public notice. We have heard of divines who preached against their text. Our political preacher, notwithstanding what he has said in the last sentence quoted in our brief analysis, appears still, to us, to contradict his premises by his conclusion. For, after giving a very full, and, we have every reason to think, a very candid and accurate state of affairs in France, mostly, indeed, from his own actual observation, the whole tending to impress the mind of the reader with a strong conviction of the impossibility of subduing that country by force, he, all of a sudden, wheels about just at the end of his course, and, upon the credit of a mere speculative opinion or conjecture, *that the French cannot hold it out above two years more*, recommends a vigorous prosecution of the war, and assures us of final success.—The only way in which it is possible to mould his observations into any thing like a consistent proposition, is, to conceive his meaning to be as follows: ‘ Though the combined powers cannot subdue the French people by force of arms, they may weary out their patience by perseverance in war.’—But, in the first place, to subdue them by perseverance, is still to subdue them; and, if so subdued, they are not unconquerable. And, secondly, it is by no means certain, or even probable, that the patience of the confederacy that attacks, will be greater than that of the enthusiasts who defend the nascent republic.—Supposing the resources of the contending parties to be equal, their probable perseverance is to be determined by the comparative intensity  
and

and duration of the respective spirits by which they are actuated. Now, the spirit that unites different powers into confederations is confessedly fluctuating and transient; that of liberty ardent, strong, and constant. But Monsf. de Montgaillard admits that the resources of France are *greater* than those of combined Europe. With greater resources, more animating passions, and more determined resolution, by what logic can it be rendered probable that the French will not hold out longer than the allies? But it is the fault of most declaimers, and reasoners without perfect candour, that they view subjects partially, and from partial and particular instances draw general conclusions. The just reasoner, in proportion to the sublimity of his genius, rises from particulars to generals, marking the circumstances in which particular instances agree, and those also by which they are distinguished. Thus he obtains views steady in proportion to their sublimity; and commanding inferior classes by comprehending them. It is an easy matter to point out many causes of discontent and impatience in the French nation. But consider, on the other hand, that the spirit of liberty, like that of charity, 'beareth all things, believeth all things, hopeth all things, endureth all things\*.' The poor, oppressed United Provinces of the Netherlands maintained a successful struggle against the house of Austria, in the zenith of its glory, for more than half a century. It is for want of philosophy that so many fatal errors are committed by vulgar princes and ministers of state. They see only those particulars that are associated together by their own prejudices †.

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\* 1 Cor. xiii. 7.

† The war has for some time been considered, agreeably to the premises, not to the conclusion of Monsf. Montgaillard, as hopeless. They who are the most strenuous defenders of it are nearly reduced to own this themselves; and all they have to say is, 'with whom shall we treat?' Others again affirm, that we might have treated with Roland, with Danton, with Robespierre; and that the fall of any of these individuals would not have had the least influence on a treaty that would have been confirmed by the Convention, and secured by the united wishes of all the people of France. In our review of Mallet du Pan's Considerations (Vol. XXIII. p. 148.) we predicted the fall of Robespierre, and added, that 'when this took place, the system would suffer no change.' The event has justified that prediction. We have now a new Robespierre in Tallien. By and by his turn will come to be destroyed. But the system will remain. The English people have never looked at any thing in the French revolution but MEN, while the French (to use the words of Tallien) neither know nor care for men; they look at liberty and the republic.

ART:

ART. XXI. *The Head and Limbs; a Fable.* By Sir John Ramssea. pp. 8. 4to. 1s. Harrison. London, 1794.

IT will be quite natural, it is observed in an advertisement, for every reader to suppose, not only that the author of the HEAD and LIMBS has adopted the familiar metre of LA FONTAINE, which is in some measure true; but that Æsop's *Belly and Members* furnished the idea of the fable itself. This, however, is not the fact. It arose from an accidental and sudden reflection, that the head was by nature calculated to govern the body; and an instantaneous transition in the mind of the author favourable to a rational or limited monarchy.

EXTRACTS.

‘ But lately [the members] grown more knowing than they were,

They found the head was nourish'd by their labours;  
And when they once had made this grand discovery,  
Their peace of mind was lost past all recovery.

—In such a fit, the Limbs so mighty wife,

Forming a grand, a national convention,  
Resolv'd to vote against the Head's supplies,  
And thus to merit honourable mention.

Quite at a stand

Was either hand,

Each gout-swoln toe

Refus'd to go.

And neither leg would move a peg.

To furnish new supplies for royal jaws:

Tho' not a single grinder he could stir,

Knew every growling, discontented cur,

That did not help to stuff their own vile maws.

The tongue of eloquence to speak essay'd;

To drown his voice, the senseless mob huzza'd.

That fawning *courtier* they had heard too much,

The devil a morsel more should he e'er touch!

They knew him well—the tongue, a specious elf!

Whate'er he said, spoke only for himself.

The eyes, the ears, the nose, advanc'd their claim;

They too were courtiers, and their fate the same.

—With shouts of joy

The maniacs cry,

Tho' all our strength in war we spend,

Though every drop of blood we shed,

And though *success* in death must end,

Yet will we be without a head.

Off in an instant, at th' accurs'd command,  
 The monarch fell beneath th' *unnatural* hand;  
 But with him fell the hand that gave the blow,  
 And every rebel limb was quickly laid as low.'

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THE RELATION between the head and the other members of the body has very naturally suggested allegories to different minds on different occasions, in different ages and countries. Such an allegory we find not only in classical, but in the sacred writers; and that the idea of the allegory before us might have been suggested by some association, independently of the fable of Æsop, copied by different ancient writers, is a thing in itself highly credible, as well as placed beyond doubt, by the declaration of our respectable author. Some objections may be made to this poem, by nice ears, in respect to rhyme and harmony; but the allegory is well sustained throughout; the allusions to the present phrensies of France are just and happy; and the moral is salutary and important:

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ART. XXII. *The Poems of Anna Maria.* pp. 62. 8vo. Price One Golden Mohur. Calcutta; from the Press of Thomson and Ferris; and sold by T. Cadell, Jun. and W. Davies. 1793.

THE flattering approbation with which some of these poems were received, on their appearance in the Asiatic Mirror and Calcutta Morning Post, induced the authoress to arrange and publish them with additions.—Anna Maria is impressed with the most grateful pleasure for the very distinguished patronage she has been honoured with; and regrets that her ill state of health, for some time past, has prevented her from making the book more extensive and complete. Proud of the encomiums bestowed on the efforts of her muse, ANNA MARIA will ever be zealous to merit the applause of a POLISHED PEOPLE—to whom these poems are respectfully dedicated. The polished people whom our authoress has chiefly in her eye are, no doubt, her subscribers, of which she has given a list to the number of about one hundred and twenty. The poems are, An Ode to Happiness—Ode to Sensibility—Ode to Reflection—Sonnet to Echo—Ode to the Memory of Della Crusca—Invocation to the Muse—Ode to Apathy—Elegiac Ode, inscribed to Sir John Shore, Bart.—Stanzas to the Memory of Louis the Unfortunate—Sonnet to the Moon—Sonnet to the Morning Star—Ode inscribed

inscribed to Della Crusca—Marie Antoniette's Complaint in Prison—Ode to Suicide—Ode to Solitude—Ode to Fancy—Adieu to India.

E X T R A C T S.

*' From the Ode to DELLA CRUSCA.*

' Triumphant bard, my verse inspire  
With bright Apollo's sparkling fire;  
To THEE the wild delirium runs,  
Like comets to their centre suns;  
I feel the proud impassion'd glow  
Thro' every trilling fibre flow;  
My muse on rapture's rosy wings,  
Her harmony o'er passion flings:  
For THEE the vivid FANCIES dare  
To range the lustrous orbs of air;  
From star to star their glories trace,  
And with them Della Crusca grace.'

*' From the Ode to FANCY.*

' Alike, when rosy-finger'd morn  
Her glories on the twilight flings;  
The lovely cherubs of the dawn,  
Wanton on their purple wings:  
And see the slaky mists arise,  
In spiral columns to the skies;  
While vestal health, with joy elate,  
Stands tip-toe on the golden gate,  
Where fair Aurora leads the hours,  
To carrol thro' their sunny bow'rs;  
There FANCY, with imperial gaze,  
Adores Apollo's radiant blaze;  
And, with a conscious bliss, impearls  
His sparkling diamonds in his golden curls.'

*' From the ELEGIAC ODE to Sir JOHN SHORE on the Death of  
his two infant Children in England.*

' PHILOSOPHY, thou saint divine,  
Around each quivering fibre twine,  
The muse with temper'd lustre skill,  
And calm the pulse of passion's trill;  
O'er sorrows fainting, feverish sense  
Thy mental solaces dispense.'

The character of POETRY is justly exhibited by ANNA MARIA in a motto taken from Thomson's Seasons, and inserted in her title-page:



• Hence [by the aid of philosophy] poetry exalts  
Her voice to ages; and informs the page  
With music, image, sentiment, and thought.'

Thomson, for the sake of harmony, in this enumeration, has placed music and image before sentiment and thought; although, in the nature of just poetical genius, they are posterior and consequent to them, according to that of MILTON:

• And feed on thoughts that voluntary move,  
Harmonious numbers.'

But in the school of DELLA CRUSCA, unfortunately the avowed APOLLO of our authors, imagery and versification seem to be the first objects. No simplicity or grandeur of design! No chaste imitation of nature! From the marked lineaments of nature, both physical and moral, the frisky *Della Crusca* is perpetually stepping aside and hopping after gaudy flowers and butterflies. The pathetic tone of poetry is changed into the quaverings of affectation; the sound of the trumpet and organ into the tinkling of bells.—ANNA MARIA does not seem to be deficient in imagination, or in acquired knowledge; but she, like many others, follows after a faulty model. We advise her to renounce her *Della-Cruscan* Apollo, and pay her addresses to the Apollo Belvidere; to abandon the profusion of Gothic ornament, and imitate that delicate simplicity which is so justly admired in Grecian architecture.

ART. XXIII. *The Captive Monarch; a Tragedy, in Five Acts.*  
By Richard Hey, of the Middle Temple, Esq. LL. D. and Fellow of Magdalen College, Cambridge. pp. 107. 8vo. London: printed for Vernor and Hood, No. 10, Birchin-Lane, Cornhill; J. Edwards, Pall-Mall; and R. Faulder, New Bond-Street. 1794.

## EXTRACT.

• SCENE IX.—*The King solus.*

• NOW hastens down my fun to its horizon.  
Of all we see on earth how fades the glare!  
Life's goods and ills are mix'd and melted down  
In mild and inoffensive hues: that stir,  
Indeed, a gentle parting melancholy;  
They lightly touch, but grapple not the soul.  
That world which lies before me, though with clouds

'Tis dimm'd, yet holds mine eye with force unknown  
Till now. There is a language talk'd by men,  
Calling this first vain world a shadow, bubble,  
A house for travellers; and the next our home,  
Our journey's end, our being. These are words;  
And words are heard and spoken. But to see,  
Stand here on the grave's brink;—no earthly vapours  
To thwart the eye.—My foes, how feeble seem they!  
Anger they cannot move. A passing pity;—  
Then they're forgot. My friends who with me suffer,  
Who suffer for me, fill the narrow space  
My busy mind can grant to all I'm leaving.  
For these what can a king dethron'd and dying?  
Pray to his King [*kneels*.]—Sov'reign of all, whose throne  
Stands open to the captive and condemn'd,  
Look on my friends. Bind up their wounds. Discharge  
The debts I owe them; and restore them to me;—  
But there, where sin and sorrow are no more.'

This tragedy is, under feigned names, intended to represent the sufferings of the late King and Queen of France; and we could wish with the author, their fate had been as he has drawn it. This tragedy is written in a manner to raise compassion, and to draw the tear of pity from the reader. The King is represented to be what every one says, a good husband and father, and a just man. The sufferings of the royal family are affectingly pourtrayed at their final separation. This author's production has as much claim to merit as most of his predecessors who have written on the same subject.

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ART. XXIV. *A Dissertation on the Existence, Nature, and Extent of the prophetic Powers of the human Mind; with unquestionable Examples of several eminent Prophecies of what is now acting, and soon to be fulfilled, upon the great Theatre of Europe.* pp. 40. 8vo. 1s. Crosby. London, 1794.

THE author of the dissertation observes, that the Almighty Creator of the world, to manifest his provident and benevolent care of his creatures, and to leave them without excuse, has not only furnished them with a particular, but also with a general and constant revelation of his divine will and purpose, in a communication of the spirit of prophecy to certain individuals of every age and country; and this not confined either to the Jewish nation, or to any particular rank, age, or condition of men:

'The whole world,' says he, 'has witnessed the partial accomplishment of those prophecies by which were predicted the rise and fall of antichrist, or the papacy, and of those ten kingdoms which were to partake of her whoredoms and abominations, and which were afterwards to turn against her, eat her flesh and destroy her, and then sink, in turn, under the weight of their own iniquities. We have seen these things in part verified, and are waiting, in awful suspense, for that final consummation, which, according to the limited period of time assigned in the Revelation, cannot now be far off.

'The same sacred oracles (the Revelations), as expounded by the ablest and soundest divines, teach us to expect, about this time, the destruction of the Turkish empire, and the gathering together, settlement, and conversion, of the Jewish nation. For God has declared, he will yet remember his chosen people, in his good time.

'Since the apostolic age, although miracles have ceased, we have yet experienced the most indubitable proofs of the occasional influence of the spirit of prophecy upon the human mind, and the accurate completion of many recent prophecies, leaves us without the shadow of a doubt of its continuance, even to the present season, which seems so prolific, and teeming with direful events, and so truly in need of supernatural light and information.'

The persons from whose written or oral predictions the spirit of prophecy is exemplified, are Dr. John Harvey, Michael Nostradamus, William Lilly, Anna Trapnel, Mr. Love, John Tillinghast, Peter Jurien, Seth Darwin, Robert Nixon, Robert Flemming, John Lacy, John Maximilian Daut, Rev. Mr. John Wilson, Bishop Newton, Baron Swedenbourg, Daniel Defoe, Dr. Priestley, Dr. Goldsmith, James Lamhert, Dr. Smollet, Martha Ery, Hannah Green, St. Thomas of Becket, Dr. Sibly.

The prophecies here cited are of four kinds: such, like those of Martha Ery and Hannah Green, as are founded on a kind of intuitive mental perception, or second-sight; such as are founded on astrology; such as are founded on the interpretation of scripture; and such as are founded on reason for anticipating the future from the past. As to the first class, many reveries have, no doubt, been accidentally verified; and many more lies have been invented. As to the second, several great philosophers, not without a shew of reason, maintain that certain conjunctures and aspects of the heavenly bodies have an influence on the tempers and passions, and consequently on the destiny of men and nations. With regard to the third, the completion of sundry scriptural prophecies is universally known. And of the fourth we have very striking examples in the letters here inserted of Dr. Goldsmith and Dr. Smollet.—The letter from Smollet, on inquiry, we have found to be authentic.

ART.

ART. XXV. *The Necromancer; or, The Tale of the Black Forest. Founded on Facts. Translated from the German of Lawrence Flamenberg, by Peter Tentkold. In Two Volumes. pp. 475. 12mo. Lane. London, 1794.*

THIS tale is said to be founded on facts; but we must suppose some embellishments have been added; or that the people where the scene lies must have been wonderfully credulous. To those who are fond of reading stories of ghosts, this book may be entertaining, and also instructive, as it may tend to shew how easily superstition may be worked upon without any foundation in reality. The story of Wolf, a robber, exhibits, in lively colours, the stings of conscience after the commission of an atrocious deed:

‘ This mode of life I continued for several months without being detected. One morning I was rambling through the forest, pursuing the traces of a deer. Having hunted without success two tedious hours, I began to give up every hope of coming at my prey, when I saw it at once within the reach of my gun. I took my aim, and was going to fire, but started suddenly back, when I saw a hat upon the ground, not far from me. I looked around with great circumspection, and beheld Robert, the game-keeper, standing behind the trunk of an oak, and aiming at the same deer which I intended to kill. My blood froze in my veins as I beheld the author of all my misfortunes; and this very man, whom I hated most among all the whole human race, was within the reach of my fusée. Infernal joy thrilled my whole frame; I would not have exchanged my gun for the universe: the burning revenge, which till then had been rankling in my bosom, rose up into my fingers ends, which was going to put an end to my adversary’s life. However, an invisible hand seemed to retain my arm to prevent the horrid deed: I trembled violently as I directed my gun against my foe—a chilly sweat bedewed my face—my teeth began to chatter, as if a severe frost had seized my frame—methought I felt the icy fang of death upon my heart, and every nerve was quivering.—I hesitated a moment—one more elapsed—and now a third. Revenge and conscience were struggling violently for victory. The former gained, and Robert lay weltering in his blood.—

‘ My gun dropped on the ground when Robert fell. Murderer, stammered I with quivering lips.—The forest was as silent as a churchyard, and I heard distinctly the word murderer. Creeping nearer to the spot where my enemy lay swimming in his blood, I saw him just expire. I stood a dreadful minute of grisly horror before my murdered foe, as if petrified.—A yelling laughter restored me to the use of my senses: ‘ Wilt thou any more tell tales, good friend,’ said I, stepping boldly nearer, and turning him upon his back. His eyes were wide open—I grew serious, and every power of utterance fled; strange and horrid sensations chilled my heart.

'Till then I had been a transgressor of the laws on the score of the disgrace I had suffered; but now I had perpetrated a deed for which I had not yet atoned. An hour before that horrid action, no man living would have been able to persuade me that there was a more abject being upon earth than myself; but now I began to fancy that I had been enviable an hour ago.

'Not the most distant idea of God's judgments came in my mind; however, I had a confused notion of halter and gibbet, and of the execution of a murderer, which I had witnessed when a boy. The idea of having forfeited my life froze my very soul with fear: I wished ardently that it might be in my power to restore to life my slain enemy, and racked my brain to recall to recollection all the injuries he had made me suffer; but, strange to tell, my memory seemed to be extinguished; I could not recall a shadow of all the ideas which, but a quarter of an hour ago, had filled my soul with glowing revenge; I could not conceive how I could commit such a horrid deed.'

This piece is not defective in genius or fancy; though, to most readers, it will probably appear wanting in just taste and design.

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ART. XXVI. *Turkish Tales. In Two Volumes. By Joseph Moissier.* pp. 400. 8vo. Lane. London, 1794.

THESE Tales are five in number: the first volume containing four, viz. Selim and Almeira; Prince Kesterman and Felicia; Nourmahal, Queen of the Indies; and the Fair Hibernian: the second, the Barber of Peru. A specimen of these pieces we shall give in a brief abridgment of the Indies; of which the hint upon which it is founded may be found in Tanemier's Oriental Travels.

The Great Mogul, Gehan-Guir, was a passionate admirer of beautiful women. The distressed wife and daughter of a Persian captain, condemned to death for rebellious practices, present, in person, a petition for his life to the Sultan, who is at first transported with rage, but afterwards softened and absorbed in admiration of the younger lady, who had thrown aside her veil, and now knelt before him.—He gave immediate orders for the liberation of the captain, and, while his wife went to meet and congratulate him on his release, his daughter was, by the Sultan, conducted into the seraglio, where she had magnificent apartments assigned to her; and in a short time her father was promoted to the rank of general in the army of Hindostan. The elegance of her manners, and the entertainment of her conversation, gained such an ascendant on the heart of the Sultan, that he publicly married her; giving her, at the same

same time, the name of Nourmahal, which signifies the light of the seraglio.—What a glorious fate, said Nourmahal often to herself, would mine be, could I but render it permanent, and secure to myself the continuance of power after the decline of beauty ! But by the sons of Gehan-Guir, who can now scarcely conceal their hatred, I may, in an instant, be hurled from this elevated situation, and fall into one much lower than that from which I rose.—The pleasures of despotic sway made so strong an impression on the towering mind of Nourmahal, that she resolved to urge the Sultan to relinquish his throne to her, if it was but for a few hours. At a favourable crisis she thus addressed the Sultan : ‘ O Sultan ! let your faithful Nourmahal become a despotic monarch for the space of twenty-four hours, and in that shall every wish of her heart be gratified.’ The beautiful Sultana not only obtained this request, but the situation which she had so ardently desired, was secured to her during the life of the voluptuous and indolent monarch.

It is now time to pause, and ask, whether, respected abroad, revered at home, courted, flattered, idolised—the happiness of the Sultaneſs was ensured ? Far from it. The novelty of unlimited power soon became familiar : her cares were increased ; and her pleasures and amusements abridged.—Gehan-Guir, struck by the angel of death, is succeeded on the throne by his son Cha-Gehan, who, astonished at the order with which Nourmahal, his step-mother, had conducted public affairs, and penetrated by her generosity in cheerfully paving the way for his succession to the throne, settled upon her the palace of Agra, and the extensive demesnes annexed to it.

Two years the princess passed in seclusion : she afterwards turned her attention to works of benevolence : she instructed the young, supported the aged, and cultivated genius that would otherwise have languished in obscurity.—The days of Nourmahal glided smoothly on, and, happy in her situation, she frequently asked herself this question : ‘ What is the satisfaction arising from dissipation, splendour, power, pomp, and ambition, compared to that which I now enjoy ? Might we not repeat the question I have just asked myself, and, with great propriety, say to a monarch or hero, Ah, friend ! I much doubt whether your time would not have been more usefully employed to yourself, and more acceptably in the eye of Omnipotence, had you tended a flock, cultivated a garden, or taught a village school.’

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These Tales are simple, amusing, and fraught with important moral instruction. They are, on the whole, faithful to customs and manners ; and possess all the interest, without the extravagance, of eastern compositions.

*For the ENGLISH REVIEW.*

## NATIONAL AFFAIRS

For AUGUST 1794.

## FRANCE.

**T**HERE is not to be found, in the whole compass of history, any circumstance, or combination of circumstances, from which the human mind has received so violent an agitation, as that which has accompanied the different shades and shapes of the French revolution. The reformation of religion is one of those great events to which this revolution bears the greatest similarity. But the reformation, modified by German phlegm, was deliberate and regular in its progress: the French revolution, deeply tinged with French levity and fire, has passed suddenly from form to form; nor can it yet be conjectured in what its devious course will terminate. In France the gradations from despotism to limited monarchy; from limited monarchy to republicanism; from republicanism to democracy; and from democracy to anarchy; have been extremely rapid; so rapid indeed, that, in the midst of all these changes, the form, if form it may be called, of anarchy alone is seen, on a general view, as a fiery object, whirled rapidly round and round, exhibits the appearance of a permanent circle. In this political whirlpool the social feelings have all been swallowed up and lost. The name of freedom has been prostituted to the most oppressive and cruel purposes; a barbarous ferocity has usurped the name of national courage; the completest internal tyranny has been disguised in the garb of revolutionary ardour; and every popular leader has fallen a sacrifice to popular fury.

What the ultimate views of

## ROBESPIERRE,

with his creatures or associates, were, or whether he had any fixed and determinate plan at all \*, farther than the immediate gratification of an intriguing and restless disposition, incapable of copartnership or moderation, cannot yet be certainly known. Some have thought that it was his design to bring the Dauphin out of his confinement, and, in his person, to restore monarchy.

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\* It was said by CROMWELL, or of CROMWELL, that a man never mounted higher than when he knew not whither he was going.

But

But Robespierre was generally considered as a determined fanatic: nor could he have any reasonable hope, in the actual temper of the nation, and under the new division of property, of being able to carry that plan into execution. On the other hand, if he reflected at all on the inveterate passion for liberty that had pervaded all France, and discomfited so many attempts to restore monarchical government, he could not suppose that the French nation would brook tyranny in the person of an upstart dictator: a dictator unadorned with the splendour of military achievements, and sullied, in public opinion at least, by that littleness and chicane which are ascribed to the profession of the law, in every nation of Europe.—Yet what shall we say? That this demagogue did, in fact, meditate the design of controlling the National Convention by means of the Committee of Public Safety, the Revolutionary Tribunal, the armed force of the municipality, or, in plain English, the city of Paris\*, and by changing the democratical constitution of the army into a train of dependencies, at the head of which he was to place himself. As to the views and motives of Robespierre, there would be no end of conjecture: but, independently of these, the catastrophe that involved his fate, with that of his partizans, is a most copious subject of reflection moral and political. 1. Among the features that disfigure the French revolution, and consequently the national character of the French, from whose minds and tempers the revolution directly springs, is this, that, in their internal dissensions and contests, there is no gradation in punishment, no moderation in victory. DEATH is awarded to every crime, proved or suspected: the political partizan is to be appeased only by the death of his adversary†. How many individuals, like poor Simon who waited on the Dauphin, and several domestics of the late king and queen, have fallen sacrifices, not to crimes, not to venial transgressions, not to slight and unfounded suspicions, but to their very virtues.

2. How fluctuating is popular favour, and on what trivial circumstances and unknown variations in the humours of men, do great affairs depend? The commune of Paris, the armed force of Paris, the Jacobin Club at Paris, ramified into every part of France, and hitherto the arbiters of the public councils and fortune, were all on the side of Robespierre. But a spirit of

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\* The COMMUNE of Paris is analogous to the Common Council, and the different sections to the different wards, of the city of London.

† This consideration, by the way, may have been that which determined Robespierre to pursue his opponents in the Convention even to death. The party of Tallien, he might suppose, would be satisfied only with his death. He meant to strike the first blow.



bold patriotism was quickly spread by powerful sympathy from certain individuals in the National Convention throughout all classes in Paris. A force was quickly provided for guarding the National Convention from violence; the courage and firmness of the Parisian guards were not to be rallied by the intrepid oratory and example of HENRIOT; the commune of Paris, that had at first promised an asylum to Robespierre, tamely gave him up; the municipality and the sections of Paris congratulated the Convention on his arrest; and all the people expressed immoderate joy at the execution of him, who, but a few days before, had been their idol. But had the commune of Paris, and the municipal guards, been firm to their engagements, the Convention might have been surrounded before they had time to strike a blow. The courage of that assembly might have been cast down, and that of the Jacobins proportionably exalted. The fate of France hung in suspense on the question who should strike the first blow; and was to be determined by the toss-up of a halfpenny.

3. It was, perhaps, owing to the confidence they placed in the Jacobins and the municipality of Paris, that Robespierre, his brother, Couthon, St. Just, and others, behaved with such undaunted courage, when Robespierre was denounced in the Convention. There was, however, a noble propriety in their conduct. They did not shrink from their friend, in the critical moment of danger and distress, but adhered to his principles and cause, and clung, as it were, to his person.—To say the truth, the French, in this dreadful revolution, have displayed innumerable instances of heroism. Never was there a greater contempt of death, or prodigality of life.—But,

4. That which chiefly interests us, and all neighbouring nations in the late catastrophe at Paris, is, its political consequences.—We, in Britain, have not, perhaps, been fully sensible, how general the spirit of liberty had become in France, and how deeply rooted. We have been prone to hope that the cause of monarchy would draw some advantage from the prevalence of certain men and sets of men, and the fall of others. Various ups and downs, however, of this kind have taken place; and still the French go on in their wild career. We are apt to look at men and personal influence; the French to principles, to freedom, to the establishment of a republic. Even if Robespierre and his faction had gained the advantage over the Convention, it is not probable that their ascendancy would have been lasting; though they might have bound the nation in fetters for a time, and prepared the way for various events, never now to happen.—By the overthrow of that faction which aimed to give law to the Convention, the authority of that assembly will be

be confirmed; and the tide of affairs will flow more and more in the channel of republicanism. Tallien may undergo the fate of Danton and Robespierre, but other heads will spring up; and thus this turbulent state, like a race of men, may be continued for a time, amidst death and disaster, in various forms; though their family, like those of pirates and robbers, will probably be of short duration. It may be here objected to this prediction, that nations of men have, in the character and vocation of robbers and pirates, enjoyed a long and splendid existence. Witness the Arabian tribes, the states of Barbary, intermixed with Arabs and tinged with Arabian customs; and, above all, the Roman empire, founded in ideas of rapine, and by ideas and habits of rapine carried to the highest pitch of power and glory. But the circumstances in which the Arabian and Roman states struck root in the earth, and those of the present times, are most essentially different: and therefore it is not reasonable to infer, that what was produced or permitted by the former, will also be produced or permitted by the latter. When the Arabians, but especially when the Romans, laid the foundations of their power, the world in general, was sunk in ignorance, rivetted to the soil by habits of hunting, and the occupations of agriculture; confined to narrow spheres by the tyranny of superstition; or engaged only in the petty warfare of plunder or of passion: the first extremely limited in extent, the second in duration. In the present age of science, commerce, and extended intercourse of nations, no political revolution in one country is regarded as a matter of indifference in another: but a revolution that threatens to cut up by the roots all subordination and good order, on which all improvement and comfort depend, must, in its progress, be opposed by all civilised nations. Hitherto the European nations, from a narrow and short-sighted selfishness, have thrown the chief burthen of the contest on the Emperor and the English.—But should the French cross the Rhine, and other barriers, nations more remote would be brought seriously into play; and the horizon of their victories must always be surrounded by a wider horizon of hostile resistance; until, at last, their strength be enfeebled by distance between the source of motion and the centre of percussion.—Thus then, it seems certain, that the present order of affairs in France cannot be lasting. If the French continue their attacks all around them, they will weaken their strength by dilatacion, and provoking a wider and wider confederacy against them. If, on the contrary, they should attempt to confine themselves, in peace, within their own borders, then their government must fall to pieces for want of external pressure. That pressure was indeed, at first, very impolitically  
forced

forced upon them. Their neighbours may, however, see their error, and leave the French to themselves. But the rulers of that unhappy people, in such a case, would be reduced to the necessity of provoking hostility; for their republic is a kind of salamander that can exist only in fire.

Although reasoning from ancient to modern times has sometimes been carried to pedantic extravagance, we can, in some instances, trace similarities of situation between ancient and modern nations, which, human nature being in all ages the same, may justify certain general anticipations.—The Roman was but an ill-balanced state, consisting of only two powers; that of the senate, and that of the people. The enmities between these two powers, on manifold occasions, were carried to extremities; but when they were just on the verge of battle, some patriot always found means to effect a coalition of parties by provoking a foreign war; under the danger of which they were compressed by the common enemy into internal union, at least a suspension of internal violence. But Rome going on conquering and to conquer, and wanting at length external enemies, near enough to serve as a balance for her internal agitation, fell back upon herself, and perished in her own fire.—The French demagogues have Greece and Rome too much in their heads not to be sensible that peace would be fatal to their turbulent state; which must therefore die, now that the sword has been unhappily drawn, not by a plethora, but by exhaustion. It seems now impossible, to continue the phraseology of physic, to lessen the action of the democracy without lessening its power.

#### SPAIN AND PORTUGAL.

The point of honour is still maintained among the Spaniards. They are good soldiers, and hate the French heartily. Yet there is evidently a languor in their military operations, particularly at sea, which can scarcely be accounted for by the reduced state of the Spanish revenue; for it is not many years since they gave proofs that, when they had a mind, they could render their naval power not a little formidable to their proudest neighbours. It has been said, that they were disgusted by the conduct of the English at Toulon. Perhaps we would not be far wide of the truth, if we should account for the slackness of the Spaniards, and of other powers, in co-operating with Britain, especially at sea, to a general jealousy of our naval power, which seems to threaten the world with a monopoly of commerce.—A squadron of ships from Portugal is at the command of the British admiralty.

#### ITALY.

## ITALY.

The MILITARY spirit, for the reasons we gave in a former number, may yet revive in Italy. The French have judged it prudent to evacuate Piedmont.—A firm spirit of resistance to Frenchmen and French principles, it is said, prevails both at Rome\* and Naples.

## GERMANY.

From the constitution of the German empire, it is difficult to bring the Imperial forces into action, with due promptitude and vigour: not to mention that, in the present war, though every sovereign prince be so nearly concerned in its issue, it is certain, Germany is the greatest nursery of men fit for war in Europe; and some of the free, or imperial, and other towns, possess much wealth. The contingent furnished to the army of the empire by the city of Frankfort is no more than ninety men. But Frankfort, in the hands of the French, was made to shew, that it could, on an emergency, furnish ten thousand men, and ten millions of livres. Whether shall the most wealthy and flourishing of the Germanic states (the first by their situation to be subdued by the conquerors) draw out their resources in order to repel the encroachments of the French, or to gratify and inflame their rapacity and ambition? How will future historians, if the French plunderers shall prevail—how will historians, if the existence of historians shall not be precluded by the progress of barbarism, account for the fact, that the resources of Germany could not be brought into play for the good of all, by all the influence and power of Britain and of Austria?—The Emperor seems to be perfectly sincere and zealous in the common cause of sovereigns, and men of property. His conduct, in point of morality, is honourable; though, perhaps, in point of policy, not always prudent. He neither robs neutral nations, nor cozens his friends and allies out their treasure. He offers to borrow money on security the most undoubted that the condition of human affairs will admit, and on terms to the lenders the most advantageous. In this there is nothing either dishonourable or impolitic. There is nothing, in reality, immoral or irreligious in the invitation of the Prince of Saxe-Cobourg to the people to rise in a mass against their French invaders; nor yet in that to give up, for the common good, the church plate; which, in the eye of reason, could never be even more religiously employed than in checking the domination of infidels and atheists.

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\* The present Pope is a man of spirit. He has declared, that he will not flee from Rome; but, if he must die, die at his post.

But too many of the priesthood and the mass of the people, it is to be feared, will consider this as a sacrilegious intrusion of government in sacred matters. It betrays, too, the sad failure of resources. But what shall we say, if the Emperor has no other immediate resource? Why, no doubt, that necessity has no law.—It may be farther urged, in defence of that measure, that it is fighting the French at their own weapons: and, farther still, that the failure of resources which it discovers may shew to the Russians, Prussians, and other powers, that they cannot much longer shuffle off from themselves the task of maintaining the rights of sovereigns. The grand question is, *Will* the people rise in a mass? *Will* they give up their sacred vessels and ornaments? Will they yield to religion and loyalty what the French have sacrificed at the shrine, or rather, alas! to the shade of liberty?

## POLAND.

This unhappy country is forced again to yield to the united despotism of Russia, Prussia, and Austria. If ever there was a people worthy of liberty, it is the Poles; if ever a prince fitted to take the lead in establishing a government 'regularly free\*,' it is the present King of Poland. It is doubtless unfortunate for the cause of sovereigns, that the same powers that are hostile to France are also hostile to Poland. It is an absolute fact, that emissaries, certain Italians, have been sent from the court of Berlin to form Jacobin clubs in Poland, that the proceedings of those fanatics might furnish pretexts for the introduction of new armies, and for farther oppressions. The same arts from the same quarter were practised, it has been said, but on such evidence, for purposes not wholly dissimilar, in Holland.

## TURKEY IN EUROPE.

If the prophecies contained in the sacred writings of both Mussulmen and Christians were not soon to be accomplished, the Turks would rouse from their lethargy, and unite their arms with those of Poland and France for humbling the enemies of their empire.

## RUSSIA.

The Empress of Russia has sent a fleet into the British seas of ten ships of war, whether to join the British fleet against the French, as has been reported, or in what other mode to act against the Turks, her grand object directly or indirectly, is not yet quite certain. The demands she made relating to Poland, the navigation of the Black Sea and Bosphorus, and the French frigates and other ships in the Archipelago, were treated by the

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\* Thomson's Seasons.

Porte with becoming dignity. This, perhaps, is the secret of the Russian armament. It will be a good stroke of policy if the Czarina, under the veil of acting with the allies, and against France, can contrive to gratify resentment, and exercise a degree of domination at Constantinople. The Russian Squadron, too; by acting with the English fleet, will have a good opportunity of learning naval tactics.

It is not at all improbable, that the Empress may be able, amidst the present confusions, to re-establish at Constantinople a Greek empire.

It is in the nature of despotism to discourage the general diffusion of learning, which calls to mind the ancient republic, and the natural rights and claims of mankind. In Asia, where despotism seems to be, as it were, natural and indigenous, great and generous monarchs have encouraged learning without any danger of political revolution. But in the active climate of Europe, the permanence of despotic power appears to be inconsistent with the advancement of knowledge. Many of the kings and nobles of France, from a love of ingenious praise, and an affectation of refinement, patronised science, as well as the arts. Lewis XIV. inspired with a passion for literary honours, determined to extend his fame beyond the precincts of Versailles, the sphere that bounded the eulogies of courtiers and sycophants, by engaging men of genius and learning in his service, in order to transmit the memory of his reign to posterity. This passion was, perhaps, instilled, and certainly it was nourished in the royal breast, by the institution of the French Academy, in his minority, by Cardinal Richlieu; which institution was undertaken with a view to draw off the inquisitive and ardent genius of the French nation from matters of government. But the Academy, and the taste and turn that it bred in the French court, overturned the monarchy. Lewis the Grand, in the pursuit of personal glory, shook to the foundations the authority of his successors, by contributing to dispel that cloud of ignorance in which that authority was seated. The advances of free inquiry were shrowded under the covering of allegiance and attachment to the grand monarch. Poets and orators, even the panegyrists of arbitrary kings, at first insinuated the rights and claims of humanity: philosophers advanced these with less and less management or reserve: philosophy was the fashion. The discipline of despotism was carelessly relaxed by sympathy with general sentiment; confidence was emboldened by impunity; and the strong holds of tyranny were at last carried by the assault of popular enthusiasm. Thus the history of France is a warning to legislators and statesmen never to attempt an union between slavery and improvement in knowledge. It is therefore  
extremely

extremely curious and interesting to see the present great Empress of Russia treading in the very footsteps of Lewis XIV.; swaying the sceptre of military despotism with one hand, and with the other dispensing the most liberal encouragement to the arts and sciences.

#### SWEDEN AND DENMARK.

These kingdoms, trusting the cause of sovereign powers to other nations, endeavour to enrich themselves by commerce, to the detriment of those very nations under whose wings they find shelter and protection in the exercise of sovereignty. The Russian squadron is, perhaps, directed against the commerce between France and these two nations.

#### THE LOW COUNTRIES.


The Austrian Netherlands have been abandoned by the allies, who can, with greater advantage, make a stand on the coast of Holland. Their abandonment of those provinces may, perhaps, shew to other nations the necessity of bestirring themselves, and the danger of trusting the fortune of the war to the exertions of Great Britain and the Empire. It may also have the effect of rousing the Dutch to more active efforts for their own safety.—The French, in the midst of their career in the Low Countries, received a check, first by the convulsion at Paris, and afterwards by the ravages of an epidemical distemper; insomuch that the siege of Sluys is said to have been raised, and the French to be falling back towards their own frontier. In such circumstances, the Prince of Saxe Cobourg may find some opportunity of retaliation for some late disasters.

#### GREAT BRITAIN AND IRELAND.

It appears somewhat paradoxical, that the discomfiture and retreat of the British troops should keep up the price of the British stocks. It is nevertheless very true. The dangers that threatened Holland have lately driven many opulent Dutch families to take refuge, with their wealth, in England.

We have of late been unsuccessful in our attempts in the French island of Guadaloupe. To balance the bad tidings from that quarter, Admiral Murray has fallen in with, and taken a fleet of French storeships, laden with provisions from America.

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 *Communications for THE ENGLISH REVIEW are requested to be sent to H. MURRAY, No. 32, Fleet-street, London; and T. DUNCAN, Bookseller, Edinburgh; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

T H E

# ENGLISH REVIEW,

For SEPTEMBER 1794.

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ART. I. *A Narrative of the Operations of Captain Little's Detachment, and of the Mahratta Army, commanded by Purseram Bhow; during the late Confederacy in India against the Nawab Tippu Sultan Bahadur. By Edward Moor, Lieutenant on the Bombay Establishment.* pp. 540. One Volume 4to. Johnson, London, 1794.

THE plan executed in this volume was first suggested to the author by the prospect of leisure for several months, during a residence in China, and a passage from thence to Europe. The incidents that form the groundwork were partly arranged in that time, from his own materials during the war; although he would never, he says, have undertaken a work of this extent, had he not been authorised to encourage the idea of expecting an important acquisition in the communication of many valuable materials from his friends in India, but which unfortunately and unaccountably are not yet arrived\*. In consequence, he tells us, he was obliged to finish it unaided; which, with the disadvantages arising from the necessary expedition in its completion, will, he hopes, in some measure, plead an excuse for any exceptionable parts that may occur.

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\* Nor is it very probable, if we may judge from the common breaches of such promises of literary aid, that they ever will. From promised aid of this and other kinds, it often happens that men are involved in expensive and complicated undertakings, of which, without such expected aid, they would never have entertained an idea. It is not well done to lead a confiding friend into slippery paths, and then, from the least selfish consideration, often from mere laziness, to desert them.



This work is embellished and illustrated by eight elegant engraved copper-plates; a map for a frontispiece; views of towns and fortresses; a plan of an action; inscriptions; and coins. The route described in the narrative is laid down from the original survey of Lieutenant Emmet during the war, and fills a blank in our best charts, as this is the first ever constructed of the country between Seringapatam and Poona, from actual survey. From Major Rennel's last map of the Peninsula, explanatory of the partition treaty, made at Seringapatam in 1792, and a rough survey of Captain Reynolds's of Bombay, communicated also by Major Rennel, the coast is taken, together with some interior points not noticed in Lieutenant Emmet's survey. The form of the coast between Bombay and the northern extent of Major Rennel's map, is given from Mr. Dalrymple's publications on that subject, which he obligingly communicated to the author.

This work is divided into chapters, containing the narrative and descriptive part; and notes and observations on subjects naturally connected with these, though not necessarily; among which we find remarks on the universal custom of chewing Beetel in India, and visiting ceremonies; the Parsees of Bombay; reflections on the action of the 29th Dec. 1791; on the supposed character of Purseram Bhow; prejudices of the natives against the English; particulars of the worship of Priapus, the Lingham, &c. with inquiries into its origin and extension; the various purposes to which the cocoa-nut-tree is rendered useful; remarks on the Asiatic researches; superstitious practices of eastern bigots, and austerities practised by penitentiaries; magnificent extravagance of Asiatic monarchs; the dissonance of Christianity, Mahommadism, &c. less than generally imagined; languages of the Peninsula, and the encouragement given by the Company to acquire them; sketches of the political division of the Mahratta territories; a description of the *Cabeer Burr*, or the Banyan, called also the Indian Fig-tree; observations on the cultivation of India sugar in the island of Salfette.

To the notes and illustrations is added an appendix, containing, I. The treaty of alliance with the Nizam preparatory to the war. II. The treaty of alliance with the Mahrattas preparatory to the war. III. Preliminary articles of a treaty of peace between the confederated powers and Tippoo Sultan. IV. Definitive treaty of peace between the allies and Tippoo. V. Explanation of the plates of Tippoo's coins. VI. Explanation of the plate of the zodiac rupees. Next follows a copious glossary. And, lastly, an index to persons, places, and occurrences.

EXTRACT

## EXTRACT from the Narrative.

\* In Tippoo's, the Mahratta's, and the Nizam's services, it is not unfrequent, on the death of a commandant of respectability, for the widow to be considered the superior of the corps, and to receive its emoluments. An Englishman, during the siege of Darwar, who had commanded one of the enemy's battalions, left the fort and delivered himself up to Colonel Frederick; and as it was supposed he had it in his power to give some useful information, the manner of his entrance into Tippoo's service, and nature of his employment, were overlooked. On several occasions his intelligence was found useful; and when Mr. Yvon's corps by his death became vacant, Robinson (for that was his name) was, by Colonel Frederick's application, appointed to it; but we can hardly say to command it, for shortly after, his behaviour being displeasing to Mrs. Yvon, who on hearing of her husband's death had come to Darwar, from Belgom, she imprisoned him, and deprived him of his situation. At the Nizam's durbar military honours are strangely, and sometimes ridiculously conferred: as an instance we give a story that was communicated to us by our friend Monsieur Gorlines, who received it from his correspondent at Paungul, where the court then was, and where the latter part happened.

Some time ago a female adventurer, we believe an Italian, came to Hydrabad, and, after a little stay, so far ingratiated herself into the Nizam's favour, that he honoured her with marks of distinction, and at length gave her a title equivalent, perhaps, to a red ribband, and a battalion. Her principal recommendation had been dancing elegantly; but she now surprised his Highness by performing the manual exercise in a superior style, and at last was complimented with an elephant, and lived a considerable time in this state of elevation. Not long since a foreigner, of the name of Florentine, arrived at Hydrabad, and had some employment under government; and being also reputed a great dancer, the Nizam expressed a wish to see the dances of Europe performed by this gentleman and the female colonel; but the lady would submit to no such degradation, and pleaded her station in the army as an insurmountable objection. She acknowledged, that when the light of his Highness' notice first dawning on her obscurity illumined her prospects, she had danced in his presence; but now, from the meridional beams of his favour, she was exalted to the dignity of a command, she could not think of eclipsing the brightness of her station by submitting to so inferior a practice. This fine speech would not do; the Nizam insisted, she refused, resigned her command, and went to Poona.

\* Few courts in India, perhaps, afford so many instances of folly and ostentatious adulation as that of Hydrabad. During the war, the Nizam, it seems, was determined to take the field in person, as it was clearly proved at court that nothing decisive could be effected against Tippoo without the influence of his Highness's presence and wisdom; and he actually moved with his court to Paungul, on his way to the armies. One of his courtiers setting forth the inadequacy of the

object to the inconvenience it must necessarily subject his Highness to, concluded his oration by saying, 'that so far from his presence being necessary, were one of his Highness's royal slippers hurled against the gates of Seringapatam, it would wrench them from their holds.'—What can more fully shew the hyperbolical adulation of courtiers than this harangue, addressed to one whose impotency in the field, and imbecility in the cabinet, are equally notorious. Tippoo would with as much contempt see the united force of the Nizamites rally at his gates, as he would the romantic experiment of his "Highness's royal slipper."

#### EXTRACT from the Notes.

\* At Bangoor [our author] first particularly observed those obscene symbols of worship which he had often read to be in use among the inhabitants of Hindostan at their devotions, in the worship of the Lingam; a worship similar to the Phallus of the Greeks, and the Priapus of the Romans.—Machines are built, sometimes of a square, and sometimes of a hexagonal or octagonal form, and from the solidity of the wood, and quantity of iron used to clench the wood-work firmly, appear to be of great durability; on two opposite sides large iron rings and bolts are fixed for fastening the ropes to when they are dragged in procession; bullocks are sometimes used for that purpose, but the piety of the people will not often admit even that animal to so great an honour. They generally run upon six or eight low wheels, or rather trucks, and are, when unadorned, uniformly of one story, of ten or twelve feet high; but, previously to the day of procession, they are fancifully decorated with paper, cloth, &c. of all colours, and raised six or seven stories upon the lower one, when they make a very showy appearance, and are, perhaps, from fifty to sixty feet in height.

\* Although we have been present at the processions, we did not notice whether any particular idol, or symbol, was deposited in the machine, but conjecture it is the custom; and conjecture also, that it is the nameless hieroglyphic worshipped in the temples of Seeva, to avert the threats of that avenging deity. Travellers relate, that in processions similar to this, enthusiastic devotees throw themselves beneath, and are crushed to death by the weight of the machine passing over them.

\* But what makes us the more particular in describing these strange machines is, the singularity of the ornamental pieces of sculpture on the external parts: all round, in the most elaborate style and obscene imagery, are portrayed figures of men, women, beasts, birds, and fishes. We are totally unable, and, for reasons before quoted, equally unwilling to convey a full idea of these monstrous delineations: it must therefore suffice to say, that there is a great variety of not only human nudities in the most indecent, uncleanly situations, but men and beasts, and beasts and women, exposed in the most shameful combinations that a brutal imagination could suggest, in all the filthy attitudes of unnatural depravity.

Although,

\* Although, from our journeying in India having been chiefly confined to the Peninsula, we have had no opportunities of observing these objects of adoration in other parts; we read of their being in existence in the more northern countries, as well as in the Peninsula. We recollect many years ago having seen similar processions at Madras, but not the bestial sculptures on the machine or coach; and in a celebrated pagoda near Tellicherry, called the Brass Pagoda, we saw the remains of one of them: in Malabar also, as well as Canara, we have seen temples dedicated to the deity of fecundity, with nothing but a monstrous hieroglyphic of the organ of generation.

\* The deluded female conceives the curse of barrenness will be removed by an (in this case) unnatural contact with this symbol; and it is not unlikely but this pilgrimage, if it may be so called, might, from its success, have been in great repute; as in these slothful seats it cannot be imagined there would ever be wanted young bramins to assert the honour and prolific powers of their relic. It may, indeed, be supposed, that these libidinous people originally instituted such bigotted practices for the purposes of lasciviousness, for here little else is attended to but the gratification of sensuality, and every art tending to its completion passionately cultivated with all the refinements of ingenious voluptuousness.

\* In the course of our narrative we shall, in the descriptive accounts of pagodas, have occasion to notice the indecencies exhibited in their sculptured ornaments: no where, we believe, in India, do the temples abound so much in shameful indelicacies as in Canara; although in other parts they are very hurtful to the eye of modesty. So long as these portraitures are confined to natural practices, some excuses have been made for them; but we cannot conceive what good end can be answered by an exposition of actions, however natural and necessary to our existence, that must tend to inflame the passions of youth, particularly in these climates, where no external incentives are needed; but where, instead of such heating exhibitions, restraints are rather wanted to check the impetuous progress of the passions, here prematurely indulged in promiscuous excess.

\* Sir William Jones, in a most ingenious dissertation 'On the Gods of Greece, Italy, and India,' speaking of the proneness of Asiatics to public pieces of obscenity, defends the morals of the people from the imputation of depravity; which might naturally be supposed the result of such continual opportunities of dissolute contemplation,

\* Where, however, they are so abominably obscene as we have noticed, we cannot but think it has a tendency to depravity, although natural acts only were exposed; but when, as we have shewn, they descend to brutality of the most degrading, disgusting nature, we are at a loss to frame for it the shadow of an apology; and, without hesitation, entertain the idea that it is highly subversive of that moral delicacy which, in a female, we contemplate so rapturously. On particular subjects it is a virtue to be ignorant; and the admission of

information ejects from a female breast a much more amiable inhabitant.

In a future page we shall find it necessary to dwell upon the arts and wiles of the eastern courtezans, and possibly in no part of the world are their amorous attractions equalled; which would, perhaps, induce any one collecting a seraglio, to choose every member of it from among the beauties of Asia; but having done, he would, when the death of passion gave reason birth, find in the absence of moral and natural delicacy, a canker more than counterbalancing all the specious blandishments of art.

Tavernier, in his *Indian Travels*, p. 37, notices a pagoda near Cambay, filled with nudities, one of which he fancied was gifted with Apollonian attributes. Many other writers also notice this obscenity in temples. Indecency in temples is not, however, confined to India or Asia, but may be found in Europe.

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In the eye of strict criticism Mr. Moor's Narrative would have been a more elegant composition had he avoided all extraneous matter, and confined himself to the operations of war, mentioning only such circumstances and occurrences as influenced these more or less, whether directly or indirectly. It is this simplicity, chastity, and unity of design, added to manly sense, various knowledge, and purity of diction, that diffuses such a charm over the Commentaries of Cæsar; in which, it is justly observed by the critics, there is not a paragraph or sentence that is superfluous and not to the purpose. Yet the redundancies of our author (who makes apologies for his inexpertness in the artifices of composition) are of a very entertaining nature; and, to the generality of readers, this publication, in truth a miscellany, will be more acceptable than if it had been confined to military transactions. Mr. Moor seems to be a man of sensibility as well as of judicious observation; and has been impressed in a lively manner with many interesting objects in India. And, for the fuller information of his readers, he has very properly made quotations from the most celebrated authors who have treated of the same subjects which he handles.

ART. II. *The rational and improved Practice of Physic. In Four Volumes. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, and Physician to the St. Mary le Bone Infirmary.* 8vo. 11. 11s. 6d. in boards, each Volume containing above 500 Pages, fine Paper. Newbery; and Hookham, Bond-Street, London, 1794.

[ Concluded from our last Number. ]

HAVING, in the preceding pages, pointed out the general outlines of the author's treatises, and parts of the preface, we shall now proceed to examine their several merits or defects, and explain in what essential points, striking differences, both of theory and practice, appear, when compared with other writers and practitioners in medicine.

To proceed methodically, and to abridge our labour, we shall not follow the author according to the arrangement of the four volumes; but the works shall be examined under the heads of acute and chronic diseases.

In the acute diseases we shall consider the author's ideas of inflammation; its varieties and method of cure, particularly in the *ophthalmia*; as a remark is made, that all inflammations should be considered and treated in a similar manner.

The first species of inflammation, says the author, is a mere distention of vessels, and easily curable by evacuations and antiphlogistics, &c.

The second species is, when the cellular structure of the membrane, as the *conjunctiva* of the eye, becomes much thickened in that species of ophthalmia called *chemosis*; this the author calls *cellulous* or *vesicular* inflammation: because the vessels are not only distended, but the cells of the cellular structure of the membrane are all visibly filled with fluid, which is the cause of the great thickness of the membrane, and the apparent sinking of the transparent cornea. This species of inflammation the Doctor pronounces the most dangerous; and he accordingly makes use of the most formidable modes of cure: large evacuations by bleedings, purging, and blistering, are recommended; and an extreme *dry diet* and antiphlogistic regimen are strongly inculcated; and the *Boerhaavian* method, as likewise of all the moderns who recommend *diluting* drinks in inflammations, are severely censured, as highly contradictory: to evacuate the vessels or cells, in order to reduce the inflammation, and fill them at the same time by *large draughts* of *diluting drinks*, is so inconsistent, according to the author's opinion, that such a method

thod of treatment could have never been adopted, if physicians had but reflected on their absurdity. The author of course recommends a *dry diet* in inflammatory disorders, which, he says, has contributed much to the successful treatment of every species of membranous or other inflammation, and particularly inflamed *y s.*

It is evident the author has introduced and applied to the practice of physic, the great and important discoveries made since Boerhaave's time on the importance and uses of *tela cellulosa*, which has been amply proved, by many experimental writers, and by *Haller* in particular, to form the structure of every part of the human body. From an acquaintance of these and many later discoveries, the Doctor rejects the idea of a *lenter* in the blood, *error loci*, or the blood's inspissation being the cause of inflammation, as likewise many other theories, &c. &c.; and he concludes, from what is visible in the inflammation of the eye, and demonstrable by the evidence of the senses, or by the assistance of glasses, that all membranous inflammation is similar, and, for the same reasons, requires exactly the same treatment, according to various circumstances and constitutions. We must confess, that the author advances what is very rational; particularly on the absurdity of evacuating and filling the vessels at one and the same time. We are pleased to see a physician of Dr. Rowley's great experience and long practice labouring to overturn errors, and, we might add, successfully; but we think the author is rather too severe on some writers, and particularly on those who receive and pursue the art through life as they found it, without any inclination to make improvements. It is not every man's fortune to get into great practice, and, to use the author's words, *non ex quovis ligno Mercurius fit*: therefore we recommend to the author more lenity to those who do not think for themselves, unless such men censure what they will not be at the trouble to comprehend; in which case, if such men there be, the animadversions of this spirited author may be very justifiable.

In the acute species of disease, opposite to what has been just recited, is the putrid-tending fevers, among which the hydrophobia is classed; the malignant ulcerated sore throat; the scarlet fever of children; the hospital, jail fever, and the *yellow fever* of the West Indies, America, &c. The author highly distinguishes himself on these subjects, and seems to have put the finishing hand to the treatment of those horrid and alarming diseases. Here again we see this practical author attacking violently all former writers, and even the present race of physicians, as followers of what the Doctor calls incongruous practices. The animadversions are pointedly severe on the contradictory mixture

mixture of *antiphlogistic* and *antiseptic* remedies in putrid diseases. They cannot, says the author, be proper at one and the same time: if saline coolers be proper, bark and vitriolic acids, &c. must be improper; if, on the other hand, bark, acid of vitriol, wine, and cordials, be necessary to check the putrid-tending dissolution of the fluids and relaxation of the solids, all *saline* and *cooling* remedies must be as bad as poisons in such cases; and therefore many methods lately and at present in high vogue are proved to be fatally injurious to mankind in putrid diseases. The author enumerates *fourteen improper methods* of treatment collected from the most esteemed modern authors, whom he calls improvers, as *Sydenham*, *Boerhaave*, *Huxham*, *Fothergill*, *Cullen*, and others; and one or other of these incongruous methods are the causes of the fatality of putrid diseases. If these assertions were given by any physician, who had not had great opportunities in practice for the ascertainment of some hundreds of facts, we should hesitate before we ventured an opinion on these important doctrines; but the experience of the author for above thirty years, and what is most essential to confirm the modes of cure are, the successful practice at the St. Mary-le-Bone Infirmary, where it has been proved by the hospital books, that, out of several hundreds, not above five in one hundred have died of the most malignant putrid fevers, at the old house, in the vicinity of the burial ground. The author says, that, by an estimate made by himself, from sixty to seventy died in one hundred in the hospitals of Paris, Lyons, Rome, and in different parts of Europe. Is there no difference in the *dead list*? says Dr. Rowley. In the West Indies, the author says, almost every one died who was seized with the *yellow fever*; and indeed lately, at Philadelphia, above seven thousand perished by that most ferous disorder, many of whom, according to this author, might have been saved, had the consistent method of treatment here communicated been well known, and put into practice. These important facts, we do not doubt, will have great weight with the faculty at large; and no one, we should imagine, after a knowledge of Dr. Rowley's method of treatment in putrid-tending diseases, both domestic and medical, would risk the lives of patients by the old unsuccessful treatment, or by the administration of *saline* or other relaxing remedies in these diseases; for it is proved, that in order to cure the disorder, and repel the disposition to putrefaction, nothing but bark, the vitriolic acid, cordials, wine, a pure stream of fresh air, &c. should be administered, from the beginning to the termination of the disease; and the same modes the author recommends to prevent these infectious diseases from spreading their baneful influence,

Under



Under the idea of chronic diseases, we may rank the whole class of what are called nervous. The author's writings on the nervous, bilious, hysterical, and hypochondriac diseases, madness, suicide, spasms, epilepsy, apoplexy, palsy, &c. are all admirable in their kind, both for the investigation of causes and judicious practice. The author indubitably proves, by his numerous dissections, and by much reasoning on facts, that the class of disorders called nervous, hysterical, hypochondriacal, dejection of spirits, and even madness, all arise from bodily disease, and not from caprice or affectation, &c. as some have imagined. He recommends compassion and sympathy for the sufferings of the nervous; and according to the various causes, of which many appear the discoveries of the author, he points out very sensible and decided modes of cure, whether arising from debility of the solids, or an acrimonious state of the fluids; whether originating in anxiety, or passions of the mind, or from some accidental bodily disease, &c. We observe, in different parts of this treatise, many new and important lights on the nature of nervous diseases; and what was ambiguous and before inexplicable is now clearly accounted for. The use of antispasmodics, and a variety of nervine remedies, much in use, are all proved, by the author's reflections on the appearances after death, from an innumerable collection of dissections, all written in elegant Latin\*, to be only *palliative auxiliaries*, and by no means adequate to the removal of such chronic complaints: tonics of various sorts, in elegant prescriptions, are recommended, &c. Here the author takes occasion to introduce the use of *metallic alteratives* as the only remedies to be depended on in any very important disorder, not curable by the common methods; and he proves the rationality of the doctrine by analogy and numerous cures, and by inductive reasoning from a variety of facts and appearances of morbid parts after death.

The learned and indefatigable author says, he has seized all possible opportunities, for above thirty years, to investigate the real and true causes and effects of diseases, by an accurate examination of dead bodies; and he certainly distinguishes himself as a most profound and able anatomist and physiologist. We find many new and acute reasonings from these sources, of what he calls true intelligence; and medicine is made to speak a language, in many instances, entirely new, in general founded in truth and indisputable demonstration. The reasonings on that horrid disorder the *locked jaw* and *tetanus*, shew much penetration and science in anatomy and physiology; as likewise do all

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\* Why these numerous dissections are all given in Latin. we are at a loss to account for: they should have appeared in English.

the reasonings on the nervous sensations, and various nervous diseases, particularly of what have been called mental: the former have been productive of much practical improvement, and a new-invented method of curing the *tetanus* and *locked jaw*: eight extraordinary cases of cures are given, six of which happened in the St. Mary le Bone Infirmary; one case of the *tetanus* was attended as a matter of curiosity by many medical gentlemen, which was happily cured.

For the author's deep researches, reasonings, and methods of treatment, we must refer the reader to the work itself. He condemns the use of *opium* and *musk* in the *tetanus* and in the *trismus* or locked jaw; and declares he never saw them successful when he was in the West Indies in 1762 and 1763.

In female diseases there are many excellent observations and practical admonitions, which at once shew the experienced and reflecting practitioner. On spasms, convulsions, lethargy, apoplexy, and palsy, many ambiguities seem to be cleared up, and the practical treatment demands the serious attention of the faculty.

In cancerous complaints much merit is due to the author for the learned and candid manner the subjects are treated. Instead of holding out fallacious expectations of curing the disorder, he fully proves the causes of its difficulty of cure, and on what grounds, and in what stages of cancerous complaints any expectations of relief are reasonable. Pretenders to the cure of these complaints are exposed; and the author seems of opinion, that if *mineral alteratives*, &c. of which he gives many prescriptions, do not cure in the first or second stage cancerous complaints, they are generally incurable. This abundance of experience justifies him in openly asserting. The cure of cancers of most parts, except the breast, the author has conducted successfully by cinnabarine fumigations, and by the junction of antimonial sulphurs, with the preparations of hydrargyrus, &c. &c.

The letter on medical vanity is a severe phillipic against the late learned anatomist Dr. William Hunter. Dr. Rowley would have been called to attend Lady Holland in 1773, but Dr. Hunter opposed the request of the noble friends of the lady: she died; and as Dr. Rowley had cured a lady of a confirmed cancer of the womb, who had been considered incurable by Doctors Hunter, Fothergill, and other eminent physicians of that day, Dr. Rowley took this opportunity to attack the great *accoucheur* in a manner the most pointed that possibly could have been conceived; and not only him, but all of the profession who are influenced by prejudices, or personal dislike, to prevent the introduction of useful improvements. It is no wonder then that

Dr.

Dr. Rowley has created some few private enemies. On the present occasion, the Doctor appears no less formidable in attacking, than in repelling attacks; for though the Monthly Reviewers made an apology for what had crept into their Review on the subject of this letter, yet the Doctor comes to the charge sword in hand, and vanquishes the Reviewer in a second letter against Dr. Hunter, who is supposed to be the author or adviser of the personal attack Dr. Rowley received. This may, in some measure, account for the acrimony with which the works of this physician are sometimes mentioned, which the author of the present volumes has generally treated by silence. He says that he has occasionally met with some dark stabs from two or three of the faculty at the west end of the town, and from anonymous writers; but no one has openly avowed himself, *suo nomine*, the author of those detractions, which have privately occupied the illiberal minds of these envious cotemporaries. He moreover says, that his greatest crime, he believes, has been the attainment of great practice and illustrious friends.—*Hinc illæ lachrymæ*.—We shall leave the Doctor and his few opponents to fight their own battles by any mode most agreeable to the parties. We must, however, agree with the author before us, that whoever opposes improvements in the humane art of medicine, must at the same time be an enemy to society.

The letters are written in a very nervous and manly style; but we must confess we see no great necessity for their republication. The author says, no private resentment had any share in their reappearance; but they are now produced merely to exhibit an extraordinary cure of a cancerous womb and ulcer of the rectum; which cure being known to Dr. Hunter, was the cause of Dr. Rowley being strongly recommended to attend Lady H——. The cancerous case is certainly very singular, and the perfect cure extraordinary; as likewise the method of treatment, which may be truly said to be Dr. Rowley's invention.

The treatise on 118 diseases of the eyes, and on the cure of ulcerated legs without rest, on electricity, &c. come under the province of surgery. The first is the completest work extant, both for the regular manner in which the subjects are treated, and for the various new modes of successfully treating the diseases of the organ of vision. It is embellished with six copper-plates explaining vision, &c. and the work commences with a criticism, as most other works of the author's do, on all that has preceded the present writer on the subject. In inflammations of the eyes, amongst other things, he condemns the use of *poultices*, improper lotions, &c. In opacities of the cornea new modes of cure are exhibited; in short, in the gutta serena, cataract, fistula lachrymalis, all the other eye disorders, and in the

the judicious choice of spectacles, &c. the author writes not only like a man of great observation and experience, but seems animated with extraordinary ardour that mankind should partake in the use of those improvements that have been the labour of a long life dedicated to medical science. There is something new to be found in almost every part of the work; and we hope young ingenious surgeons will study this author, in order to suppress that eye quackery, which has done so much mischief, as the author says, by the rashness of itinerant and boasting oculists, who have too often disgraced the art they profess, and, instead of restoring sight, have frequently been the cause of total blindness. The cure of ulcers of the legs, and ulcers of all parts, seems to be settled on permanent principles, from the use of fumigations, alteratives, &c.

The treatise on electricity comprehends, in a short view, all that is known concerning medical electricity and its operations, as applied in *rheumatismus, palsies, gutta serena, ulcers, &c. &c.* The depressions of spirits, the nervous feel, and others, when an easterly or north-easterly wind blows, is pronounced to be owing to the absence of the electric fluid; and this is confirmed by experiments. Some hints appear of the probability of the electric bath being serviceable in pulmonic complaints; but it is not asserted by the author, that this remedy has been successfully applied in those cases, who strongly recommends a West India climate in pulmonary consumption.

In the treatise on the gout is a review of all that has hitherto been written, or practised in that painful disorder; with many sensible observations. The causes of the gout, the difficulty, and in most instances the impossibility, of curing it, are pointed out with great perspicuity. The modes of treatment the author recommends are, to use warm baths of the *marine acid* and *tepid water* during the fits of the gout, and in the intervals to observe some regimen, and to take different remedies, according to constitutions and cases. The disorder, by such means, may be safely palliated and diminished, the fits rendered milder, and life prolonged: but as to a radical cure for the gout, the Doctor treats the idea as chimerical, for which he gives many solid reasons. The application of different modes to different persons and constitutions merit the serious attention of practitioners in medicine, and the arthritics in particular, because they seem founded in a great knowledge of the disorder resulting from experience.

The treatise on all the diet used in the world, commences with strictures on many preceding authors on those subjects. **Mastication**, deglutition, digestion, chylicification, and sanguification,

cation, the increase and growth of the body, &c. appear in a new point of view, and all their separate defects and remedies, are delineated in a masterly manner. Culinary vessels of all sorts come next under consideration, in which are many useful remarks, necessary to be well known in all families, and particularly to the kitchen domestics, lest slow or active poisons may be mixed with the foods; which, the author observes, oftener happens than mankind are aware of; and excruciating tortures in the stomach and bowels, and even death itself, are sometimes the consequences.

Foods the Doctor divides into three species, the vegetable, the animal, and the condimenta; and he examines the qualities and application of all meats and drinks, &c. used in the whole world. The work is certainly fraught with useful information for children, adults, and mankind in the decline of life. The uses of the different foods and drinks are ascertained by their qualities; their abuses are likewise considered, and their mischievous consequences. This treatise may be read with advantage by all persons, either with the view of preserving health; or prolonging life.

Here the epicure may feast luxuriously on the delicacies the whole world produces. It must be confessed, our critical appetites were sharpened to the highest degree, while we read the Doctor's account of the most excellent ragouts, fricasees, stews, &c. of France, Italy, Germany, &c.; for the author seems no less learned in all the delicacies of the table, than in his medical profession. Happy! thrice happy, should we critics be to taste those savory dishes with which the author has so profusely fed us in imagination.

We shall conclude this article by remarking, that these volumes are replete with medical erudition and useful information, and may become an excellent addition to the libraries of medical and philosophical gentlemen: to all persons travelling to the East and West Indies, America, and all warm climates, they will prove an inestimable treasure. We could wish that some ingenious person, with the author's leave, would translate the numerous examples of dissections, *post mortem*, interspersed in most parts of the treatises; for Latin is not quite so fashionable now as it may have been a century or two ago.

ART. III. *Zoonomia; or, The Laws of Organic Life. Volume the First.* By Erasmus Darwin, M. D. F. R. S. 4to, 11s. 5s. boards. Johnson. London, 1794.

IT does not often fall within our province to take cognizance of a publication like this; and in sitting down to give an account of it to the public, we have a full impression of the difficulty of the task. The student of nature has long felt the want of a work that might exhibit, in one clear and comprehensive view, the intellectual as well as the corporeal phenomena of animation, that might point out their analogies and connexions, and bind the whole together in a general system which the memory could embrace and the judgment approve. But valuable as such a work must be, the almost general failure of every attempt at system, either in metaphysics or medicine (for a system combining both has scarcely been aimed at before), led many judicious men to deprecate future attempts of the same nature in the present limited state of our knowledge. The wiser plan seemed to be, to observe carefully, and diligently record, the phenomena, intellectual as well as corporeal, as they occurred, and to leave the task of investigating their causes, and of arranging them in their natural order and relations, to some future period—to some more enlightened age.

But it is the province of original genius to anticipate posterity. On this very attempt, the active, powerful, and enterprising mind of Dr. Darwin has been employed for twenty years and upwards; and the result of his extensive experience, of his acute observation, and of his profound reflection, is here presented to the public in the work before us, '*Zoonomia; or, The Laws of Organic Life.*'

The purpose, then, of our author is to give a system to the world—a system that shall comprehend the ample field of metaphysics, as well as the principles of health and disease: but the present volume includes only a part of his scheme, which will be completed in another volume, soon to be published; in which the doctrines here laid down will be made the foundation of a new arrangement of diseases, and of the *Materia Medica*.

After some prefatory remarks on the use and abuse of analogy, and of the advantage of theory in medicine, Dr. Darwin introduces his peculiar subject by some observations *On Motion and its Laws*. Nature, he observes, may be considered as consisting of two essences, one of which may be termed *spirit*, the other *matter*. Spirit commences motion; matter receives and communicates it. The motions of matter are two-fold, primary and secondary. The secondary motions are treated of under

the name of mechanic powers. The primary are of three distinct kinds, each having peculiar laws—the motions of gravitation, of chemistry, and of life. The gravitating motions have been explained by Newton—the chemical motions have been investigated by Black, Priestley, and Lavoisier—and Dr. Darwin offers himself to the student of philosophy as his instructor in the laws of organic life.

These judicious and important distinctions are carefully observed throughout the work. The vital or animal motions, it is observed, form the secondary or communicated motions, in having no mechanical proportion to their cause; for the goad of a spur on the side of a horse will induce him to move forward a cart of hay. They differ from gravitating motions, as they are exerted with equal facility in every direction; and from chemical motions, because no apparent decompositions or new combinations are produced in the moving materials. When, therefore, the stimulus of the blood throws the heart into contraction, or that of the food excites the action of the stomach, we are not to apply the principles of the other kinds of motion, *e. g.* the action and reaction of the mechanic powers to these vital motions, but to conclude merely that certain animal fibres are excited into action by external impressions, according to laws peculiar to organic life. The language employed by Dr. Darwin corresponds with these distinctions. He carefully avoids the use of terms that belong to mechanics or to chemistry, which sometimes introduced into medicine and metaphysics in their literal sense, and sometimes figuratively, have been the fruitful source of error, confusion, and dispute.

In his second section our author employs himself in definitions, which include an out-line of the animal economy. By the term *brain*, he understands not only the brain usually so called, but the spinal marrow; observing that the nerves which serve the senses arise chiefly from that part of the brain which is lodged in the head, and those which serve the purposes of muscular motion, from that part of the brain which is lodged in the neck and back. Definitions are also given of the glandular system, of the vascular system, and of the alimentary canal. Under the term *sensorium*, Dr. Darwin not only takes in the whole medulla of the brain, spinal marrow, nerves, organs of sense, and muscles, but also the living principle, or spirit of animation, whatsoever it may be, and the changes which occasionally take place in the sensorium so defined, as during the exertions of volition, or the sensations of pleasure or pain, are termed *sensorial motions*. And, on the other hand, the contractions of the fibrous parts of the body, in which are included not only the muscles but the organs of sense also, are termed *fibrous motions*. To understand this, it

must be observed, that it is one of Dr. Darwin's peculiarities to consider the organs of sense, for example the retina, not as an expansion of the nervous medulla merely, but as consisting of moving fibres, enveloped in this medulla; and every impression on the organs of sense, he considers as producing a contraction in these fibres exactly corresponding to what is produced by irritation on the muscular fibres of the other parts of the body. Fibrous motions he divides into two kinds, muscular and sensual. Muscular motions, and those which occur in the muscles voluntary and involuntary; and sensual motions are peculiar to the different organs of sense.—The word *idea* has a new sense affixed to it; it is used as synonymous with a sensual motion. Gentle reader! thou who perhaps hast burnt the midnight oil in labouring to comprehend the essence of an *idea*—who hast chased this shadowy being through all the *forms, phantasms, and species* of antiquity; through all the *impressions, sensations, apprehensions, and perceptions* of the moderns—who saw it usurp the place of all existence in the eye of Hume, and shrink into nothing, or into a mere *notion*, under the examination of Reid—behold this *ens rationis* receive at length a local habitation, a substantial form, and revived in the shape of a *fibrous motion*! It is defined a contraction, or motion, or configuration, of the fibres which constitute the immediate organ of sense; and it is employed to signify those notions of external things that our organs of sense bring us acquainted with originally. Those who compare this definition with the sense in which the term is used, will see at once that our author does not employ the agency of spirit in explaining the laws of organic life.—*Perception* includes not only an idea, but the attention paid to it (for it follows from this definition, that an idea may exist and not be perceived); and *sensation* is confined to the expression of pleasure and pain only in its active state, without any reference to the stimulation of external objects. The use of the term *memory* is rejected as too loose and indefinite, and the ideas usually referred to memory, and denominated ideas of *recollection* or of *suggestion*, as they are recalled by volition, or excited by preceding ideas. When fibrous contractions succeed other fibrous contractions, the connexion is termed *association*; when fibrous contractions succeed sensorial motions, the connexion is termed *causation*; when fibrous and sensorial motions reciprocally introduce each other in progressive trains or tribes, it is termed *catenation* of animal motions. All these connexions are produced by *habit*, that is, by frequent repetition. The word *stimulus*, is not only used for the irritation of external bodies on our organs of sense, but also for desires, aversions, pleasures, and pains; and, in a word,



whatever excites to action. Stimulus then includes not only external impressions, but also what has usually been called *motives*.

On these definitions the reader of *Zoonomia* must fix his attention steadily. When he has made himself master of their meaning, and fixed them on his memory (or, to use the language of the author, associated them with his ideas of recollection), he has got over the greatest part of the difficulty in pursuing this extraordinary work.

But here it will be inquired, are there indeed fibrous motions in the organs of our senses? and do these actually constitute our ideas? The third section is employed in answering these questions.

In the first place Dr. Darwin shews, from the paper on ocular spectra, published in the LXXVIth volume of the *Philosophical Transactions*, by his son Dr. R. Darwin, that the retina is actually of a fibrous structure. The structure of the retina appears to differ not in nature but in degree only from that of a common muscle. The muscle consists of larger fibres intermixed with a smaller quantity of nervous medulla; the organ of vision of a larger portion of the nervous medulla intermixed with smaller fibres: and by analogy the same is inferred of the other organs of sense.

In the next place our author shews, that it is neither mechanical impressions, nor chemical combinations of light, but that it is the animal activity of the retina that constitutes vision. The rays of light, he contends from experiment, have no momentum; and the phenomena of vision he shews to be incompatible with the supposition either of mechanical impression, or of chemical combination, producing them. On this subject Dr. Darwin adduces two experiments, which appear conclusive; and he brings a variety of considerations to shew, that it is the motions of the retina itself, and not the external impression, that constitute our ideas of light. The flashings of light produced by the pressure of the ball of the eye, where the day has been long shut out, is perhaps of itself conclusive on this point. In proof that it is the motions of the organs of sense that constitute our ideas, and neither external impressions, nor vestiges of these impressions on the brain, it is asserted, that when an organ of sense, that of hearing for instance, is destroyed, the ideas that were received by this sense seem to perish along with it. A gentleman of sixty years of age, who had been deaf for thirty years, a man of a good understanding, who amused himself by reading, and by conversing either with the pen or by signs, assured our author, that in his dreams he always imagined people conversed

conversed with him by signs or writing, and never by speech. With the perceptions of sounds he had lost the ideas of them, though the organs of speech retained somewhat of their former habits of articulation! In the same manner men totally blind are said never to dream of objects of sight.—If these curious observations should be confirmed by general experience, they may lead to some practical inferences in blindness and deafness of considerable importance. More fully to establish his doctrine of our ideas being motions of the organs of sense, Dr. Darwin instances the analogy between them and the muscular motions. In a series of very profound and interesting observations, he undertakes to shew, that both are originally excited by irritations, and associated together in the same manner; that both act in nearly the same times—are alike strengthened or fatigued by exercise—are alike painful from inflammation—are alike benumbed by compression—are alike liable to paralysis, to convulsion, and to the influence of old age.—He afterwards answers objections, which leads him to examine the circumstance of our referring sensations to the extremities of a limb, after that limb has been amputated—to the toes, for instance, after the leg has been cut off. This, which seems to shew that our ideas are excited in the brain, where alone they are perceived, and not in the organs of sense, Dr. Darwin endeavours to explain, by shewing that we acquire our ideas of shape and place by our organs of sight and touch, which are situated in our eyes and hands—and these ideas being connected with other ideas, may be called up by association in the organs of sight and touch, after the part to which they originally referred has been removed.

Those who mean to attack the system of Dr. Darwin must bend their attention, and exert their whole strength on this third section. If the positions here laid down be granted him, it will be very difficult to invalidate the conclusions that follow. We reserve our remarks till we have finished our analysis of the work.

Having thus cleared his way, the author, in Sect. IV. lays down the laws of Animal Causation. They are as follows:

\* I. The fibres, which constitute the muscles and organs of sense, possess a power of contraction. The circumstances attending the exertion of this power of CONTRACTION constitute the laws of animal motion, as the circumstances attending the exertion of the power of ATTRACTION constitute the laws of motion of inanimate matter.

\* II. The spirit of animation is the immediate cause of the contraction of animal fibres, it resides in the brain and nerves, and is liable to general or partial diminution or accumulation.

‘ III. The stimulus of bodies external to the moving organ is the remote cause of the original contractions of animal fibres.

‘ IV. A certain quantity of stimulus produces irritation, which is an exertion of the spirit of animation exciting the fibres into contraction.

‘ V. A certain quantity of contraction of animal fibres, if it be perceived at all, produces pleasure; a greater or less quantity of contraction, if it be perceived at all, produces pain; these constitute sensation.

‘ VI. A certain quantity of sensation produces desire or aversion; these constitute volition.

‘ VII. All animal motions which have occurred at the same time, or in immediate succession, become so connected, that when one of them is reproduced, the other has a tendency to accompany or succeed it. When fibrous contractions succeed or accompany other fibrous contractions, the connexion is termed association; when fibrous contractions succeed sensorial motions, the connexion is termed causation; when fibrous and sensorial motions reciprocally introduce each other, it is termed catenation of animal motions. All these connexions are said to be produced by habit, that is, by frequent repetition. These laws of animal causation will be evinced by numerous facts, which occur in our daily exertions; and will afterwards be employed to explain the more recondite phenomena of the production, growth, diseases, and decay, of the animal system.’

In pursuance of this plan our author proceeds, in Sect. V. to explain the four motions of the sensorium. These are, irritation, sensation, volition, and association. The reader, retaining in his mind the definition of the sensorium, as including the whole of the nervous medulla, and the spirit of animation resident in this medulla, will understand these motions to stand in contradistinction to the *fibrous motions*, already mentioned, and which occur in the muscular fibres, and in the fibres of the organs of sense—the fibres of the living body and the instruments, the medulla the agent in all the motions of organic life. The fibrous motions are supposed to be simple contractions, but the sensorial motions are not defined; they are not supposed to be fluctuations of the spirit of animation, vibrations or condensations, but changes or motions peculiar to life. The fibrous motions originating from the sensorium must of course correspond to the four sensorial powers already mentioned—they are therefore irritative, sensitive, voluntary, and associate. These motions were all, however, irritative originally; that is, they were all originally excited by external irritations operating on the sensorium, but by habit many of them became *causeable*; first by sensation, secondly by volition, and thirdly by association. Much attention is necessary to fix on the mind this curious process, which Dr. Darwin explains at length in the four following sections

sections (the 7th, 8th, 9th, and 10th), in which he treats separately of these four species of fibrous motions.

Here it will be necessary for the reader to recal the distinction of fibrous motions into two kinds—*muscular*, as occurring in the muscular fibres usually so called; and *sensual*, as existing in the fibres of the organs of sense. The first have often been examined before; but the last have not before been examined in this relation, or in this point of view. It must be kept in remembrance, that the *sensual motions* of Dr. Darwin are the ideas of the mind (or what has usually so been called), and that he uses the terms sensual motion and idea indifferently. In each of the sections under consideration our author treats, first of the muscular motions, and then of the sensual; and while he shews the general, nay the perfect analogy between them, he is identifying the nature of those phenomena which have usually been considered as distinct, under the terms corporeal and mental. This will be understood by a short analysis of his section on irritative motions, for through the others we will not attempt to follow him.

The irritative motions are those contractions of the fibres which are neither accompanied by sensation nor volition; and such those contractions are, or become, which are neither attended by pleasure nor pain. All fibrous motions, it is asserted, are originally irritative; and this establishes a fundamental distinction between this system and that of Stahl, which supposed all motions to be originally voluntary. Some of the irritative muscular motions are excited by perpetual stimuli, as the heart by the influx of the blood; others by intermittent stimuli, as the stomach and bowels by the aliment we swallow. These motions are accelerated or retarded by the increase or diminution of their appropriate stimuli, without our attention or consciousness; they continue through life purely irritative, and resemble the motions of vegetable life.

But there are other muscular motions, which, though originally irritative, become sensitive and voluntary. Thus children in early infancy perform their evacuations without consciousness or attention, from the mere irritation of the sphincter of the bladder or of the rectum. These, however, being frequently accompanied by sensation, become in time sensitive and voluntary; that is, they become objects of attention, causeable by the sensations themselves, and at length obedient to the will. Even the contractions of the larger muscles of the body, which in after life are almost altogether voluntary, seem originally to have been irritative, and to have been excited from indisposition to a state of rest. All animals feel this indisposition after long-continued sleep, which they throw off by stretching and yawning.

The struggles of the foetus in the uterus must arise from the same cause.—But the larger muscles, from their strength and their connexions, being fitted by nature to be instruments of our desires and wants, are soon subjected to the will, and their motions become almost altogether voluntary, even in an early period of life.

*In like manner*, says Dr. Darwin, the various organs of sense are originally excited into motion by various external stimuli adapted to this purpose, which motions are termed ideas; and many of these motions, during our waking hours, are excited by perpetual irritations, as those of the organs of hearing and of touch: the former by the law of indistinct noises that murmur around us; the latter by the unceasing variations of the heat, moisture, and pressure, of the atmosphere; and these sensual motions or ideas, *like the muscular motions above mentioned*, obey their corresponding irritations without our attention or consciousness.

Other classes of our ideas are more frequently excited by our sensations of pain, and others from volition: but that these, *like the corresponding muscular motions*, have been all originally excited by stimuli from external objects, and only vary in their combinations or separations, has, as Dr. Darwin thinks, been fully proved by Mr. Locke; and they are by him termed the ideas of perception, in contradistinction to those which he calls ideas of reflection.

Those muscular motions that are excited by perpetual irritation, are nevertheless occasionally excitable by the sensations of pleasure or pain, or by volition, as appears by the palpitation of the heart from fear, and the glow on the skin of those who are ashamed.

*In like manner* the sensual motions, or ideas, that are excited by perpetual irritation, are nevertheless occasionally excitable by sensation or volition; as in the night, when we listen under the influence of fear or curiosity, the motions excited in the organ of hearing by the low whispering of the air in our chamber, the beating of a distant watch, or even the pulsation of our own arteries, are distinctly perceived.

The connexion of one tribe of irritative muscular motions with other tribes of the same or of other kind, is exceedingly extended by association; as by the stimulus of the blood in the right chamber of the heart, the lungs are induced to expand themselves, and the diaphragm with the muscles of the thorax act at the same instant by their associations with them.

*In like manner*, the irritative sensual motions or ideas suggest to us many other trains or tribes that are associated with them. On this kind of connexion depend language, letters, hieroglyphics,

hieroglyphics, and every kind of symbol. These symbols produce irritative ideas, or sensual motions that we do not attend to, and sensitive ideas are excited by their association with them. Hence the difficulty of tracing the links by which certain ideas enter the mind. Vividly as these ideas may impress us, they may be introduced by a chain of associations, one or more links of which consist of irritative ideas, or ideas unattended to in their course; and at such links our recollection must be lost. This curious observation shews the importance of our author's new definition of ideas. The principle here laid down may be made to explain some of the most extraordinary phenomena of intellect; it is illustrated, on the present occasion, by the following remark:

‘ It may appear paradoxical, that ideas can exist and not be attended to; but all our perceptions are ideas excited by irritation, and succeeded by sensation, as has been already explained. Now when these ideas excited by irritation give us neither pleasure nor pain, we cease to attend to them. Thus whilst I am walking through that grove before my window, I do not run against the trees, though my thoughts are strenuously exerted on some other object. This leads to a distinct knowledge of irritative ideas; for the idea of the tree which I avoid exists on my retina, and induces by association the action of certain locomotive muscles; though neither itself nor the actions of those muscles engage my attention,’

In this manner Dr. Darwin proceeds to explain sensitive, voluntary, and associate motions, carrying on the parallel between muscular motions and sensual motions or ideas with the utmost attention and accuracy throughout, and illustrating each of his positions by references to the actual phenomena of the living system. We must content ourselves with one or two remarks.

Our sensitive ideas were originally irritative, but being accompanied by sensations of pleasure or pain, are afterwards causeable by these sensations. Whatever, therefore, produces these sensations brings after them the ideas by which they were originally accompanied. When reproduced by these sensations, the sensitive ideas are called ideas of the imagination, and make up all the scenery and transactions of our dreams.

Our voluntary ideas were also in like manner originally irritative, but become first sensitive and then voluntary, as has been already explained. The voluntary ideas are of different classes, among which the ideas of recollection form a principal one. On the voluntary recollection of our ideas the faculty of reason depends, *as it enables us to acquire an idea of the dissimilitude of any two ideas.* The subject of volition is one of the great difficulties in the system of materialism; and we will take an opportunity of giving our reasons why we think Dr. Darwin, in

this account of the origin of our faculty of reason, is as little successful as his predecessors.

On the important subject of associate motions Dr. Darwin is very clear and satisfactory. He concludes it with the following striking observations:

‘ The numerous trains of these associated ideas, are divided by Mr. Hume into three classes, which he has termed contiguity, causation, and resemblance. Nor should we wonder to find them thus connected together, since it is the business of our lives to dispose them into these three classes; and we become valuable to ourselves and our friends, as we succeed in it. Those who have combined an extensive class of ideas by the contiguity of time or place, are men learned in the history of mankind, and of the sciences they have cultivated. Those who have connected a great class of ideas of resemblances, possess the source of the ornaments of poetry and oratory, and of all rational analogy. While those who have connected great classes of ideas of causation, are furnished with the powers of producing effects. These are the men of active wisdom who lead armies to victory, and kingdoms to prosperity, or discover and improve the sciences, which meliorate and adorn the condition of humanity.’

In Sect. XI. our author offers some additional observations on the sensorial powers. We have already observed, that the term sensation is confined by Dr. Darwin to an active sense. Sensation bears the same analogy to pleasure and pain, in his system, as volition does to desire and aversion. Thus defined, he observes, that they are movements of the sensorium in opposite directions. Sensation is a movement that proceeds from the extremities of the sensorium to the central parts, while volition is a movement from the central parts to the extremities. From this he draws an important consequence—that these two faculties cannot be strongly exerted at the same time—they are mutually destructive of each other. Thus it would appear that men of strong resolution, that is, of strength of volition, actually possess a power of diminishing their own sensations. The Judian at the stake, when he summons up all his firmness, and calls on the ghosts of his fathers to witness his fortitude, does not merely sustain, he lessens his sufferings. Other consequences of great importance may be drawn from the opposition between sensation and volition; for whether we admit the explanation of the phenomenon or not, it cannot be denied, that when we exert our volition strongly we do not attend to pleasure or pain: and conversely, when we are strongly affected with the sensation of pleasure or pain, we use no volition. Voluntary acts, says Dr. Darwin, are always employed about the means of acquiring pleasure, or of avoiding pain; while acts of sensation are always employed on pleasures or pains already present.

present. Hence, he observes, the great distinction between men and brutes. The ideas of brutes (with a few exceptions) are altogether sensitive; that is, they are employed on present pains or present pleasures; they do not combine the past, present, and future, or direct their actions by what Dr. Reid calls a *consideration of their good on the whole*. Shakspeare was aware of the characteristic of human nature when he defined man *a being that looks before and after*.

It will be easily conceived that a work of this kind is little susceptible of abridgment. Dr. Darwin uses no amplifications of expression, no superfluous words. His pages are crowded with thoughts that can seldom be expressed in fewer words than he himself has employed for the purpose. It is a very faint notion, indeed, of this original and masterly work that we have it in our power to give; but we will pursue our undertaking in our next number.

[ *To be continued.* ]

**ART. IV.** *The Natural History of Aleppo; containing a Description of the City, and the principal Natural Productions in its Neighbourhood. Together with an Account of the Climate, Inhabitants, and Diseases; particularly of the Plague.* By Alexander Ruffel, M. D. *The Second Edition, revised, enlarged, and illustrated with Notes, by Patrick Ruffel, M. D. and F. R. S. Illustrated by Twenty-two Engravings on a large Scale.* 4to. 2 vols. pp. 950. 3l. 12s. boards. Robinsons. London, 1794.

[ *Concluded from our last Number.* ]

## EXTRACTS.

**T**HE Harem, or quarter allotted to the women, consists of a large court, communicating with others much smaller, in which are the bath, the private kitchen, laundry, and other offices. Part of the principal court is planted with trees and flowering shrubs; the rest is paved. At the south end is a square basin of water with *jet d'eau*, and close to it, upon a stone mustaby, or platform, is built a small pavilion; or the mustaby being only railed in, an open divan is occasionally formed on it. This being some steps higher than the basin, a small fountain is usually placed in the middle of the divan, the mosaic pavement round which being constantly wetted by the *jet d'eau*, displays a variety of splendid colours, and the water, as it runs to the basin, through marble channels which are rough at bottom, produces a pleasing murmur. Where the size of the court admits of a larger shrubbery, temporary diyans are placed in the grove.



or arbours are formed of slight latticed frames, covered by the vine, the rose, or the jessamine; the rose shooting to a most luxuriant height when in full flower, is elegantly picturesque. Facing the bason, on the south side of the court, is a wide, lofty arched alcove, about eighteen inches higher than the pavement, and entirely open to the court. It is painted in the same manner as the apartments; but the roof is finished in plain or gilt stucco, and the floor round a small fountain is paved with marble of sundry colours, with a *jet d'eau* in the middle. A large divan\* is here prepared; but, being intended for the summer, chintz and Cairo mats are employed, instead of both velvet and carpets.

\* It is called, by way of distinction, the divan, and by its north aspect, and a sloping painted shed projecting over the arch, being protected from the sun, it offers a delicious situation in the hot months. The sound, not less than the sight, of the *jet d'eau*, is extremely refreshing; and if there be a breath of air stirring, it arrives scented by the Arabian jasmine, the henna, and other fragrant plants growing in the shrubbery, or ranged in pots round the bason. There is usually, on each side of the alcove, a small room or cabinet, neatly fitted up, and serving for retirement. These rooms are called *kubbe*, whence probably the Spaniards derived the word rendered by some other nations in Europe *alcove*,

#### \* *Table of a Turkish Grandee.*

\* The Turks go to dinner about eleven o'clock in winter, but in summer somewhat earlier. The table is prepared in the following manner: In the middle of the divan a round cloth is spread for the preservation of the carpet, and upon that is placed either a folding-stand, or a small stool about fifteen inches high, which serves to support a large round plate, or table, sometimes of silver, but commonly of copper tinned. Upon this a few saucers are symmetrically disposed, containing pickles, sallad, leban (a preparation of sour milk), and salt, and all around, nearer the edge, are laid thin narrow cakes

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\* The divan is formed in the following manner: Across the upper end, and along the sides of the room, is fixed a wooden platform, four feet broad, and six inches high. Upon this are laid cotton mattresses, exactly of the same breadth, and over these a cover of broad cloth, trimmed with gold lace and fringes, hanging over to the ground. A number of large oblong cushions, stuffed hard with cotton, and faced with flowered velvet, are then arranged on the platform close to the wall. The two upper corners of the divan are furnished also with softer cushions, half the size of the others, which are laid upon a square fine mattress, spread over those of cloth; both being faced with brocade. The corners, in this manner distinguished, are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank. The terraced floor in the middle, being first matted, is covered with the finest carpets of Persia or Turkey.

of very white bread, and wooden or tortoise-shell spoons. They do not use table knives and forks, their fingers serving instead of them; and the roast meat is usually so much done, that it can easily be torn asunder, or is carved by one of the attendants with his knife hanjer. Each guest then helps himself, and if the morsel happens to be too large, the cakes of bread supply the place of plates. A silk and cotton towel, long enough to surround the table, is laid on the ground, which the guests, when seated, take up over their knees. After the table is thus prepared, a silver ewer and basin, for washing the hands, is brought round to the guests, who laying aside their outer garments in the summer, or the large fur in the winter, take their places, and sit all the while on their hams and heels; a posture insufferably irksome to those who have not been early accustomed to it; and to many elderly men so uneasy, that they either sit on the edge of the mattress, or are indulged with a cushion reversed. It is customary for each person to say a short grace for himself in a low voice. The dishes are brought up covered, and set down in the middle of the table, one at a time in succession, the whole amounting to twenty or thirty; and the same service is repeated, with little variation, every day.

The first dish is almost constantly soup, and the last a plain pilau. The intermediate course consists of a variety of dishes. A list of Turkish dishes which I brought from Aleppo, makes the number amount to one hundred and forty-one, exclusive of khushafs, creams, and confections. Mutton in small bits, roasted on iron skewers, with slices of either apples or artichoke bottoms, and onions between each piece, or mutton minced small, and beat up with spiceries into balls, and roasted also on skewers; both which are called kubab. Mutton or lamb stewed with gourds, roots, herbs, and chiches, fowls, pigeons, and sometimes quails, or other small birds, boiled or roasted, but more frequently made into ragouts, force-meat, which is called mah-shee, composed of mutton, rice, pistachios, currants, pine-nuts, almonds, suet, spice, and garlic, is served up in a variety of shapes, and takes an additional name from the respective fruit which is forced or stuffed. It is also enveloped in the leaves of vine, endive, beet, or borage, and is then called y aprak. A lamb thus forced, and roasted entire, is a dish not uncommon at feasts. Besides all this, they have several sorts of pies, minced meat with pomegranate grains spread upon thin cakes, and baked on an iron plate; sausages made without blood; and a great variety of sweet dishes and pattry; the former made with honey or dibs, and rather luscious; the latter is very well made, but retains the strong taste of the Arab butter. The Turks seldom eat fish; and sea fish is rarely brought to town, except for the Europeans. Neither are they fond of geese or ducks; and wild fowl, as well as other kinds of game, though very plentiful, are seldom seen at their tables. A few plates of sweet slummary are served by way of desert, for they seldom serve fruit at that time. And, last of all, appears a large khushaf, which is a decoction of dried figs, currants, apricots, cherries, apples, or other fruit, made into a thin syrup, with pistachio nuts, almonds, or some slices of the fruit

fruit left swimming in the liquor. This is served cold, sometimes iced, and with a few spoonfuls of it the repast concludes.

They drink nothing but water at meals, and very often do not drink till an hour after dinner. They do not drink healths, but wish health to the person after he has drank, whether water or sherbet; and the compliment is returned by slightly touching the right temple with the fingers of the right hand extended, and wishing the continuance of health and long life. They sit only a short while at table; and when a person does not choose either to eat more or to wait the khushaf, he may rise without breach of good manners. But the host often invites to taste of particular dishes, and the removes are at any rate so quick, that the guests, by necessity, as well as from complaisance, are induced to eat of a greater variety than they possibly would do from choice.

After getting up from table every one resumes his place on the divan, and waits till water and soap be brought for washing the mouth and hands: after which pipes and coffee are served round.

#### *Education of Turkish Ladies.*

The Turkish girls of condition are carefully educated; and those of every denomination are taught silence, and a modest reserved demeanor, in the presence of the men. From infancy they are seldom carried abroad without a gauze handkerchief thrown over the head, and from the age of six or seven they wear the veil.

When about seven years old they are sent to school, to learn to sew and embroider: but their work in embroidery is greatly inferior to that of the Constantinople ladies. The handkerchiefs of the men are embroidered with silk of various colours, as well as with gold and silver, and are common presents made by the women, in the same manner as worked watch cases, purses, and tobacco bags. Some of the girls, as remarked before, are taught to read and write the Arabic; but all are instructed in their prayers, their duty to their parents, and the exterior forms of behaviour. Persons of condition seldom send their children to the public school after the ninth year, either engaging professed teachers to come into the Harem, or, making an interchange, become tutorettes to each others children. By this last mode, the petulance, so often the consequence of indulgence at home, is in some measure corrected; for the voluntary tutorefs maintains strict authority, keeps the young pupil under her eye, makes her sit in the apartment where she herself and her slaves are at work, and when she goes from home she leaves the girl under the care of some one, who is to make a report of her conduct. A laudable discretion in conversation is preserved in the presence of these girls, and an indirect lesson is occasionally given, by reprimanding the slaves in their bearing. Indeed, the whole of their education appears not to consist so much in a formal course of precepts, as in artfully supplying the pupil with examples in domestic life, from which she may draw rules for her own conduct; and which, being as it were the result of her own reflection, acquire perhaps more lasting influence. The early separation of the boys and girls  
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(for they are sent to different reading schools) soon leads each sex to the pursuit of its peculiar amusements, preparing them gradually for the disjoined state of their future lives. The boys grow impatient of confinement in the Harem, and love to pass their time away among the pages and horses: they assume a grave, sedate air, and imitate the manners of those whom they observe to be respected among the men. The girl forms different ideas of her own dignity, grows attentive to the punctilios of her sex, is proudly fond of her veil, and strives to imitate the gait, the tone of voice, and the peculiar phrases of those ladies whom she has heard chiefly commended.

*\* Funeral Ceremonies of the Turks.*

‘ It is usual, when a person is dangerously ill, to have one or two Sheiks \*, to read portions of the Koran, and to pray by the bedside. At the approach of death, the attendants turn the face of the sick person, who lies extended on his back, towards Mecca. The instant he expires, the women, who are in the chamber, give the alarm, by shrieking as if distracted; and are soon joined by all the females in the Harem. This conclamation is termed the Wulwaly. It is so shrill as to be heard, especially in the night, at a prodigious distance; and, in the time of the plague, is dreadfully alarming to the sick as well as to those in health, whom it rouses from sleep. Some of the near female relations, when apprised of what has happened, repair to the house, and the Wulwaly, which had paused for some time, is renewed upon the entrance of each visitant into the Harem.

‘ The corpse is kept no longer than is necessary to complete the preparations for its interment, which seldom require more than a few hours. The acquaintance as well as kindred of the deceased attend the funeral procession, which proceeds in the following order: A number of old Shieks, with tattered banners, and repeating incessantly, Ullah, ullah, in a humming tone, walk first. Next comes the bier, surrounded by other Shieks, some of whom, in a loud voice, chaunt certain verses of the Koran. The bier is carried by porters employed on purpose, who are occasionally relieved by such persons who think it meritorious to lend their assistance. Immediately behind the bier the male relations and acquaintances walk in ranks, and after them the women and female slaves, led by the chief mourner, who is by far the most interesting figure. She advances, supported by two attendants, her hair dishevelled, and her veil flying loosely. She is bathed in tears, and by starts sends forth the most dismal shrieks, or in an agony of unutterable grief sobs bitterly. Then, as if frantic, she tears her hair, and beats her naked bosom; or, with arms stretched to their full length, clasping her hands together, and raising them aloft, she seems silently to tax Heaven with unkindness. These acts of extravagancy are sometimes, but not always, feigned. The transports of a mother, following her only

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\* Schoolmasters, copyists or scribes, and others attached to the service of the mosques.

child to the grave, or of the widowed matron of a young family; carry expression that plainly shews them to be not merely the seemings of sorrow. Some of the other near relations, like the professed mourners hired to increase the pomp, think it decent to exhibit tokens of excessive grief; but the rest of the women walk calmly along, only joining at intervals in a general Wulwaly. In this order the procession advances in a quick pace to the court-yard of some neighbouring mosque, where, the bier being set down, a funeral service is performed by the Imam: after which, it proceeds in the same order as before to the burial ground.

‘ The near relations (the men first, and afterwards the women) visit the sepulchre on the third, the seventh, and the fortieth day after the interment. They celebrate also the anniversary. Solemn prayers are offered up at the tomb for the repose of the deceased, and victuals and money are distributed to the poor: but the women visit the graves on their ordinary garden days. They set out, attended by a small train of females, early in the morning, carrying flowers and aromatic herbs to bestrew the tomb. The moment they arrive at the place they give loose afresh to their sorrow, in loud screams, interrupted at intervals by the chief mourner, who, in a lower tone of voice, recalls the endearing circumstances of past times, or, in a tender apostrophe to the deceased, appeals to the pains she incessantly employed to render his life happy. She describes the forlorn condition of his family now he is gone, and mingles fond reproach with professions of unalterable affection. The stillness of the morning is favourable to the Wulwaly: the surrounding tombs, the attitude and action of the mourners, all conspire to interest a spectator, who, at the time, does not consider that the whole scene is often little more than a mere external show.

‘ The men, as already remarked, strongly express their disapprobation of these wild demonstrations of sorrow, regarding them, in some degree, as impious; for on the death of relations, as under all other misfortunes, they themselves assume the appearance of humble resignation to the decrees of Providence. They rarely visit the tombs on extraordinary days, and then do no more than sit pensively silent, or breathe a short ejaculation. Yet sometimes, in crossing the burial grounds about sunset, a disconsolate father is seen sitting solitarily by the recent grave of an only son; where, bending under years and affliction, his eyes raised in silent adoration, while tears fall fast on his blanched and neglected beard, he gives way to the forbidden emotions of grief, and sits an affecting object to the eyes of sympathy.’

‘ *Character and Manners of the Turks.*

‘ The COMMON PEOPLE, when unawed by the presence of superiors, are apt, on the slightest occasion, to grow obstreperous and abusive, so that one can hardly walk the street without seeing some noisy broil. The contending parties approach each other; they appear every moment ready to come to blows; terms of bitter reproach and execration are reciprocally lavished, accompanied with the utmost

utmost vehemence of voice and gesture. But the fray rests there: they are less disposed to fight than to scold.—But, though thus prone to unseemly fits of rage, the common people still retain some portion of self-command, and, when their interest requires it, can assume the semblance of the most perfect resignation. Their ordinary character is, an affected gravity, with some share of dissimulation.

The simpler virtues are in no climate reckoned the natural growth either of great cities, or of maritime towns. Yet the Turks, who are scarcely known to the Europeans in any other situation, have been branded with vices and crimes, as if such were the genuine offspring of their religious constitution, though, under similar circumstances, those are uniformly found in every part of the globe. Whether political character differ essentially in different countries, is best known to those who have been practised in courts, and are versed in negotiations; but the commercial character of different nations probably admits of less variety. Wherever the principal pursuit of life is that of gain, under the mere restraint of prudential honesty, the human mind is apt to acquire narrow habits, and, in a perpetual attention to profit and loss, can seldom find leisure for the cultivation of its more liberal and exalted faculties.

The Turks in their commercial dealings are seldom charged with dishonesty; but are often taxed, by the Europeans, with conducting all their transactions on the narrow principles of self-interest. In an intercourse merely commercial, the charge may possibly, to a certain degree, be with justice applicable to each party. Did the established custom of the country admit of familiar communication with the Turks, it is probable that both parties would come in time to think of one another in a more liberal manner. Distrust would insensibly be banished, and the Turks would, in convivial hours, lay aside that air of formality and reserve which they commonly assume when in company with the Franks. But the mutual distance, unsociably maintained by both, has hitherto prevented this; nor is it ever likely to be otherwise.

Peculiar circumstances in

#### THE POLITICAL STATE

of Turkey may be produced by way of explanation, if not apology, of the censurable parts of the Turkish character. The erection of so great a number of petty tyrannies in the kingdom (for such the *Bashawliks* may be deemed), and the frequent change of governors, not only expose the provinces to vexatious oppression, but spread widely a spirit of intrigue, together with the whole train of those courtly vices, which, in other countries, are more confined to the capital. The servile submission exacted by superiors, and which descends in a series from the monarch to the meanest officer of the *seraglio*, propagates dissimulation, and inspires even the cringing slave with pride. The page, who, with eyes fixed on the ground, receives the commands of his master in the most submissive silence, the moment he retires to his own chamber, squats down in state, and is dignified with the title of *Aga*, by some pitiful wretch who serves him,

him, and who is daily exposed to usage more insolently imperious than what this contemptible Aga meets with himself. The corrupt administration of justice, too, often enables the rich to evade the laws, or to injure innocence, under the sanction of legal forms. The increase of luxury, which (if their own account may be trusted) has been very rapid in the present century, necessarily renders them more covetously rapacious. Money not only being indispensably necessary for the support of expensive pleasures, but also for the purchase of protection and quiet, when in possession of wealth. For, among the Osmanli, those who are suspected of being rich, sooner or later attract the attention of the Porte, and then have no other means left than to share their spoil with the favourite ministers, in order to preserve the remnant of their fortunes for a few years longer.—The Turks are certainly

#### A DOMESTIC PEOPLE.

Their chief pleasures are found within the precincts of their own family; and there are few temptations in the way of public diversions or dissipation, to draw them from home. The parental and filial duties are highly revered. Kindness towards kindred is manifested by an attention to them when sick, or in adversity, and is extended to their widows and orphans. Contests respecting property are very often terminated by arbitration; other differences are accommodated in the same manner; and it is seldom difficult to procure persons willing to undertake the office of arbiter. Gaming is absolutely unknown; drunkenness is a rare vice; and instances of infidelity to the marriage-bed are seldom heard of. Upon the whole, whether it be ascribed to the influence of their political constitution, or to the absence of various temptations which in Europe often lead to the violation of better laws; there are perhaps few great cities where many of the private and domestic virtues are, in general, more prevalent than at Aleppo.

#### \* *Horses.*

\* Aleppo, in former times, was more famous for horses than it is at present; the breed, as it is said, having degenerated through neglect. There are still, however, some fine horses to be found in the possession of Bashaws and other grandees; and indeed a considerable part of the annual expences of people of condition is appropriated to their stable. The Turkman horses being of a larger size, a stronger make, a more martial appearance, and, when dressed, displaying the Turkish trappings to more advantage, are preferred by the Osmanli to the Arab horses. They are taught to walk gracefully in a crowd; to set off at once full speed; to turn to either hand on the gentlest touch from the rider; and to stop short instantly, when he pleases. But the horses in Syria are not, in general, nearly so well broke in the manage as those bred at Grand Cairo.

\* The Arab horses are of a more slender make, and in appearance less showy; but they are beautifully limbed, more hardy, and are reckoned much swifter. The esteem they are held in by the Arabs themselves,

themselves, the scrupulous care taken to preserve the purity of the breed; and the reluctance with which the Arabs consent to part with their mares, are circumstances often mentioned by travellers. This singular attention to the breed of their horses still subsists in some parts of Arabia; but on the confines of the desert, where the Europeans are settled, the spirit of avarice predominates; and the native integrity of the Arab, unable to resist temptation, is transformed into the low cunning of a jockey. They not only forget the fair fame of their ancestors, their own honour, but even the honour of their horses; and imposing upon those employed by the Franks to make purchases, they often put off a base bastard, under the most solemn assurances of its being the immaculate offspring of some respectable family of the Kochlani race.

• The Turks, in general, ride stone horses; but persons advanced in years, especially among the Effendees, give the preference to geldings, which are not uncommon at Aleppo. The Syrian horses, in common with the other domestic animals of that climate, partake of a certain gentleness of temper, and a disposition to become docile and familiar; it is rare to find one completely vicious. The true Arabs are remarkably distinguished by this quality, owing, no doubt, in some measure, to the kind and humane manner in which they are reared, and for ever afterwards treated by their master.

• The horses universally live on barley mixed with chopped straw. They are regularly fed morning and evening, and for the most part eat nothing in the interval. In the stable the provender is laid before them in troughs; in the field it is put into hair bags, which are fastened in such a manner on the horse's head, that he can feed as he stands. In the spring season they are fed for forty or fifty days with green barley, cut as soon as the corn begins to ear. This is termed tying down to grass; during which time they remain constantly exposed to the open air, and, for the first eight or ten days, are neither curried, mounted, nor even led about. After this, they are dressed as usual, and rode out gently, but are never much worked in the grass season. The Franks have their horses tied down in their stable yard, or at the gardens; and it is their amusement to sit beside their favourites, and see them feed: but the horses of the grandees are frequently tied down in the barley field, being confined to a certain circuit by a long tedder. Grazing is reckoned of great service to the health of the horses, and produces a beautiful gloss on the skin. They are at all times littered with the refuse of their provender, mixed with their own dung dried in the sun; and being clothed in the night with a veil of labelt, are dressed with great care in the morning.

• *The Sunk Village.*

• To the westward of Aleppo, at the distance of about eleven miles, and three or four miles to the south of the village of Hanjar, there is a remarkable cavity in the earth, known to the inhabitants by the name of the Sunk Village. It is situated in a little plain, less stony, and better cultivated than the country around, which is



remarkably rocky and uneven\*, though no very high hill is in view nearer than Sheih Barakat to the north-west. This vast cavity is nearly circular, somewhat of the form of a punch bowl, being narrower towards the bottom than at the brim, which is one thousand five hundred and eighty-nine feet in circumference. The sides, all round, consist of rock almost perpendicular, to the depth of one hundred and seventy feet; after which, the cavity contracting, the rock is no longer visible, on account of the earth and small loose stones which seem to have fallen from above. The descent is continued a considerable way over the rubbish to the bottom. The rock lining this stupendous cavity is composed of several horizontal strata, each about fourteen feet thick, in the interstices of which are many holes, or fissures, that afford shelter to birds, bats, and winged insects. The substance of the rock itself is composed of coral, and various sea-shells, incrustated and consolidated by means of a calcareous matter, almost as white as snow, unless where it has been discoloured by the soil washed down by the rain. It is rather an arduous enterprise to get safe to the bottom, and scarcely to be attempted but on the eastern side, where the descent is sometimes by winding foot-paths, and irregular footsteps in the side, at other times through holes or arches in the solid rock. Halfway down, on the right hand, is the entrance into a low-roofed grotto, at the farther end of which are two apertures like windows, from whence the prospect of the whole is striking and romantic; a variety of trees, shrubs, and plants shooting out from the sides of the precipice or growing luxuriantly at the bottom.

There are no springs to be seen, nor any stagnant water; but, besides many large pieces of rock that have tumbled down from the sides, there are at the bottom several oblong-square hewn stones, exactly like the stones found among the ruins of a deserted village, which stands at a little distance from the brink of the cavity. Between these ruins and the cavity there is a very deep well or pit for corn: as likewise a grotto intended for sheep and cattle.

It does not appear whence a notion entertained by the Franks should have arisen, that this chasm was produced by an earthquake. The natives have no traditionary tale of such a kind, but regard it as a natural production as old as the creation. Its form has somewhat the form of a crater; but there are no vestiges of lava, nor other appearances of a volcano, either near it, or in the neighbouring country. Some travellers have made mention of a volcano about nine hours distant from Scanderoon.

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The first edition of this valuable work, to which so many important additions have now been made in the splendid edition of which we have given an analysis of the design, with specimens of the execution, has been received with much appro-

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\* Like a large tract on the west coast of Scotland, described by Captain Newte in his *Tour in England and Scotland*.

bation, not only in our island and the distant dependencies of the British empire, but on the continent of Europe, as appears from writers in different languages. The circumstance of a man of learning enjoying such singular opportunities, from his profession of physic\*, of becoming intimately acquainted with domestic life and manners, as well as many circumstances connected with their professional studies, and general history and knowledge, naturally excited a very general attention: and the public curiosity, gratified in a high degree, was farther excited to learn more from the same quarter. For the gratification of this awakened curiosity, this new and enlarged edition is well calculated. Perhaps, indeed, to some it may appear, that Dr. Patrick Russel, the second brother, and continuator or illustrator of the work of Dr. Alexander Russel, has been, in certain instances, even too minute in his inquiries. From actual observation, and from much reading, as well as *viva voce* investigation, the two Russels have produced a publication that gives us a clearer insight into the natural and moral phenomena of Syria than any other with which we are acquainted. Many ingenious travellers, particularly French travellers, have treated a country in which, from early associations of ideas, we are all so much interested. But few, if any, of these enjoyed such opportunities as the Russels of learning the truth, for so long a series of years: and certainly, in the writings of Volney, and other French speculators in Syria and Egypt, the actual state of facts is sometimes shaded and distorted by ideal theories and abstract lucubrations. There is, in the work under review, an air of candour, a love of truth, a modesty, and gentleman-like manner; that prepossesses the reader in favour of the authors; and he is pleased to find such laudable and amiable dispositions in conjunction with great erudition, judicious observation, and sound sense.

This publication is fitted to afford instruction to many, and entertainment to all readers. But it has another tendency, and that of great moral, commercial, and political importance. It has a tendency to wear away antipathies, to soften prejudices, and to unite nations in social sympathy and indulgence. This, indeed, is the great glory of all literature. Science elevates the mind above passion: the imitative arts inspire a degree of sympathy with human nature in all situations.—This work is printed in a fair, large, but not too large, character; and illustrated by seventeen elegant engravings.

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\* European physicians, it is well known, are held in very high estimation all over the Mahomedan countries.

ART. V. *Essays on Education; or, Principles of Intellectual Improvement, consistent with the Frame and Nature of Man.* By John Weddel Parsons, A. B. pp. 222. Cadell. London; 1794.

‘THE *subject-matter*\* of these Essays appeared in two publications about three years ago. Press errors had rendered the *meaning*† of several passages in one of the books *unintelligible*. On account of the writer’s great distance from the press, a second correction was impossible. However, in this imperfect state the design, in general, was well received. The subject of both books was of one kind. The writer has now incorporated the whole, and, with corrections and additions, endeavoured to make the essays more worthy of the attention which they were at first honoured *with*‡.’

The first essay contains comparative observations on government and education. Here the author observes, that ‘the prevailing disposition and manners of a people have more influence on their political welfare, than any peculiarity in their form of government’—‘that a reformation of men and not of government, is the measure most wanted; and that hence appears the force of education, which is able, in some degree, to render conformable the temper of the people to their form of government §.’

The second essay points out the advantages of a classical education—the defects and faults of public schools—suggests remedies—prefers public schools to any other mode of education ||.

In the third essay, on the revolution in English education, we are informed, among other particulars, that ‘gymnastic or literate education, either separately, is inadequate and unsuited to the composite nature of man\*\*.’

In the fourth essay, on constitutional education, are considered—‘the sympathetic union of mind and body—the influence of

\* We have no great objection to this compound—but we avoid it, when we can.

† Press errors! The author should look to himself.

‡ We should say—‘*with which they were at first honoured.*’

§ In this essay, ‘*should remain stabile*’—‘the actual existence of—*disfrigioned*’—are exceptionable: but we here meet with some ingenious remarks. The Vicar of Willington, however, is too much upon stilts to please us.

|| ‘Boys cannot, with any *chance of escape*, be trusted to the opportunities and *excitements* of a numerous and *unguarded association.*’

\*\* This essay is very entertaining.

‘things

‘ things materiate on intellect—scientific instruction debilitates the radical sources of intellect—the effects of voluntary diversions \*.’

In the fifth, the disproportionate state of genius to science—the difficulties which ingenious adventurers have to encounter in the advanced state of science—the confinement of arts and letters to great cities as contracting and retarding the efforts of genius—the climate of Britain unfriendly to the growth and progress of genius—are the principal topics of discussion †.

The sixth essay, on the investigation of genius, presents us with some remarks on the propensities attached to genius—on the practicability of classing intellectual as well as material subjects—on the influence of the parent’s health on intellect—on the constitutional and hereditary affections—on the physiognomy of genius ‡.

In the seventh essay, on the application of genius, we are told, that, from the general nature of genius, the rule of applying it is plain and obvious—that, besides some exquisite perfections in the organisation, two other propensities mark the application of genius for the civil or military functions in the state—and that the great effect of this principle may be observed in the Jesuits. The application of indigent genius is the last topic on which our author insists §. Then comes the conclusion of the work, which we shall lay before our readers:

‘ Every new remark on the subject of education is accompanied with some apology for the attempt. It is a tribute of respect due to

\* ‘ Could we alter that unknown, unseen principle, we should then at least know what that substance was, to which to understand so well how to adjoin congenial particles.’—‘ No diseases are known in their origin or progression so simply mental, in which materiate remedies are not successfully applied.’—‘ A sheltered sedentary intention of strength.’—Common thoughts affectedly expressed.

† ‘ Man, in a rude state, stood centered in the vast globe of nature.’—Unideal vacancy with a vengeance!!—‘ It is the obligatory lot, or suitable to the genius of most men, to particularise.’ Harsh.—Sound sense might have compensated for the want of rhythm, ‘ To view ideally the face of a country, not this grove, or that mountain, or that vale, but only those portions are to be kept, which in the great conspect will come in sight and compose the visible exterior’—what oft was thought, but ne’er so *ill* expressed!

‡ Many pleasing and sensible remarks,

§ There is less, perhaps, of the *barlotry of art* in this essay than in either of the preceding. But we are sorry to observe, that where the author is not overstrained, he is enfeebled. To use his own words, ‘ the over-forced nerves return into the lax and flaccid state.’

the successful essays of preceding writers on the same subject. But education, in all its parts, is of such vast extent, embracing the whole circle of science, that the endeavours of no one man can bring it to the summit of perfection, *and* to which the combined powers of many can only hope to approximate. A compiler might probably obtain a model nearer to the standard of perfection, by gathering into one point of view the excellencies, and especially the *agreements*, of various writers on the several branches. After all, his composite structure will stand in need of frequent repair and addition, accommodated to the gradual changes in society and the times. These will ever be respectable pleas for new thoughts upon this subject; and even old thoughts repeated will not be without defence. The plainest and most obvious truths often find their access to notice the most difficult; long after frequent insinuation are they suffered to gain admittance; they are near and within reach; and men, ambitious only of grasping the great and remote, overlook them. False opinions are meteors of grand and lucid appearance, that soon vanish, never to return. True opinions revolve. Not the test of one age, much less of one life, determines the nature of their existence; contrasted experience places them beyond doubt. When successive writers fall into the same train of reflection, without previous or collusive design, the accidental harmony is a strong presumptive proof of right judgment. Truth lies somewhere near, when many *hover together, round the same point of search.*

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Many are the authors who have treated on the subject of education; but few, we trust, have felicitated themselves on the completion of their labours after having merely '*hovered round the point of search.*' Few have acquiesced in the paltry consciousness, that they have played round the head, but never reached the heart. Yet in this unhappy number, even candour obliges us to include the present writer. Rarely, very rarely, have we perused pages of such obscurity as are here exhibited. The least exceptionable passages in this production are marked by affectation. There is an unnatural air both in the sentiment and the language. All is discoloured—all is distorted. Hence the author's meaning is sometimes ambiguous—often dark as Erebus.—Mr. Parsons, we understand by his title-page, is a bachelor of arts; before he offers himself as a candidate for a master's degree, we recommend it to him to read our best English writers with critical attention; and, above all, to study the chaste simplicity of Addison.

ART. VI. *Roman Portraits; a Poem, in Heroic Verse: with Historical Remarks and Illustrations.* By Robert Jephson, Esq. pp. 330. 4to. Robinsons. London, 1794.

THIS work is dedicated by the author to Edmond Malone, Esq. with whom, from his school-days to that hour, he had lived in a state of uninterrupted intimacy and kindness. Mr. Jephson next addresses his reader in a preface of considerable length; in which, among other particulars, he mentions the novelty of his design, to which he knows of nothing similar in our language, unless Mr. Hayley's History of Historians in verse may be considered, in some sort, as its precursor. In some modern productions it has been the fashion to make new discoveries in the ancient history of Rome, and to assign new motives and qualities to several of the principal agents; but the present seems, to our author, to be too late a period for such investigations, which contribute less, perhaps, to establish right opinions, than to shake the credit of all history, and to leave the mind suspended between assent and incredulity. He flatters himself that the reader will not be disappointed, should he not find in this book what the author never intended that it should contain. It does not come within the province of poetry to attempt deep political disquisitions, or the adjustment of points which have frustrated the conjectures of critics, and the persevering researches of antiquarians. But, to understand the history of Rome, he observes, it is not enough to read her historians; we must also acquaint ourselves with their characters; otherwise we may pay the same deference to the misrepresentations of Dion, and the prodigies of Plutarch, as to the authenticity of Sallust, Tully, and Tacitus. He presumes that it will not be necessary to make any apology for opinions expressed in several notes, where modern politics and recent events are assimilated with the ancient. A superficial similitude between the Roman republic and France in her revolutionary disorder, occurred so frequently, that, not to perceive it would have been blindness, and not to have sometimes expatiated upon it, pusillanimity.

There will be found, he observes, in this poem, a few rhymes which modern custom, more perhaps than reason, has brought into a sort of disuse: he means, where the terminating word of one line in a couplet chimes only with the last sound of a polysyllable in the next, as *are* and *similar*, &c.\* But, he

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\* An example occurs in the following couplet on Mark Antony:

‘He tried all vices, and surpass’d in all  
Luxurious, cruel, wild, and prodigal.’

acquaints the critic, that this is not the effect of necessity, but of choice. We have not improved upon the rich and various versification of Dryden; and to produce authorities from his practice, would be to transcribe little less than a third part of his poetry. Rhymes strictly correct, he observes, are indispensable in very short compositions: but not even in these would he wish to see a vigorous expression weakened, or a thought maimed, for any compensation the ear could receive from the most exact consonance—one short argument, upon this point, appears to him to be irrefragable. He is always considered as a good reciter of rhymes, who, in his recitation, hardly suffers the hearer to perceive them. Why, says he, it should be requisite for the poet to produce what it is a merit in the reader to conceal, I know not. It is something almost superfluous; like the present fashion in dress, of wearing fine lace ruffles under the sleeve of a coat which very nearly covers them. The late Mr. Quin, whom he has heard recite, though not upon the stage, and Garrick, who was consummate in the art of enunciation, would have turned away with disgust or pity from the repeater of verses who let them know that they were such by the mere rattling of the metrical faggot\*.

This mode of arguing Mr. Jephson is sensible might be pushed, much beyond his meaning, to the entire suppression of rhymes, and to the preference of the blank song upon every occasion. But not so: he acknowledges that they give a great grace to every species of poetical composition, except the dramatic, the epic, and mock heroic; in which last the effect is much heightened by misplaced pomp, and ludicrous dignity. All he means to contend for is this: that very precise rhyme being not always very easily found, the judicious critic will not endeavour to make that more hard which is in itself sufficiently difficult; and will suffer any other beauty in a couplet to atone for some deficiency in the exactness of consonance.

If this poem, says the author, shall meet with half the approbation from the public, which it received in the manuscript, he will have reason to be contented. It would still be a higher gratification to him, if he could flatter himself that the form of the present work might suggest an idea to some author of better endowments than he possesses, to produce to the world the prominent events, and distinguished characters of England, with superior splendour. In his childhood he remembers well the first impressions which he received, with any permanency,

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\* He faggoted his notions as they fell,  
And, if they rhymed and rattled, all was well.

of parts of the English history, were from the historical plays of Shakspeare. There is no young mind so unmusical as not to be sensible to the harmony of numbers. Even verses merely descriptive dwell long upon the recollection: when facts, character, and colouring, are all blended in the same piece, the picture never vanishes. There is, he observes, a mechanical reason for this, which, though palpable enough when mentioned, may not, perhaps, occur immediately. In retaining a sentiment or proposition conveyed in verse, especially rhymes, we have a double advantage: the memory is assisted by the ear, and the ear by the memory. We know that the thought must be contained within a certain number of metrical feet; and if we are at a loss to recover the one, by pondering a little on the other, we become masters of both with accuracy. It is not the superior merit of the poetry that preserves so many of our ancient popular ballads, but the tune and the jingle.

It may be remarked, he observes, nor does he wish to shelter himself from the observation, that whatever little credit may be conferred by his approbation, has not been withheld, in the notes to this poem, from those 'of his countrymen of Ireland,' who occurred to him as having distinguished themselves by works of genius, or the cultivation of letters. Well would it be, if a spirit of this kind were more prevalent among us: much talent, which now lies smothered under the despondency of neglect, might, by such encouragement, be roused into exertion. The gentlemen of Ireland are jealous of the national honour, and are abundantly ready, at the hazard of their lives, to assert it. For such a purpose, the pen is a better weapon than the sword or pistol. One book of merit would produce more deference from the neighbouring nations than twenty combats. That Scotland should have to boast of at least ten eminent writers for one who appears among us (when too the course of study and the discipline in our universities are excellent), must be ascribed to the truly patriotic attention with which the gentlemen of North Britain cherish and expand every bud of genius which puts forth its promise in their native region. This local partiality may be, and sometimes is, carried rather too far; but the principle generates a great increase of excellent publications, much improvement in science, and fresh incitement to those distinguished authors, whose works, while they reflect honour on their country, contribute to the entertainment and instruction of mankind. It is lamentable to find, in such a nation as this, in many apparent respects so adapted to the encouragement of true politeness, how much its great mistress and teacher, Literature, is neglected. There are, indeed, in our capital, some well-chosen and ample libraries; but they are very few, and very private.



The collection of books is generally the least costly article in the household inventory. The contents of the cellar are often more valuable than the *ψυχὴς Jaspelov* \* for the whole family.

The contents of this volume are as follow: The Invocation. —General Character of the Romans.—Numa Pompilius.—Lucius Junius Brutus.—Tribunes. Coriolanus.—Deservirs. Roman Laws. Gladiators.—Roman Soldiers, Stipendiaries at Veil.—Plebeians admitted to the Consulship.—Roman Legion.—Hannibal.—P. C. Scipio Africanus the Elder.—Change of Roman Manners after the Destruction of Carthage.—Carthage.—C. Marius.—L. C. Sylla.—Mithridates.—Catiline.—Cicero.—Pompey.—Battle of Pharsalia.—M. Cato the Younger.—C. Julius Cæsar.—Prodigies after the Death of Cæsar.—State of Rome after Cæsar's Death.—M. Æ. Lepidus.—Antony and Cleopatra.—Octavia.—Augustus.—Virgil.—Tibullus.—Horace.—Ovid.—The Augustan Age.—Additional Notes.

*List of the Engravings, and Directions for placing them.*

1. The Author's Portrait, engraved by J. Singleton, from a Drawing by — Stoker; to face the Title-page.
2. The Votive Shield, commemorating the Continenence of P. C. Scipio Africanus the Elder, in restoring a beautiful female Captive to Allucius, a Prince of Calliberia, to whom she was betrothed; found by some Fishermen in the Rhone, near Avignon, in the Year 1656, and not long since in the Cabinet of the late King of France, but now probably battered to Pieces by his Murderers. Engraved by F. Bartolozzi, R. A.
3. Two Busts, found in the Tomb of the Scipio Family, discovered at Rome near Porta Capena (now the Gate of St. Sebastian), in 1780, supposed to be the Busts of Scipio Africanus the Elder, and Q. Ennius. Engraved by E. Harding, Jun. from a Drawing by Carlo Labruzzi.
4. C. Marius, from an ancient *Basso Relievo*. Engraved by W. Evans.
5. L. C. Sylla, from an ancient *Basso Relievo*. Engraved by W. Evans.
6. Cicero, from a Painting by Rubens, done at Rome from an ancient Statue in 1638. Engraved by E. Harding, Jun.
7. Pompey, from Rossi's ancient Statues. Engraved by E. Harding, Jun.
8. Julius Cæsar, from a Painting by Rubens, done at Rome, from an ancient Statue in 1638. Engraved by E. Harding, Jun.

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\* The Dispensary for the Soul.

9. Marcius Brutus, from a Coin in Dr. Hunter's Museum. Engraved by R. Clamp.
  10. M. Æ. Lepidus, from a Coin in Dr. Hunter's Museum. Engraved by R. Clamp.
  11. M. Antony, from an ancient Gem. Engraved by R. Clamp.
  12. Cleopatra, the Face from an ancient Gem, the Head-dress, &c. from a Coin in Dr. Hunter's Museum. Engraved by E. Harding, Jun.
  13. Oavia, from Museum Florentinum. Engraved by E. Harding.
  14. Augustus, from a Coin in Dr. Hunter's Museum. Engraved by R. Clamp.
  15. M. Agrippa, from Museum Florentinum. Engraved by E. Harding.
  16. Virgil, from Museum Capitolinum. Engraved by E. Harding, Jun.
  17. Horace, from Veterum Poetarum, &c. Imagines, J. P. Bellino. Engraved by E. Harding, Jun.
  18. Ovid, from the same Work. Engraved by R. Clamp.
  19. Augustus, attended by his Courtiers, and giving a Crown to some Person, whose Figure is wanting; from an ancient Painting in Fresco, of the same Size, found in 1737 among the Ruins of Augustus's Palace on the Palatine Mount (now Orti Farnesiani), and formerly in the Possession of Dr. Mead. Engraved by R. Clamp, from a Drawing by Camillo Paderna.
  20. Mæcenæ, from a Gem in the Collection of Philip, Baron de Slofch. Engraved by E. Harding, Jun.
- The Portraits of Cato the Younger, Tibullus, Catiline, necessarily omitted, no genuine ancient representation of those persons having been hitherto discovered.

[ *To be continued.* ]

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ART. VII. *An Answer to Mr. Prinsep's Observations on the Moccerry System.* By Thomas Law, Esq. Faulder. London, 1794.

IN the English Review for April last our readers will have met with some extracts from those observations which appeared to us of such importance as to demand particular attention.

The matter in dispute between these gentlemen turns upon the right, policy, and expedience, of declaring the Zemindars of British territories in the East Indies proprietors of the districts which they or their ancestors formerly held; and which were

were declared hereditary possessions by an act of the late Governor-General Marquis Cornwallis, who, with some few exceptions and limitations, installed these people as freeholders accordingly.

Mr. Prinsep denies the right, expedience, and policy, of that measure; especially prior to a minute survey and investigation of the country restored, and of the claims and privileges of the other orders of landholders, inevitably affected by this arrangement; and especially of the Ryots, who, till this, as he terms it, new system was adopted, had ever been considered holding under a permanent tenure, as long as they continued to pay the legal established quit-rents for the land they occupied.

Mr. Law here once again asserts the Zemindars paramount hereditary claims to be valid; that the Ryots (those in the neighbourhood of Calcutta excepted) never had any other than annual titles to the portions of land they agreed to cultivate: and he strenuously contends, that greater benefits have accrued even to that class of our eastern fellow-subjects by establishing the Zemindars, than could have resulted from acknowledging Mr. Prinsep's alledged inherent rights of the Ryots in their fullest extent.

Such is the outline of this controversy. Mr. Prinsep, on the one side, had stated the abuses, and asserted, that sufficient previous inquiry had not been made; from thence inferring, that confusion and fresh oppressions must arise from premature and partial regulation. We have already given some of his arguments, and the proofs adduced in their support.

Mr. Law now comes forward with 'An Answer,' and must be read in his own words. We only observe, by the way, that both parties agree in admitting the enormity of past oppressions, and the loose, corrupt, and baneful abuses which had crept into the administration of the revenues, long and loudly calling for redress and reformation.

'Mr. Prinsep,' says the reply, 'reasons upon the supposition of the Ryots being subjected for ever to arbitrary and unfixed claims. He is mistaken in his facts—the Ryot is at liberty to make what agreement he pleases—the customary cesses are done away for ever—and he is in every respect as free as the cultivators in Great Britain. Lord Cornwallis would have been no more justified in depriving the Zemindars of their property, and giving the possession of the land to the Ryot, than our government would be, in dispossessing the landlords of their inheritance in favour of the tenants.'

We cannot altogether comprehend the force of Mr. Law's reasoning on this point. The company, he says, were both Zemindars and sovereigns at their accession to the twenty-four Pargunahs.

Pergunahs. This, we apprehend, could not have been the case. 'The Zemindar, in his double capacity of owner of the soil and preserver of the police, acted both as proprietor and as officer.' And yet, in this double character, he is asserted 'not to have had the power of granting Pottahs in perpetuity'—'because he was exposed to a fluctuating land-tax and increasing demand.' Mr. Rouse illustrates the nature of these demands, by stating them to have been estimated 'according to the quantum of land discovered to have been in actual cultivation.' He admits the Zemindar to have been 'liable at any period, without reason assigned, to local valuation and fresh assessment.' This species of tenure we must own ourselves unable to reconcile with any just idea of proprietary right and hereditary possession, under any the most absolute government existing.

Mr. Law then proceeds to state, in abstract, the new regulations (but without entering into any proofs of the Zemindar's rights), and expatiates, in terms of exultation, on the many benefits which are found daily resulting from the restoration, as he terms it, of these people to their inheritance. He himself admits, that if the Ryots ever had been considered as entitled to possession, that title will no longer protect them; since they are now reduced, by his own account, from copyholders of inheritance to the condition of tenants at will—farmers from year to year. And even their gardens and cottages, with the ground they stand upon, lapse, by the new regulations, to the proprietor, as part of the fee.

We cannot help here remarking another seeming inconsistency in Mr. Law's representation. Enumerating the greater benefits enjoyed by this class, the Ryots, than heretofore, he says, 'they are not now exposed to indefinite claims and cesses—they engage for a specific sum, and a certain number of years, instead of yearly; and their engagements are recorded.' In his own minute of the 4th Oct. 1790, explaining how the former duties of the Canongoe (a public register no longer employed) are now to be performed; we find '§ 3. By the following order the internal details in villages (if necessary) are preserved.' Putwarries (other registers of title-deeds) 'shall be established by the Zemindar, and a list of such putwarries be deposited in the Cutcherry of the district, and in the Cutcherry of the Pergunah where the village is situated.'

He had not adopted, what Mr. Prinsep so forcibly urges to be necessary, that the names and substance of each lease, or Pottah, shall be reported to the collector, and kept by him as a check on the farmer or Zemindar. Mr. Law only ordains, that a list of the Zemindars, stewards or bailiffs, and their respective places

places of doing business, shall be reported to the collector of the land-tax.

Moreover, by the 44th regulation of 1793 we find, that in the event of a Zemindar, or his successor by purchase or otherwise, becoming insolvent, even these leases are declared to be void, whatever expence the farmer (heretofore Ryot) may have incurred; and that no leases beyond ten years are in any case to be valid. Where then, we beg to ask, is the boasted stimulus to industry and improvement? How this can be reconciled to common justice or policy, we own ourselves at a loss to imagine. Nor do we perceive the great advantage of the Ryot's change of condition. He is free, indeed, to move himself from one district to another; that is, provided his last landlord does not claim a debt against him. But, to avail himself of this freedom, he must abandon every thing he had been used to call his fixed property—house, garden, and his prescriptive claim to the little farm which he and his family had occupied perhaps for a century past—he must quit his former neighbourhood, and move into another, as he entered and must quit his existence, naked and penniless! Would an English copyholder think it any great boon to be allowed to emigrate on similar terms?

Mr. Law illustrates, in glowing colours, the abuses of the old farming system; but seems to evade answering the assertion of his opponent, in the first letter of Gurreeb Doss to Sir John Shore, 'that all these abuses are likely to continue,' because 'the Zemindars will now farm out their newly-acquired freeholds to great renters, and they to others; all of whose undefined emoluments will be extorted from the people as heretofore.' And we own there seems but too much room for this apprehension, if justice be really still too dear a purchase for the poor; and that all checks over their annual agreements (often, we learn, verbal ones) are removed, except the loose register of them kept by the Zemindar's own servants, at his disposal.

So much for the justice and expedience of the Mocurrery system. The right to establish it Mr. Law determines concisely indeed: 'From all my investigations I found' (but he adduces no evidence to produce the fact) 'the Zemindars proprietors of the land: if, however, they had not been proprietors, it would, in my opinion, have been advisable to establish landholders; because, of all despotic governments, there is none which labours more under its own weight, than that wherein the prince declares himself proprietor of the land, and heir to all his subjects.'—We ourselves can find no power vested by act of parliament in the Bengal government to establish landholders; on the contrary, the regulating act expressly enjoins the Company to support the people in the possession of their  
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ancient laws and privileges. The occupant was surely the landholder in the literal acceptation of the term: in Mr. Prinsep's idea he was, while he paid the quit-rent, tribute, or land-tax, the proprietor also.

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To follow these gentlemen longer would lead us beyond the limits of our plan. Both of them appear actuated by no little degree of zeal for the public good. The discussion which has taken place, throws many new lights upon a very important subject, involving, as we have said before, the internal happiness of a great empire, and perhaps the very existence of our dominion over the most valuable of British dependencies.

We trust that the many useful hints and improvements thrown out on both sides will not be overlooked by government; and that each party will have the satisfaction of observing, that his labours have benefitted the immediate objects of his care, and the general interests of society at large.

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ART. VIII. *Considerations sur les Effets de l'Impot, dans les differens Modes de Taxation, &c. Considerations on the Effects of Taxation, &c. By the Marquis de Casaux.* pp. 284. 4to. Dilly. London, 1794.

IN the work which this very intelligent author has just published, under the title *Considerations on the Effects of Taxation*, he undertakes to examine the different modes of taxation successively; and his object is to prove, that the right to property is sacred, whether that property be in land, in money, or in merchandise; for, says the author, if the tax be only upon land, or upon its produce, the proprietor is infallibly ruined (vide p. 107); if the tax is levied immediately on the crop, the farmer will not have sufficient either to improve his farm, or even to maintain himself (vide p. 112); but if the farmer is permitted to raise the price of his produce in proportion to the tax, the trader will be materially injured, if not absolutely ruined, unless he can raise the price of each article of his commerce to indemnify himself for the increased price of his bread; for experience has demonstrated, that a tax upon every individual article generally and ultimately affects even what has not yet become an object of taxation (p. 122). If, however, the legislature prefer to tax manufactures instead of agriculture, the effect will be the same, and the produce of the land will increase in proportion (p. 131).

That species of taxation which operates only on those articles which are consumed by the affluent, besides the difficulty of collecting

collecting it, reduces the poor to the most painful self-denial (p. 164), and deprives five-sixths of the labouring class of the means of subsistence.

It is from the entire conviction of this truth, that the author has undertaken to demonstrate the absurdity of that commonplace declamation which has prevailed of late against luxury.

This principle leads him to examine the ruinous effects resulting from the system of reducing the public debt; he observes, that the government of France, by a violent and arbitrary reduction of the annual interest of the public debt, reduce also the value of lands (p. 191).

This notice can give but a very imperfect idea of the importance of the work under consideration. Those, however, who will be at the trouble to examine the very profound and accurate calculation of the ingenious author, will be enabled to appreciate the value of a work which deserves to be generally known, and perused with attention.

He concludes in favour of a mode of taxation which operates equally on every part of the riches of the state, without any injury whatever either to the merchant, the landholder, or the monied interest (p. 209).

This tax ought to be imposed the instant the corn is sent to the mill, the utility of which (according to the author) is, to act with the same impartiality on the general produce of labour, without diminishing the number of labourers, whose hire ought to increase in proportion to the tax; so that they may not find any inconvenience from the contribution which the state requires for its support; or can the proprietor, by such an arrangement, suffer any loss, as he will be enabled to sell that for ten shillings, for which before he had only received nine. The author, aware of the objection which may be made relative to the balance of trade with foreign nations, refutes it by citing the example of England; and he applies that example to every country, and proves that commerce annually gains from its continuation and universal augmentation.

It is to be presumed, that a tax will not be levied that is not absolutely necessary; and when that is the case, every opposition made to it inevitably tends to the dissolution of the state.

ART. IX. *Doctor Geddes's Address to the Public on the Publication of the First Volume of the New Translation of the Bible.* pp. 26. 4to. 1s. Johnson. London, 1793.

THE English Catholics, we are told by the author, were, in fact, without a bible. His prospectus of a new translation, published in 1788, and again the following year, was well received. Hence he fancied, that, without waiting for a full complement of subscribers, he might encounter the press, and trust, for the accomplishment of his hopes, to contingency. A dangerous fever, and its lasting consequences, put a stop to the press-work for a whole year; so that it was only in the course of last autumn that he could publish the first volume. Dr. Geddes maintains the two following points: 1. That a divine revelation cannot possibly stand in need of church establishments. 2. That every particular of the Bible was not divinely or directly inspired by the Spirit of God.—The freedom of his sentiments on politics, into which he also enters as well as theology, have drawn on him, he says, an inundation of malice and virulent condemnation; and that chiefly from ‘professed Catholics: ‘members of that very body whom he principally meant to ‘serve, by *his* own brethren, if brethren they may be called, ‘who sit down and speak against their brother, and slander their ‘own mother’s son.’

‘Yet all their combined manœuvres and machinations, all that furious phalanx of scribblers, backbiters, and detractors, I have hitherto pitied and despised; and even now, if I display their deeds, I spare their names. They may live to repent, and be saved. Although they were continually *seeking my hurt, and imagining deceits all the day long, I was like a deaf man, who heareth not; like a dumb man, who openeth not his mouth*: and dumb and deaf I should have remained in their regard, if they had not found means to draw into their vortex persons of another character and complexion, who have since appeared on the scene. For I cannot easily believe, that any *Vicar Apostolic* could ever have been capable of doing so rash, so unprecedented, and so unjustifiable a deed, as that which three *Apostolical Vicars* have recently done; without being prompted to it by such vile assassins as I have described.’

Dr. Geddes, it appears from his address, has drawn, and continues to draw, very general attention. His labours have been applauded by Dr. Kennicott, and Dr. Lowth, late Bishop of London; and a Prospectus, published by him in 1786, met with a reception which could not but be flattering to an individual, *then* obscure. But, in the course of his labours, he met, as we have seen, with rubs; and he has been called by all



those names with which political and religious zealots stigmatise those who maintain principles the most remote and opposite to their own. He has been honoured with literary attacks by *Rabbi Wiseacre*, and *Simon to Simpkin*; nay, and by three *Popes*, or *Vicars Apostolic*, who have actually issued a pastoral letter, of which, indeed, the main and primary purpose is to censure an excellent work of Sir John Throckmorton's, but in which they have lugged in the Doctor head and shoulders along with the Baronet. This, he observes, is truly to erect a court of inquisition, and to introduce a transalpine or transpyrenean mode of proscription in the face of British liberty—which has provoked him to a resolution of paying his respects to those right reverend prelates as soon as he is at leisure. The accusations of his being an oppositionist, disaffected to government, and hostile to the British constitution as by law established, have been, we are informed, so often repeated and re-echoed, that many loyal protestants have believed them. Spies, too, have been appointed to watch him in coffee-houses, to catch every word that dropt from his lips; and he has, by young tongues, been sent to the Tower, and to Newgate, more than once, on account of treasonable speeches. Went he to Lambeth or London-house, he had gone thither to read his recantation, and was on the point of being a curate, a rector, a prebend, a dean, of the established church\*! One man, he tells us, at least, a *friarified upholsterer*, saw him with his own eyes, in broad daylight, going to officiate in an English chapel, in his cassock and surplice; and this lie was believed by many a *good Catholic*. Went he to Edinburgh or Glasgow, he had become a disciple of Calvin, and abjured his former faith before the General Assembly. Went he to Hackney, he had been seduced into Arianism by Price, or wheedled into Socinianism by Priestley, and was soon to be one of the professors of the New College. Yet all those combined manœuvres and machinations, all that furious phalanx of scribblers, backbiters, and detractors, he has hitherto pitied and despised. Although they were continually *'seeking his hurt, and imagining deceits all the day long, he was like a deaf man, who heareth not; like a dumb man, who openeth not his mouth.'* words applied by the sacred writers to express that divine meekness which characterised the Redeemer of the world.

The terms of subscription to the New Translation of the Scriptures are subjoined to this address, with a list and the prices of the author's other publications. And, as he finds that booksellers are sometimes negligent about the concerns of authors, Dr. Geddes requests subscribers to apply immediately to

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\* This conjecture was probably limited to a narrow circle.

himself for their copies, at his house in Allsop's Buildings, New Road, Mary-le-Bone.

In former times, jealous of Jesuits, this very singular address would have been readily considered as one of the artifices made use of by the papists to confound, distract, and divide protestants, and return them, like sheep without a shepherd, into the fold of the catholic church. It is a fundamental, if not the very leading principle in the churches of the reformation, that the sacred scriptures admit of private interpretation; that men of plain sense, and honest minds, may interpret scripture by scripture, and learn therefrom all things necessary to salvation. But if the doctrine be once established, that all is not of divine authority that is within the boards of the Bible, the minds of men are loosened from their moorings, and set adrift on the wide ocean of uncertain speculation and conjecture. Thus obliged to quit their anchor of hope, they might be expected to look out for a pilot, and the infallibility of the Pope and General Councils would be the natural resort of the ignorant and credulous multitude. That some such manœuvre as this might be the real object of this very singular address, would probably have been suspected in the last century; but, in the present period, there is less industry in the church of Rome, and more confidence, perhaps indifference, among the protestants. But, whatever may be imagined by others, we, for our own part, consider this strange mixture of opinions and professions, some of them apparently inconsistent, not as the result of any deep-laid design, but the natural offspring of one of those whirligigs which are sometimes to be discovered in the heads of even learned, ingenious, and good men. A catholic whig! an orthodox divine, giving up the absolute integrity and authenticity of the Bible! is indeed a great curiosity. With regard to the Bible, Dr. Geddes says, 'he will be a bold man who shall step forth, and hold up any one copy as the unquestionable representative of the prototype.' But he himself puts the question, 'Does not this concession hurt the interests of religion? I think not; and if it do, I care not: *fiat justitia, ruat cælum.*'—In the first place, this strong and vehement expression of dogmatism ill beseems the Christian man and instructor, who applies to himself similes intended to represent the divine meekness and resignation of the Son of God. But, secondly, the stoical maxim he adopts, it has been justly observed, is an absurd sacrifice of the end to the means. What? would Dr. Geddes persevere in his designs, although their execution should involve the ruin of the universe? That such tampering as

Dr. Geddes's is hurtful to the interests of religion, is not to be doubted. It is neither a mark of real good-will to mankind, nor of sound sense, and a just spirit of philosophy, to be too curious in investigating and propaling what may seem to be redundant and apocryphal in the Holy Bible. Such a critic will infallibly prove, in the words of Lord Bacon, either a bad divine, or a bad philosopher.—It is to be recollected, that many errors and imperfections, through the weakness of human nature, are introduced into systems, institutions, and modes of thinking, that have their origin in principles implanted in human nature, and otherwise approved by Divine Providence.—Remember our blessed Saviour's parable of the tares: 'The servants of a householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, nay, lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together till the harvest.'

To the Address the Doctor subjoins 'The Conditions for printing, by Subscription, his New Translation of the Holy Scriptures, from corrected Texts of the Original; with various Readings, explanatory Notes, and critical Remarks.' As the first volume is now published, it is proper to annex a few brief remarks on the execution of his plan, and its utility.

I. In the article of chronology he has, in many instances, deviated from the original, by giving the preference to its versions. His readers are told, in the preface, that from the expulsion out of Paradise to the deluge, the interval is, by the lowest computation, 1307, and by the highest 2262 years. These are the result of the numbers in the Samaritan copy and the Greek version. But all the copies of the Hebrew text exhibit, without one discordant notation, such particular sums as make 1656 years to a day, ending with the 600th year of Noah's life. Why is this necessary information withheld from the public? The translator's opinion seems to be, that if the reckoning of either the Samaritan or Greek Pentateuch should happen to be wrong, that of the Hebrew cannot possibly be right.

In the subsequent period from the birth of Arphaxad to the 70th of Terah, the years of the intermediate patriarchs are taken from the Greek version, which extends the interval to 1170 years. Whereas, by the Hebrew computation, it is no more than 290; and the difference is 880. No reason can be assigned for the preference of the Greek chronology, except that it is  
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the least probable, and the most extravagant. In our number for February last was given a brief history of the Septuagint Pentateuch, and its exaggerated account of times, which it is needless to repeat. Suffice it to add, that the translator, either unacquainted with the history of biblical learning, or zealous to revive antiquated errors, is the first who has ventured, in an English version, to exhibit the wilful corruptions of the Alexandrian interpreters, under the pretence of copying from the corrected text of the original.

II. In the explanatory notes are collected parallel texts or references, which seem to imply contradiction. But by dismissing the apparent variations, without a careful comparison of circumstances, he discovers an inclination rather to augment than remove emergent difficulties. For example: the number of Jacob's family who accompanied him on his expedition from Canaan to Egypt, besides his sons wives, was 66, Gen. xlv. 26. Add Joseph, his wife, and two sons, who were in Egypt already, the sum is 70; as in the next verse. The same number is expressed Deut. x. 22; but in Acts vii. 14, it is 75. That the first Christian martyr expressed the number 70, which is the sum of the names in the original register, is highly probable. In the Greek version of Gen. xlv. 20, five names are interpolated from the Hebrew text of 1 Chron. vii. 14—18: 'Manasseh has sons by a Syrian concubine, Machir; and Machir begat Gilead. The sons of Ephraim, Manasseh's brother, Satalaam and Taam; and the sons of Satalaam, Edom.' The passage in 1 Chron. chap. vii. mentions these as the chiefs of their tribes, in a subsequent period; and not as existing at the time of the migration into Egypt. But the Alexandrian translators, not a whit more skilful than Dr. Geddes, copied from this later catalogue these five names, which never found their way into the Hebrew text of Gen. xlv. 20. The Doctor, in this instance too, has imposed on his readers an egregious deception, while he adopted the blunders of the Greek interpreters in preference to the original. The fallacy is obvious. Joseph was but thirty years old when he stood before Pharaoh. In the currency of that year he married. After seven plentiful years, and in the second of the famine, Jacob and his sons, &c. went down into Egypt, when Manasseh's age could not exceed nine, or Ephraim's eight years. Yet, according to the Greek chronology, which Dr. Geddes approves, Manasseh had one son, Ephraim two, and each one grandson. By this computation Joseph, at thirty-nine, had twice become a great-grandfather, though he married at thirty. Without a minute attention to genealogy, it is, in many cases, impossible to adjust the history of the Bible; and here is a striking example of the absurdity which

must result from chronological arrangements at variance with the course of nature. How then, it may be asked, was the notation in Acts vii. 14, changed from 70 to 75? In an age subsequent to the apostolical, some scribe, relying on the authority of the Septuagint Pentateuch, and ignorant of the Hebrew, instead of correcting the former by the then genuine notation Acts vii. 14, corrupted the true reading. Not infrequent are the examples of an error in a single copy, repeated in subsequent transcripts, multiplying till it pervaded all. This is exemplified in the case of the postdiluvian Cainan, likewise retained by Dr. Geddes. The name was first interpolated in the Greek version of Gen. ii. between the 12th and 13th verse; thence it was transferred into the catalogue of Luke iii. 36. where it is still extant in all the manuscripts, with only one exception, and in all the versions.

III. With respect to the utility of this translation; the Doctor's primary motive for engaging in so arduous an enterprise was, 'the benefit of the Roman Catholics in Britain and Ireland, who would not use the common national version, and had no alternative, for more than a century, but to put up with a barbarous translation, made at Rheims and Doway, from an incorrect copy of the Latin vulgate.' Supposing the propriety of furnishing Catholics with an English version of the Bible, by a Catholic priest, it must be remarked, that the conditions on which this work is offered to the public do not promise extensive usefulness. Various readings and critical remarks are not profitable for the far greater number of mankind, the illiterate and the poor. They can neither peruse, nor afford to purchase, an English Bible, with a biblical apparatus, maps and indexes, on a fine royal paper, and a new elegant type, at the expence of nine or ten guineas in boards.

From the specimen already in possession of the public, our opinion is, that a more rash or inexperienced hand has not undertaken to translate the sacred oracles since the date of the Septuagint version.

[ *To be continued.* ]

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ART. X. *Letters to the Inhabitants of the Town and Lordship of Newry.* By John Pollock, Esq. pp. 211. 8vo. stitched. (Price not mentioned.) P. Byrne, Grafton-Street, Dublin. 1793.

THE following extract is as well calculated, perhaps, as any part of this pamphlet to give our readers some idea of its tendency. The writer's style and manner also are here sufficiently marked :

‘ Believing

\* Believing the *spirit* of the late *Dungannon* convention to be that popular, in other words, *revolutionary spirit*, which I have described; believing it also to be the *spirit* of thousands in the northern province, of I know not how many in other parts of the kingdom, of not a few indeed in this very city (Dublin), the centre and source of every species of illumination; believing that great numbers of the lowest order of the people have outstripped some of their teachers themselves in the dear doctrine of equality; convinced also, that this *spirit* has rather acquired than lost malignancy from something of chastisement which it has lately received from government and the legislature; and that the mode of government is to be changed from the open, bullying, and mad, to the more dangerous, perhaps, because more covert species, that would sap what it could not storm—firmly convinced of the truth of all these opinions, and that, *until* this dark and restless *spirit* is, by some means or other, *laid*, the country can know neither prosperity nor peace, I think it necessary thus to trace and pursue its underworkings, and to expose them, as far as my ability goes, to the light of day.'

It cannot be expected that we should attempt to analyse this little work; it does not deserve, indeed, such attention. Yet we approve its general sentiment, and think it no bad specimen of the loose epistolary style.

ART. XI. *The Laws respecting the ordinary Practice of Impositions in Money-lending, and the buying and selling of public Offices.*  
8vo. 2s. 6d. stitched. Clarke and Son. London, 1794.

THIS collection of cases once formed a part of a periodical work, which has been some time since discontinued. We consider it as a useful publication; but it is not a subject of literary criticism.

ART. XII. *Considerations on the Structure of the House of Commons, and on the Plans of Parliamentary Reform agitated at the present Day.* By the Rev. D. M. Peacock, M. A. pp. 93.  
8vo. 2s. stitched. Debrett. London, 1794.

THERE is nothing new or striking in the 'Considerations' before us. Whoever has read De Lolme on the British Constitution, need not apply to this writer for instruction on the subject of 'a well-regulated state consisting of king, lords, and commons:' and whoever looks into the daily prints would regret the labour of consulting Mr. Peacock on the topics of revolutions in France, or a parliamentary reform in England.

In one or two opinions, indeed, the author is rather singular. 'The American constitution,' he asserts, 'has already shewn strong symptoms of internal decay.' We have observed no such symptoms. To instance other disputable assertions, would carry us beyond our proper limits.

ART. XIII. *The Laws respecting Landlords, Tenants, and Lodgers, &c.* pp. 121. 8vo. stitched. Clarke and Son. London, 1794.

OF the various branches which compose the present voluminous code of English laws, no one appears to be of greater importance than that which relates to landlords and tenants. Yet no popular treatise on this subject appears to have existed before the publication of the work before us; the professed intention of which is to convey instruction both to the landlord and the tenant, in language free from technical phrases. This treatise will certainly prove a most useful companion to the *young practitioner*, though designed chiefly for the *general reader*. We have here not only all the recent decisions concerning landlords and tenants, but also a great variety of notes and observations inserted at the bottom of each page. The *plan* of the constitution is shewn in the *table of contents*; where we perceive the subject has been arranged with all possible perspicuity.

ART. XIV. *The Duties of a Soldier illustrated and enforced, in a Sermon, preached at the Consecration of the Colours of the Somerset Light Dragoons, on Wednesday, the 6th of August, 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby.* pp. 37. 4to. 1s. 6d. Rivingtons. London, 1794.

THE discerning eye, Mr. Gardiner says in an advertisement, may spy out defects in this discourse, on an attentive perusal, which escape observation in the rapidity of utterance, and which some may think, perhaps, a little of the *limæ labor* might have corrected. That it did not undergo a most rigorous process of this kind, to render it more worthy the acceptance of the respectable characters who desired to see it in print, cannot be imputed to indolence or presumption. The fact is, he observes, there is much danger and perplexity in the use of the above instrument—and often, when we sit down with anxiety to polish and refine, unless we have an accurate judgment (which it is not the

the good fortune of every one to possess, much less to exercise, on his own works), we go on in removing, as we think, the roughness and the inequalities of the surface, till we are found at length, to have given a distorted or irregular shape to the substance. Rather than fall into this error, in attempting to render periods more harmonious, or passages more vigorous, the author determined to commit his discourse to the press nearly *verbatim* as it was delivered. To his advertisement he subjoins the honourable testimony of thanks, for this discourse, from the EARL of POULET and the officers of the Somerset light dragoons, communicated to him, in their name, by Lieutenant William Roberts, the adjutant.

The text or motto prefixed to this discourse is, 'In the name of our God we will set up our banners.' Having vindicated the lawfulness as well as expediency of war, in certain cases, from scripture, in the history of the Jews, he takes occasion, 1st. to shew, that, *in setting up our banners, there is a God to whom we ought to apply for assistance.* 2dly. To point out the dispositions in ourselves that ought to accompany this application; and then to conclude with some reflections suitable to the present solemnity. The first of these heads he illustrates from common and popular subjects. Under the second he shews, from scripture, that *the race is not to the swift, nor the battle to the strong*, but that it is God who decides on the fate of battles, as is strikingly exemplified by the victory obtained by David over Goliath: yet he teaches, that whatever right we may think to have to look up to the divine favour and protection, we must not expect miracles to be operated in our behalf, or the regular laws of nature to be interrupted. Here, as in every thing that relates to the comfort and preservation of life, our mental and bodily faculties are to be called into exercise\*. He proceeds to shew the connexion between a proper discharge of the military duties, and those of morality and religion. In conclusion he says, 'should the danger threatened ever actually come upon us; and, in consequence, should these banners, now unfurled in this sanctuary, be set up in the face of an enemy; let me entreat you to consider them as set up in the name of your God; let me entreat you to call to mind the intention of the solemnity of this day; enter into the spirit of your commander in appointing it. Do not regard it as a scene of gaudy pageantry, or a vain and pompous ceremony, calculated to flatter and amuse; but as a religious and devout act, by which you come

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\* This was also a doctrine of pagan theology. The gods paid no regard to the supplications of the slothful—*Irati insensique sunt.*—*Caecilii's Oration to the Conspirators.* SALLUST.



‘ into the presence of Almighty God, and solemnly devote your  
 ‘ souls and bodies to the service of him and your country.  
 ‘ Then the sight of these banners, connected with this idea, will  
 ‘ stimulate you to the most vigorous exertions. Should you  
 ‘ ever see them in danger, you will perform deeds of heroic  
 ‘ valour in their defence; you will form around them an im-  
 ‘ penetrable rampart with your bodies, and never suffer the sa-  
 ‘ cred ensign of religion and patriotism to be snatched from you  
 ‘ as trophies of glory for infidels and traitors, till the powers of  
 ‘ life are exhausted, till the sinews of your arms are loosened,  
 ‘ and the last struggle, for all sublunary advantages, is at an  
 ‘ end.’

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The sacred name of religion has often been used as a veil for the most flagitious designs and sanguinary actions: but if ever there was an occasion when mortal men might be said to fight under the banners, and to wield the sword of God, it is the present; for although Robespierre found it expedient to come to a resolution that there was a supreme being, we know that by the supreme being or deity the French philosophers, and the major part of the Convention meant nothing more than nature, or overbearing, though undesigning power, fate, or physical necessity. Their principles were atheistical, their plans unprincipled, the execution of their designs brutal, bloody, and infernal. This is a very good sermon; as rational as orthodoxy could possibly admit, well composed, and well adapted to the occasion on which it was delivered.

The apology made by Mr. Gardiner for not applying the title, but publishing his discourse nearly *verbatim* as it was delivered from the pulpit, we highly approve. It displays just taste, and a manly freedom of thought. It is, in reality, little matter what a man's style and manner be, provided it be original and unaffected, pure (that is to say, genuine English unadulterated by novel phraseology and foreign idiom), and perfectly grammatical. A free and copious use of language is a proof of bold and inventive genius. It is by this alone that an author can display his own character, his peculiar turn and mode of thinking; and touch the precise idea, passion, and emotion in question, and neither more nor less. Men, if they would write with proper freedom and energy (which they would in general do if they would cast off all fetters, and move according to their own feelings and sentiments), would have different styles as they have different gaits and features. This subject is illustrated at some length in a critical and biographical preface prefixed to Cunningham's History of Great Britain.

**ART. XV.** *A Charge given at the Visitation of the Archdeaconry of Salop, in the Diocese of Hereford, in the Year 1794. By Joseph Plymley, M. A. Archdeacon. pp. 21. 4to. Shrewsbury printed, and sold by Eddowes; Longman, London. 1794.*

**M**R. Plymley, in this charge, considers some of the leading features in the public disposition that are formed from the circumstances of the times. He entreats his audience to join him in considering whether there are not, in the times, circumstances leading to religious impressions? and whether what may be called the exigencies of the times, can be answered but by the extension of such impressions? 'ONE general fact,' he observes, 'stands clear and indisputable, that philosophy, unsupported by divine truth, has effected, and does still threaten to effect, evil to mankind; and that from hence those who sought not God's altars in the heyday of their prosperity; that those who were become indifferent to religion, or discountenanced its ritual; that those who were too short-sighted to see the necessity of faith in the prospect of futurity, are willing to shelter under her banners from the apprehension of worldly harm. If then there is in this the temper of the times, and that in a degree proportioned to the alarm it has extended within these realms; if the negligent and the scornful are driven to the church; if the superstitious attend with increased respect, and the selfish and the worldling approach her with awe; let it be seen that decency and order reign at least there; or if complacency at the public voice, fostering with a sonder tone the name of religion, has caused me to attribute too wide a conversion; yet, if the matters in agitation around us are but calculated to point the word of truth, it is argument and encouragement to us to preach it, if possible, with a purer energy.'—The necessary step, he thinks, to political reformation, wherever it may be wanting, is the perfecting of religious principles among those who form the body politic: then each party, acting upon their first basis, justice, would generally meet at the same spot, or the obloquies of the understanding, where there were none in the heart, would easily be set right. And whether the progress of truth is to be commensurate with such a purpose in time; or whether the extensions of its seminal principle will only bear full fruit in eternity; the attempted approximation of it is the only certain means of general and individual welfare.

It is no doubt philosophy, or science 'falsely so called,' that the Archdeacon arraigns; for true philosophy, by displaying a thousand mysteries for one discovery, produces modesty, and prepares the mind for the belief of many things that we cannot comprehend. This reverend gentleman writes sensibly; but he is extremely deficient in composition. The first eight pages, being more than one third of the whole, are taken up in declarations of what he is not to do—without—without—without—a long string of *withouts* connecting different sentences in long and confused periods. He is frequently deficient even in grammar. For example: 'Hence it is necessary that arguments *are* [be] *true*, as well as that there *is* verity in the opinion itself.' The sentence should have run thus: 'Hence it is necessary that arguments be just, as well as that there be verity in the opinion itself,' p. 17.—Whatever Mr. Plymley may think of philosophy, some acquaintance with philology is indispensably necessary to him who would instruct and persuade by means of the pen.

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ART. XVI. *A friendly Address to the Reformers of England:*  
pp. 28. 8vo. Evans. London, 1794.

THE nature and scope of this address are well set forth in the following extract from Hall's Apology for the Freedom of the Press, inserted in the title-page by way of a motto:

'The real danger to every free government is less from its enemies than from itself. Should it resist the most temperate reforms, and maintain its abuses with obstinacy, imputing complaints to faction, calumniating its friends, and smiling on its flatterers; should it encourage informers, and hold out rewards to treachery, turning every man into a spy, and every neighbourhood into the seat of an inquisition; let it not hope it can long conceal its tyranny under the mask of freedom. These are the avenues through which despotism must enter; these are the arts at which integrity sickens, and freedom turns pale.'

Our author condemns, as highly inhuman and impolitic, every idea of a reformation that associates itself with public commotion. And he looks up with horror to those strivings and devices of the people, which must and will be the sure result of appeals made rather to the passions than the understandings of men. If gentlemen, says he in conclusion, you would serve your country in a substantial manner, break not that chain by which happiness and prosperity have been hitherto bound to her.

Crush

Crush the insolent reptiles that prey upon the vitals of her constitution, but spare the constitution itself.

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The author of this pamphlet is a judicious friend to regulated liberty; and his admonitions are found and seasonable.

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ART. XVII. *The Sportsman's and Gamekeeper's Pocket-Book; or, a Comprehensive and familiar Treatise on the Game Laws. Comprising, amongst other Matters, all the Statutes and Resolutions of the Courts relating to Hares, Rabbits, Grouse, Fish, and other Game. Together with some general and particular Remarks tending to explain their Import, and facilitate their Construction. To which are also added, the Mode of recovering Penalties under the Game Laws, the Law concerning Trespass in the Pursuit of Game, and the general Law relating to Dogs.* pp. 60. 12mo. 1s. 6d. Clarke. London, 1794.

AT the first distribution of things (says the editor of this collection), as mentioned in the sacred writings, the all-bountiful Creator gave to man 'dominion over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the face of the earth.' This being a general and unqualified donation, we are to suppose that, in the primitive ages of the world, every one took from the common stock, without control or restraint, whatever his wants or inclination led him to desire. But when men began to increase in number and connexions, and the establishment of society gave rise to complicated interests, this method of satisfying the demands of individuals was found to be no longer practicable, consistently with the wants and interests of the whole. The good order of civil government was constantly distracted by the turbulent contentions of various persons striving for the possession of the same thing. It became necessary, therefore, to fix upon some certain and permanent rules for the acquisition and enjoyment of the products of nature, that no one might encroach upon what had previously been acquired by another. This, in respect of the occupation and use of the soil itself, and of other permanent and stationary objects, was easily effected; but as it may readily be perceived there still remained many things which, from the difficulty of acquisition, and the uncertainty of possession when gained, must still remain in common—such as, for instance, all animals *feræ naturæ*, amongst which are hares, rabbits, pheasants, partridges, &c.: these, therefore, long continued, as by the primary laws of nature, to be the property of him who could  
first

first take them. But we observe, at this day, that many animals of the above description are no longer reckoned amongst the common property of mankind, and the right of the first taker; but by the municipal laws of England, and many other nations, are deemed to be appropriated property belonging exclusively to persons of a particular description, who, and who only, are allowed the privilege of hunting or destroying them. On what principles these laws are founded, how far they extend, and to what objects, in particular, are the subject of the present treatise.

With regard to the rise and progress of our present prohibitions in respect of the taking and killing those animals which are known by the denomination of game, it will be found, says our editor, according to the observation of Sir William Blackstone, 'that they were introduced into Europe at the same time, and by the same policy, as gave birth to the fœdal system of tenures. When the leaders of the northern ravagers of Europe, in the third century, came to settle the economy of a vanquished country, their policy led them to keep the *rustici*, or natives, in as low a condition as possible; and especially to prohibit them the use of arms. Nothing could do this more effectually than a prohibition of hunting and sporting; this right, therefore, was reserved to themselves, and those on whom they chose to bestow it; which were only the capital feudatories, or greater barons. And accordingly we find, in the feudal constitutions, one and the same law prohibiting the *rustici* in general from carrying arms, and also proscribing the use of nets, snares, or other engines for destroying the game.'

Our editor is as full in his inquiries as is necessary, without rendering his treatise too bulky to answer the purpose of a pocket-companion, for the sportsman. In the game laws, more than any others, the hand of power is visible. Perhaps it would be treason to say they are unjust. They are odious, and to the people humiliating.

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ART. XVIII. *The solitary Frenchman on the Banks of the Thames, to a Friend in Switzerland: a Poem. Translated by the Rev. John Gregg.* pp. 48. 8vo. 1s. 6d. Debrett. London, 1794.

THIS little work, says the author, 'has been hurried in the performance, in the midst of professional occupations, and the season of winter, inclement to poetic thought. But authors,

‘ authors, as well as seamen, have their wind and weather; and  
‘ I waited again some weeks for convoy, expecting to go out  
‘ with an admiral in poetry; though now I sail almost alone,  
‘ for fear of losing the market. Wherefore, good judges in  
‘ poetical cargoes may good-naturedly overlook some bad stuff;  
‘ and if every thought wont do to please every customer—for  
‘ these are times to have things of strong texture and substance  
‘ —then pray, Madam, pausing with great respect—pray, Ma-  
‘ dam, what do you think of the type? Sir, what do you think  
‘ of the paper now?—The following work is made up entirely  
‘ for the times; so cheap the purchase, people might make it,  
‘ were it only to say with more judgment afterward, they did  
‘ not like it. With respect to the sentiments contained, I take  
‘ them for truth, which even the common people, as they are  
‘ vulgarly called, profess to be so monstrous fond of, &c.—This  
is a specimen of Mr. Gregg’s prosaic style, as the following  
lines are of his poetical:

‘ When our great empire tumbling to the ground,  
With dreadful crash alarmed the nations round;  
When factious senate, and unruly mob,  
In name of liberty began to rob,  
To break the sceptre, scorn all sacred things,  
Into a dungeon throw the best of kings—  
—At this sad prospect, Alcime, I confess  
My heart with sorrow rent, my keen distress;  
Forc’d to view exile as a kind relief,  
So low reduc’d, I pour’d a flood of grief.’

Again, in another place:

‘ No longer altars an asylum give,  
No piety nor modesty can live;  
In churches scenes most barbarous shock the eye,  
Under the lash the purest vestals die;  
The pavement reddens with the sacred gore,  
And priests their lives emit from every pore;  
No age respected, character or state,  
Huge bleeding mounts of slain accumulate.’

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Mr. Gregg informs us, that his poetical labours have been rewarded by the liberality of numerous subscribers. The general complaint, that genius, in these iron times, passes unrewarded, undoubtedly admits of some exceptions!!

**ART. XIX.** *The Labyrinths of Life; a Novel. By the Author of Excessive Sensibility, and Fatal Follies. In Four Volumes.* pp. 942. 12mo. Robinsons. London, 1793.

**T**HIS pleasing and moral novel, calculated to shew, that, amidst all the fluctuations of human affairs, there is, sooner or later, a reward for patient and persevering probity and honour, should have been more fully noticed in this literary journal long ago. That it was not, is owing to accidental causes, which it is unnecessary here to explain. Like the other compositions of its author, it shews an intimate acquaintance with gay and what is called fashionable life, good sense, and just and practical observation. The dedication, to the Duchess of Leeds, displays an ingenious, as well as just turn of thinking, and also an acquaintance with the history of literature :

‘ Though the practice of dedicating books to distinguished characters has, like other things, been perverted, in some instances, to low purposes, yet in its origin it was neither unnatural nor unuseful. The ancient writers, from whom the practice of dedication is derived, were wont to address their compositions, in the outset, to some respected friend, whom they kept in their eye throughout the progress of the work ; from whence there was derived a twofold advantage. The author was animated with the idea that at least one good judge, whom he was ambitious to please, would read what he wrote ; and, in writing, the same idea operated as a monitor, that no sentiment or expression should be suffered to escape the pen of the author, that the judgment, the taste, or the virtue, of the party addressed might be ready to condemn. It is on these principles that I have presumed to address to your Grace ‘ *The Labyrinths of Life* ;’ intended to shew, that, amidst all the fluctuations of human affairs, however surprising, there is, sooner or later, a reward for patient and persevering probity and honour.’

The fable or story of the piece is as follows : Theodore Neville arrives at Harewood Grove, the seat of Mr. Vernon, whose son had been his school-fellow and college companion, and where he had frequently passed his time during his different recesses from his studies. Mr. Vernon had two daughters. With the eldest Theodore is in love, and is equally regarded by the young lady. Both are equally ignorant of each others sentiments ; the disclosure of which is studiously avoided on the part of Neville from motives of delicacy ; he being ignorant to whom he owes his birth, though generally considered to be the nephew of Mr. Raymond, a rich merchant, at whose house he was left with this request, that he might be educated as a gentleman ; and with the intimation, that there might come a time when

When he might do honour to his generosity. Inclosed in this letter was a bank note to the amount of one thousand pounds. From the receipt of this letter they never heard more; but Mr. Raymond's kindness had ever since supplied the place of a parent; and the present occasion, when his ignorance of his birth left him without any just pretensions to an alliance with the ancient family of the Vernons, was the first time that he had ever felt his loss. At this crisis Mr. Raymond proposes the army to Neville. About accepting this he hesitates, in the fear that, in his absence, some one, with fairer prospects, might carry off the lady. His decision is accelerated by Mr. Vernon's proposing Sir James de Grey to his daughter. Neville, the instant he hears this, in despair accepts the commission offered him; which, coming to the knowledge of Laura, she construes into a total disregard of her, as he did not consult her on the subject, and consents to her father's wishes to become the wife of Sir James. Soon after this the lovers come to an explanation. Convinced that they have rendered each other wretched, they resolve on an appeal to the father, which the lady takes upon herself. She fails in her appeal to Mr. Vernon, whose word is already given; and he writes to Mr. Neville, reproaching him for the ill return he has made to his kindness; and also tells him, that his alliance would inflict a mark of disgrace on his family, which determines him to leave the Grove. Laura Vernon, very soon after, becomes Lady de Grey. In the same neighbourhood reside the family of Lady Wentworth, who has also two daughters; one of whom is married to Sir William Jersey, a gay, good-natured, dissipated man of fashion. He marries Miss Jemima Wentworth, with a great appearance of affection on his part, and a sincere one on her's. After living with her for two years in harmony, he returns to his usual variability of character, while his lady assumes that of a serious, prudent, and amiable wife. This character of Lady Jersey, so different from that of the gay unmarried woman, gives him a distaste of home. He plans a visit to Brighton, in company with Charles Vernon, whilst his lady pays a visit to her mother, Lady Wentworth, at Harewood Hall; at which place and time Laura Vernon is first introduced to Sir James de Grey. Sir William Jersey and young Vernon go to Brighton, and enter into the diversions of the place, where he sees Lady Susan Strangers, to whom he was once on the point of being united, a volatile and dissolute character like himself. She conceives a desire to estrange the affections of Sir William from Lady Jersey, in which she succeeds, and actually goes off with him to Paris, in company with her sister. Charles Vernon returns home to be present at the marriage of his sister. Neville

P

proceeds



proceeds to join his regiment, about to embark for foreign service. Immediately on the day of their marriage, Sir James carries his lady and her sister, accompanied by Lady Anne Westbury, a lively young widow, to his seat at Truro Point, in Cornwall. On their arrival at this place, which overhangs the sea, a thunder-storm, accompanied by dreadful lightning, presents to them a vessel in danger, and the sight overwhelms them with horror; insomuch as to induce Sir James, at the request of his bride, to go to offer assistance, in doing which he loses his life. The people brought on shore from the wreck are conducted to Sir James's house. Amongst these strangers there is one who causes extreme grief and confusion; this is no other than Mr. Neville, who leaves the house as soon as he is informed to whom it belongs, and again embarks with his regiment. Lady Anne Westbury stays with Lady de Grey until she returns to a seat belonging to Sir James near her father's. Lady Anne relates their adventures to Lady Madelina Mortimer, a daughter of the Duke of Mortimer, who in return sends her an account of a citizen's family, of the name of Anderson, who are attached to them, and who imitate them in every thing, merely because they are people of fashion. Lady Jersey at length becomes acquainted with the infidelity of her husband, and her weak and delicate spirits sink under this unmerited desertion. Lady Anne Westbury suggests an innocent stratagem to recall Sir William's affection, which Lady Jersey, after every remonstrance, fails, adopts, and is at length successful. Neville, after encountering innumerable difficulties abroad, and performing some signal services, at length finds his father, and returns with him to England; and, with the consent of old Vernon, marries Lady de Grey.

Such is the plan: the following extracts will serve as specimens of the execution of this interesting novel, which is a good deal above the common rate of that species of composition:

*Lady Jemima Jersey to Sir William Jersey.*

IT is with unspeakable concern that I take up the pen to write on a subject which I had determined to lock for ever in my own breast. The present moment requires that I should wave that determination. As the peace of a beloved parent is at stake, my own is a secondary object. Let me conjure you, by the affection you once entertained for me, to point out in what I have been unfortunate enough to displease; I am not conscious of the cause, though I severely feel the effect. Surely you once flattered me with saying, I possessed too many amiable qualities ever to loose the heart I had once conquered. That I was once in possession of yours, two years spent in perfect happiness convinced me; and the tear that falls on the paper as I write, is by the remembrance that those hours are fled, and

and that each succeeding one now passes in dreadful contrast. Your time is spent abroad, amongst a set of men who will, in time, lay the foundation of certain misery to us both. I know it is not the duty of a wife to arraign the conduct of her husband; pardon me; then, for doing so, and say that I shall hold that place in your affections of which I am so emulous. Were my mother to know the severe pangs her *Jemima* suffers, she, I am sure, would not survive the discovery; and I am not hypocrite enough to conceal my misery from the searching eye of an indulgent parent; nor could I say a word that reflected on the conduct of a beloved husband. Let me, therefore, entreat you to say what is disagreeable to you, that I may instantly remove it. This done, to visit *Harewood* in your society, will be attended with redoubled pleasure to

‘ Your affectionate

‘ *JEMIMA JERSEY.*’

‘ *Sir William Jersey to Lady Jemima Jersey.*

‘ I never was more astonished than at the receipt of your curious epistle. Perhaps you will be offended when I tell you I actually laughed at it. I really cannot say a serious word in answer; only that you are too good a wife for me. I believe I must take a little of your gravity, and you a little of my gaiety. The air of *Harewood* will act as a restorative to your health and spirits. I think you are a little nervous. You should go more abroad: every society I am thrown into inquire after your health. I am obliged to make some head-ach excuse or other; but since you begin to grow out of humour with me, you shall in future fib for yourself. I have made a party for you this evening at the opera, and you must, if not better engaged, attend me thither.

‘ Yours wholly,

‘ *WILLIAM JERSEY.*’

‘ *Sir William Jersey to Edmund Lascelles.*

*Castle, Brighton.*

‘ FOR heaven’s sake let the inclosed be sent directly to Portman Square! I hope no busy body has been writing to Lady Jersey that I am at this place. Her last letter \* was written in a manner which serves to awaken suspicion in me. Do you know, Edmund, that she threatened me with a jaunt to Brighton, if I did not come directly to her. This is being under petticoat government with a vengeance! This won’t do, my lady! you must stay where you are, and I will stay where I am, until I please to return. However, she must not come here, that is very certain; for I am in the most delightful society, from which it will be vastly difficult for me to be extricated,

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\* A different one from that here extracted:

because I do not by any means wish it. Lady Susan, my boy, loves me, and will, I believe, at my earnest sollicitation, elope with me. Don't say a word. She is all life and soul; just what *Jemima* was; and not what *Jemima* is—my wife. I dare say my affection for Lady Susan will not last for life; and then, you know, I shall be a reformed rake; a character that is always said to make the best husband. Good or bad afterwards, I must enjoy the present moment. Lady Susan is so confoundedly jealous of Lady Jersey, that I hardly dare mention her name in her presence. Women are fools! they do not know their own interests; they should not get husbands in such haste; it is lovers they want. Nothing is so ridiculous, in the present days, as a fellow in love with his own wife.'—

The serious air that pervades this interesting novel is now and then relieved by the introduction of a family of wealthy citizens, a very harmless and well-meaning kind of people, whose greatest foible is an extreme desire to become acquainted, and to imitate, which they do, in a very awkward manner, the ways of the great. This is very common with honest shopkeepers, retired from business; and, indeed, it is quite natural; for what signifies an accumulation of wealth, if it do not, in some shape or other, place its owner on an eminence where he may draw the attention and sympathy of the world?—A great many ludicrous scenes are opened, in which this family, the *Andersons*, are the principal figures, and who, on the whole, appear as the clown in the drama. For example: Mr. Richard, the eldest son of the family, appears at a ball, at the Duke of Mortimer's, with a shank-bone of mutton, gilt with gold, dangling at a button-hole of his coat. This, he tells the company, is the insignia of an order of knighthood to which he belongs—called the *Knights of the Mutton-bone*. This anecdote, we are well assured, as well as most of the others here related of this simple family, is absolutely copied from real life\*. There is a club held monthly at Black-Heath, a kind of scyon from what they call the Club of Golfers, in which the principal and standing dish is a large boiled leg, or legs of mutton, with carrots and turnips. The knights of this order wear, on grand occasions, a shank-bone, ornamented as above described. Mr. Richard Anderson, who wishes to make a figure before Lady Anne Westbury, the Duke's daughter (a young lady of proper, though gay and fashionable manners), with whom he would fain take courage to be in love, as he has no star, nor ribbon, nor *croix de St. Louis*, nor any other badge of distinction, comes

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\* Not that there is any *one* family in whom the whole of the anecdotes are verified: but that the greater part of them are authenticated by the history and conduct of different families.

boldly into the ball-room adorned with his mutton-bone. Lady Annè, who is not ignorant of the *penchant* of Mr. Richard, treats him with great complaisance for her own entertainment.

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This novel, like that of the other two by the same authorefs, viz. *Excessive Sensibility*, and *Fatal Follies*, is not distinguished by any thing very brilliant or marvellous, but by something extremely pathetic and natural. This lady, in her portraits, adheres more closely than most novelists to truth or real life. We have discovered that not a few of her ideas, and even the names and characters of her heroes and heroines, particularly those in *Excessive Sensibility*, have been adopted by another female writer of novels; not, however, in a servile manner, but agreeably enough interwoven in a story, or fable, in its outlines, new or original.

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ART. XX. *Amantus and Elmira; or, Ingratitude exemplified in the Character of Ingratus.* By George Hutton. pp. 173. London: printed for B. Crosby, No. 4, Stationers-Court, Ludgate-Street. 1794.

THE author's preface shews the design of his work. 'The motive of this work,' he says, 'is, to display, in some measure, the heinous crime of ingratitude; and to represent it to the imagination of the reader in those colours in which it appears to the greatest advantage, as being a sin, of all others, the most odious in its nature, and pernicious in its effects; as the grand origin of innumerable succeeding vices, which, hand in hand, assail the object who is a slave to it, and drive him heedless into utter ruin.' Had this work no other merit than its design to recommend it, it would be certainly laudable. But it is a work that may amuse young people without endangering their morals: and, as every effort to promote virtue in our youth is commendable, this first essay of our author is certainly deserving of approbation, and will probably be acceptable to many readers.

ART. XXI. *The Tales of Elam. In Two Volumes.* pp. 500.  
London: printed for William Lane, at the Minerva Press,  
Leadenhall-Street. 1794.

THESE Tales are written in the same style as the Arabian Nights; and though they do not abound with the same brilliancy of fancy, yet are they written in a pleasing flow of language, and are intended to convey many good moral lessons. They may be read with much entertainment by such as delight in this style of composition.

ART. XXII. *Sydney St. Aubyn. In a Series of Letters, by Mr. Robinson, Author of Love Fragments, &c.* pp. 467. Herbert, No. 6, Pall Mall. London, 1794.

THIS novel represents two lovers disappointed through mistakes in their first affections, and afterwards marrying different objects; which, in the end, proves destructive to both parties. There are some other characters introduced, who are very improperly rewarded with fortune, and attain happiness after a life of dissipation and swindling; whilst an amiable man and woman, who have been the dupe of a coquet, are rendered miserable, without having deserved it. We suppose the author's intention was to shew the danger of coquetry; and also to guard youth against marrying out of pique.—But we know of no apology that can be made for violating, in so flagrant a manner as our novellist has done, what the critics call poetical justice. It is true, this world is not the scene of an equal distribution of rewards and punishments; yet, even in this world, it will be found, that virtue is usually attended or followed by reward, and vice by misery. It is the duty of the poet, whether he write in prose or verse, to keep in view some end or moral that may redound to the instruction and advantage of mankind.

ART. XXIII. *Edward de Courcy; an ancient Fragment. In Two Volumes.* pp. 364. 12mo. Lane. London, 1794.

THIS tale includes a brief sketch of the civil and religious liberties of England in former times; intended as a contrast to their flourishing condition at the end of the eighteenth century:

In contemplating the civil condition of our country during a succession of ages, we perceive little of that independent spirit which characterised

characterised our Saxon ancestors; but we are to look for its apparent extinction in the gradual rise of the papal power. To that monstrous and singular species of tyranny is justly ascribed the basis of civil as well as religious oppression. The native energy of the human mind was subdued by the policy of an ambitious and cruel priesthood, which held the intellectual powers of man in chains more permanent than iron—in superstition and prejudice. Reason thus enervated, the moral faculties debased—in fine, the whole human character so thoroughly defaced, that we are no longer surprised to find both princes and subjects forgetting they were men—the one grasping at prerogatives which are incompatible with the nature of a social compact—the other abjectly submitting to so ignoble a slavery as is an affront to the dignity of human nature.

‘The sixteenth century is indeed that grand epoch in the history of mankind, when the empire of reason began to renew the face of the moral world; yet long before this, even at the period we are now discussing, some indications of that illustrious dawn were discoverable in our island. Heretofore the state had been agitated by contests between the monarchy and aristocracy. Kings and barons had grown jealous of each other’s advance in power; but in these struggles the rights of the people were not considered; neither, indeed, was it supposed they had any rights at all. At length we find the people discovering a consciousness of their own importance; and the civil wars, denominated those of the red and white roses, were no less a presage of that happy equilibrium of political justice, which has since become characteristic of the civil constitution of Britain, than the spread of Wickliffism denoted a reformation in the religious system. On the eve of those civil commotions, while Richard the Second swayed the British sceptre, flourished two amiable young persons, whom nature seemed to have designed for less ferocious times. Edward de Courcy was the last of a noble family of that name, and admirably formed to be the pride and glory of his house.’

Again, in another place:

‘—Here the traveller ended his narrative, and de Courcy, with tears of pity streaming from his eyes, exclaimed, ‘Wherefore was man created? and to whom is existence a blessing? I see a few individuals endowed with the privilege of imitating the turpitude of the apostate race, while millions of men are condemned to sink beneath the excess of their crimes. Tell me, O stranger! wherefore was man created?’

‘Think not,’ he replied, ‘that such was the original order of things. Much is amiss in the constitution of the moral world; but let it be remembered, that it was not always thus. With respect to the feudal system, the wretched effects of which you have in one instance now heard cause to deplore, I conceive its origin can be traced no higher than the period when such vast hordes of barbarians overran and desolated the western empire of Rome. A new division of property gradually introduced a species of government before unknown. The king, or general, who led those barbarians to conquest,

parcelled out the lands of the vanquished among his chief officers, on the condition of obliging a number of men to follow his standard. Those chiefs, in subdividing the lands among their dependants, annexed a similar condition, in which, perhaps, nothing more was at first intended than the providing a ready mode of defence against an enemy—but the system by degrees degenerated into actual oppression. The nobles usurped an unbounded dominion over these their vassals, and at length reduced the great body of the people into a state of actual slavery—they were deprived of the natural and unalienable rights of humanity; and, in short, became what we now see, an oppressed, degraded, and miserable multitude.

‘You forget,’ said de Courcy, ‘that these conquerors embraced Christianity, which ought to have prompted them to meliorate rather than degrade the condition of their fellow-creatures.’

‘You have named the very circumstance,’ resumed the stranger, ‘which rivetted the chain forged by Gothic ambition and ignorance. Christianity, at least what Europe receives as such, hath ever been found more favourable to civil tyranny than any other institution in the world. Mark but its progress, and it will appear that oppression constantly followed in the train.’

‘The nations subdued by Charlemagne, and which now compose several northern states of Europe, were once happy in the freedom and simplicity of nature: their manners and laws were the same as in the time of the ancient Romans—each canton was a republic, in which all enjoyed equality of rights—but the arms of that ambitious ravager rendered them at the same time Christians and slaves.’

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In this composition, which is far above the common run of novels, the adventures and fate of De Courcy are intermixed with real transactions and events; and the reader is led on, in a very pleasing manner, to take a philosophical and political view of one of the most curious and important periods in the history of England.

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ART. XXIV. *A Christian Catechism.* pp. 24. 12mo. 3d.  
Dilly. London, 1793.

**T**HIS good man's catechism is very short; and, unless persons have a previous knowledge of Christianity from another source, they will not learn much here. We commend his catholic disposition, and earnestly wish with him that the gall of sects were changed into the milk and honey of Christian charity. We beg the gentleman will have patience: let him wait for better days.

For the ENGLISH REVIEW.

## NATIONAL AFFAIRS

For SEPTEMBER 1794.

## FRANCE.

**T**HIS monarchy, ever since the re-union of the numerous states, principalities, and kingdoms, of which it is composed, has, in general, taken the lead in the affairs, and in most things given the tone to the other nations of Europe. The extent, population, and resources, of France, entitle it to a high rank in the scale of nations; and the French people, arrogant and ardent by nature, in all times and under all forms of government, are not of a temper to abate a whit of their natural prerogatives. If the genius of the times be ambitious war, and devotion to warlike chiefs and princes, the French convert their king almost literally into an idol\*; if the spirit of the times be religion, they bestow more than any other nation on the church; if liberty and equality be, to use a cant phrase, the order of the day, they go beyond all bounds, level all ranks, and fraternise with negroes; as they also would with tygers, orang-outangs, and other animals, were it practicable, if, by so doing, they could promote their rapacious and infuriated views, and signalise their name among the nations, as the most daring and determined enemies both to God and man. In short, in every thing, good or bad, they must be foremost; with this adjunctive circumstance, that there is nothing in which they engage, good, that they do not, by the enormity of their excesses, convert into evil. They are by no means an insipid and insignificant people; right or wrong they will make a figure—and, at present, undoubtedly the first figure on the theatre of the world. By most nations they are execrated; by others, or rather by factious individuals in others, they are excused, and adored. By some, PARIS is abhorred as an HELL upon earth; though the flame that torments it cannot possibly be eternal. Others talk of the sacred *flame* of freedom; a lambent flame encircling a verdant bush unconsumed†. In the French revolution,

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\* The statue of Louis XIV. was set up in the Place de Victoire in Paris; and the French officers and others took off their hats, and bowed to it as they passed.

† See the miracle of the burning bush.—Exodus iii.



enormity has uniformly exceeded enormity. The king was first insulted, then dethroned, then imprisoned, and at last, with circumstances of great barbarity, put to death. In all this there was a shew of political necessity. They could not trust him with the executive government\*. The death of the King was soon followed by that of the QUEEN, who had quitted the Imperial palace in the early bloom of youth, beauty, and virtue, and committed herself to the good faith and honour of France. Even against this princess they found a shadow of culpability, a pretext for accusation: she encouraged cabals, they said, for emancipating her husband and family from the domination of democracy, and even restoring him to the throne of his ancestors. But what had the pious, the good, and gentle princess Elizabeth done? She had clung to the King and Queen in their affliction with infinite tenderness and sorrow; and she continued her affection, her respect for the blood, and her grief at the sufferings and the dangers that threatened her nephew after their death. And this circumstance of the inviolable friendship and attachment that subsisted between these two princely SISTERS-IN-LAW, has ever appeared to us a strong argument that MARIA ANTONIETTE was not, by any means, that profligate and abandoned character which she was represented to be by her enemies. Indissoluble friendships take place only between good minds, and minds of similar habits and dispositions. The Princess Elizabeth was innocent, pure, and benevolent. Such a character would not have been warmly attached, even to a SISTER-IN-LAW, of opposite dispositions.

We have been led into these reflections by the reports that have lately been in circulation respecting the

#### MURDER OF LOUIS XVII.

who has been said to have been carried off by poison. These reports have been contradicted, and again revived, though not positively confirmed. They are probably premature; but nevertheless, by and by, to be verified. They are industriously spread, in order to prepare the public mind for the tragedy, whenever it shall happen.—What is to be the climax of this progression in horror? The young king has a sister—but will it stop there? It is difficult to conceive that it can mount higher. But an awakened thirst of blood is ingenious in devices for its gratification. Refined France has displayed human nature in its lowest state of degradation. The savage mind, infuriated by a taste of blood, studies new and more inhuman

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\* Yet they might have spared his life, and granted him a quiet retreat; all he wished for.

atrocities—like drunkards seeking stronger and stronger liquors. Acts of flagrant injustice and inhumanity; the profusion of innocent blood, chiefly that of the most exalted in rank, and purest of character; are to the French a kind of SACRAMENTS by which they bind themselves in a league against order, peace, and human happiness. Thus the Catilinarian conspirators drank the blood of a human victim; thus African savages seal their sanguinary resolutions by tasting of a cup in which human blood is mingled with human excrement.

The only excuse or palliation offered for the horrid proceedings of the French democracy is, that they are lashed up to executions by a remaining dread of royalty and aristocracy. Confidence is generous; fear is cruel. The violent party avow their apprehensions, and prescribe the death of *suspected* persons as the only preventive of the evils they dread. Something must be allowed to this way of thinking; though fear, among a milder and more considerate people, would have cast about for other modes of safety. The allies, in their efforts to succour the well-disposed and suffering party in France, were urged by motives that no human creature can pronounce unnatural. But what has, as yet, been the effect of their efforts? To press down the load of sorrow they wished to remove. PERHAPS the first and most sensible alleviation of that load will be a cessation from all external attempts towards relief.

It is reported that

#### TALLIEN

and his party are not only inclined to peace, but that they have made some overtures for peace to the Austrians and Prussians. It is also reported, on the other hand, that the Austrians and Prussians have made overtures for peace to the Convention. Neither of these reports seem to us to be improbable. Whatever may have been the views and interests of the tyrants who aimed to ride in a whirlwind and direct the storm, the general interests, and no doubt inclination, of the French people must be peace. And the general wishes of the people may now be declared with greater freedom than formerly in the Convention. It is the way, too, of every new minister, or administration, to depart, as far as possible, from the principles that governed the conduct of their predecessors in office. Tallien, therefore, will depart from the principles of Robespierre, whom he has put to death, and so triumph, at the same time, over Barrere, whom he hates and dreads, if, in so doing, he finds that he has the majority of the nation on his side, and can maintain his life and station\*.

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\* For, according to the present system of government, these must stand or fall together.

But

But we have farther to say on this subject, that if peace is to be brought about by Tallien, it must be brought about without delay. For no people, and least of all the French people, have confidence in any minister for a great length of time. Fear, suspicion, malignity, envy of their *EQUALS* (now that *equality* is established) in offices of power and trust\*, will pervade the great mass of the people.

With regard to the Prussians, entangled with the Poles, and the Austrians unsupported by the princes and free towns of the empire, it is natural to imagine that peace, on honourable terms, would to them be very desirable.

It is amusing to observe, how much it is in the power of faction and political passion to veil and alter our natural conception of things †. The violent democrats accuse Tallien and his adherents, who declare for justice to all, of *moderatism*. 'No moderation!' say they: terror to the aristocrats! justice to the patriots! This party, having exhausted the whole stores of the French language in terms of scurrility, are obliged to coin new nick-names. They are not satisfied with calling their late dictator, tyrant Robespierre. By way of heightening this epithet, they call him sometimes Capet-Robespierre. In this, as in many of their proceedings, to any other than a Frenchman, there appears to be something very childish and ludicrous.

On the *GENERAL CONDUCT* of the great contending parties on the theatre of Europe, the French on the side of new, and the allies on that of old government, we observe, on the whole, that each injures the cause it espouses and endeavours to maintain. Had the French shewn, by a great example in the very centre of Europe, the possibility of redressing grievances, and establishing a cheap and free government, without *internal* carnage and convulsion, as the Americans have done across the Atlantic, more than one regal throne would, by this time, have begun to totter. The atrocities of the French are a better antidote than any that kings and great seigneurs could administer to what they call a spirit of daring innovation and sedition.— On the other hand, the forwardness of kings and great seigneurs to combine against the French, even before they had disgraced

\* It is this natural envy of equals in public offices that ever has been, and continues to be, the greatest principle of discord in republics. This evil in monarchies is, in a great measure, obviated by a happy subordination of ranks.

† This, by the bye, is an argument in favour of SMITH's Theory of moral Sentiments founded on SYMPATHY.

the cause of freedom \* while they remained indifferent to the Russian partition and oppression of Poland, as they had formerly remained to the subjugation of Corsica, declares in a language too palpable to be misunderstood, how retentive and rapacious are the great of property and power, and how ready to sacrifice the rights of men and nations to their own interest and ambitious projects. This reflection will sink deep into every considerate mind, and nourish that latent sense of justice, and of a right to free and *equal laws* †, which is never wholly obliterated in any human breast.—Thus the French, with their guillotine, are fighting for the cause of kings; and kings, with fixed bayonets, and all the implements of war, are fighting for the cause of the French.

## SPAIN.

The Spaniards make vigorous preparations to repel the French from Biscay; nor is there a doubt but they will effect their object.

## ITALY.

We Britains have now a greater interest in this country than formerly; having, by the reduction of Calvi, acquired the sole possession, as the crown has accepted the offered dominion, under proper limitations, of Corsica; which we may keep as long as we maintain our superiority at sea. The French have evacuated Piedmont, on account, it is said, of some commotions in Dauphiné, Provence, and Languedoc. The small town and state of

## GENEVA,

adopting the revolutionary principles and practices, with the guillotine of France, cuts its own throat, like an ape, in imitation of shaving, with a razor. The canton of

## BERNE,

in Switzerland, is at last alarmed, and takes measures for checking the progress of Jacobinism.

\* Had sympathy with the royal family been the real motive of the confederates, they might have effected this by the distribution of even a little money; for the death of the king was awarded by only three or four voices. If money can seduce good men to do what is wrong, will not money incline bad men to do what is right? But, in truth, it was for monarchy that the confederates were chiefly concerned, not for the monarch.

† We do not say equality of property, condition, or rank—See a Letter to the Rev. Dr. S. Parr from Dr. T——, of Fitzroy-Square, annexed by the Doctor to his late publication, entitled a SEQUEL, &c.

## GERMANY.

## GERMANY.

The King of Prussia, with 600,000*l.* has at last got, in the insurrections of South Prussia and other parts of Poland, a good excuse for not taking a more active part, or even continuing the war against the French. The Prussian crown, regarded with sentiments of resentment abroad, and contempt at home, is in great danger.—The EMPEROR, subsidised by Great Britain for the maintenance and pay of an army, 120,000 strong, for a term of three years, goes on vigorously with the war, and calls, with equal dignity and propriety, on the princes and states of the empire to contribute, while it is yet time, all in their power, for the defence of property, good order, and the political independence of the empire.

## POLAND.

The Poles, under Kosciusko, make a noble defence of Warsaw. Insurrections have arisen in South Prussia, where the weight of a foreign yoke was most heavily felt. The spirit of liberty gains ground. The Poles are more and more united in their determination to emancipate themselves from the domination of strangers, and recover the unity of their extensive kingdom. PARIS, though unworthily, is considered as the centre of liberty. Here the ambassadors of Poland and America fraternise with murderers and parricides.—How great the glory of Britain, and the British metropolis, if we had declared ourselves, in good time, the patrons of tempered monarchy, and regulated freedom!

## TURKEY.

The divan, or court, are on the side of the allies. Though the intrigues of the French (now a kind of Mussulmen) operate on the Turkish love of plunder and hatred of Christians, particularly the Russians and Austrians.

## RUSSIA

neither attacks the French, nor, with any great force, the Poles; yet she keeps up, and even increases, her immense armies. This seems to us, in the present juncture, all circumstances considered, to threaten

## DENMARK AND SWEDEN.

It is time for the house of OLDENBURGH to revive, if possible, some regard to that antiquated object of attention, the political balance of Europe.

## NETHERLANDS.

The French, collected in myriads, manifest a design of penetrating into Holland by two ways: by Maastricht and by Utrecht. The Duke of York, with considerable loss, has been driven

driven from the vicinity of Bois-le-Duc, across the Meuse.— But we have great confidence in the union and obstinate valour of the Dutch, once seriously aroused, and in the recent promotion and the unanimity of the Generals Clairfait and Beaulieu.

## GREAT BRITAIN.

Our West India commerce has met with some of those shocks that all commerce must sustain; though these have not been so great as was at first apprehended.—As a new instance of unanimity in war, which pervades the men of great property and prerogatives in this country,

## THE EARL OF FITZWILLIAM

is appointed, and has accepted, the vice-royalty of Ireland.

The public curiosity respecting the mission of the Earl Spencer to the court of Vienna is now satisfied. But a question of a similar nature is at this moment agitated:

What is Mr. WYNDHAM, the British secretary at war, doing in HOLLAND? The various conjectures on this subject we forbear to enumerate; for it is possible that we might stumble upon the right honourable secretary's real business in that country; and it often happens that designs are frustrated by revealing them. We shall only take this opportunity of congratulating our countrymen on a circumstance at this day rather novel; that it has at last been judged proper to call to the service of the state, not only property and political influence, but learning and genius. In former times, about 200 or 150 years ago, the admission of learning and philosophy into politics, although in some instances eminently successful \*, was on all occasions of deliberation and debate, carried to a pedantic height. In the present time, we, in this country, have rebounded to a contrary extreme, and all our operations of policy and war seem to be little more than hackneyed formality or blind empiricism; though in politics and war, still more than in civil transactions between man and man, the existing laws are never sufficient to answer new cases. An intimate acquaintance with the principles of human nature, and with history, which displays human nature placed in various situations, enables the sublime statesman and general to strike profound strokes; and, with the long lever of general principles, to surprise the gaping crowd with sudden events †. Our affairs are ruined for want, not of cunning and what is commonly called good-sense (*i. e.* selfish caution), but for want of philosophy: or, if this be a suspicious term, for

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\* As in the settlement of Ireland under a learned monarch [James I.] and learned and philosophical servants, Lord Bacon, Sir John Davis, Lord Coke, &c.

† See on this subject the political appendix to the English Review for the month of April last.

want of contrivance, or new expedients suitable to new exigencies; which contrivances and expedients are to be drawn only from the resources of science, natural and moral.—The French are an ingenious and refining people †; and it is a fact, that genius and refinement may be more happily exercised in war than in legislation; because in legislation we must adhere, as much as possible, to *established* laws, manners, and customs, which rule and form the mind; whereas, the very life and soul of success in war lies in something new and unthought of; in stratagem, surprise, and sudden execution. The late King of Prussia conquered, not by force, but by stratagem in war, and intrigue and address in policy; *i. e.* by managing human passions and interests. We are happy to see talents brought into our administration, that refinement may be opposed to refinement, art to art. More aid of this kind (and happily such aid is to be had) must yet be called. Under this head we are led, by a natural association of ideas, to

THE EARL OF MOIRA,

who undoubtedly possesses genius both military and literary, as well as princely manners and patriotic virtues. He, as well as Mr. Wyndham, has shewn himself ready to contribute all in his power, as a soldier, to serve his country at this crisis. Why has not his active spirit been employed by the ruling powers in some business in which it might have produced a great effect? Why was not he sent, at an early stage of the war, into Brittany at the head of a large army? the only chance of success to the loyalists. Why was the design of a descent on Brittany betrayed to the enemy, through want of proper address; and by tedious procrastination? The French, popular and tumultuous as their government is, are more decided and prompt in their actions than we are.

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† The French shew genius in availing themselves, so dexterously, of the superiority of their numbers; bringing them, as much as possible, to the scenes of action in order to avoid fatigue in carriages; in the systematical relief of one division by another; in inspiring their youth with emulation and a love of liberty; and in operating on the passions, particularly French sensibility and love of glory. Witness their frequent addresses to the different departments. The address to the army before TOULON, addressed to the passion of rivalry, one of the strongest in the human breast, produced an effect almost instantaneous. ‘Inhabitants of the southern countries, into whose souls a fiery atmosphere has infused generous passions; and the burning enthusiasm that creates grand success,’ &c.

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✉ Communications for THE ENGLISH REVIEW are requested to be sent to H. MURRAY, No. 32, Fleet-street, London; and T. DUNCAN, Bookseller, Edinburgh; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

THE

# ENGLISH REVIEW,

For OCTOBER 1794.

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ART. I. *The History of the Effects of Religion on Mankind, in Countries ancient and modern, barbarous and civilised. By the Rev. Edward Ryan, D. D. Prebendary of St. Patrick's, Dublin, &c.* pp. 373. 8vo. London: printed for F. and C. Rivington, No. 62, St. Paul's Churchyard. 1788.

ART. II. *Volume II. A Supplement to the Former.* Printed as above, 1793. Same Size, p. 283.

A Few excerpts from the prefaces will explain the occasion, design, and gradual progress of this work to its present form:

'The subject originated from a question proposed in the university of Dublin, 1775, entitled, 'A Dissertation on the Influence of Religion on Civil Society.' Four months were allowed for the disquisition, and a premium offered for the best dissertation. The author's was approved; and in 1780 he was encouraged and prevailed on to enlarge on the subject. Conscious that a treatise which elucidates theology by history, will be more read than dry dissertations on religion and morality, he has blended theology with policy, and the doctrines of all religions with history, both civil and ecclesiastical. In order to reduce this work to a moderate size, sentences short, and deemed expressive, have been preferred to well-turned periods; and those religious tenets are selected which had an influence on policy and morals, on the condition of individuals, and on the welfare of barbarous, as well as civilised states. By this selection many important questions are discussed in three octavos. The first exhibits the effects of Natural, Pagan, Jewish, Christian, and Mahometan religions.

ENG. REV. VOL. XXIV. OCT. 1794.



religions. The next two will doubtless be more interesting to many readers, as they contain the history of events less remote\*.

\* This History, in some cases, detects, without controversy, false systems, and shews that doctrines, which tend to the detriment of society, and have operated according to their tendency, could not be dictated by a wise and good God. On the contrary, the real and solid advantages which have resulted from the gospel; and the many evils which arose from the breaches of its precepts, should attach men to it, and induce the enemies of religion to give it a fair hearing. \* \* \* Many writers have maintained the utility of religion from the tendency of its doctrines; but have not proved, from historical facts, that it actually operated on mankind according to its excellent doctrines. The author was, therefore, under the necessity of searching for materials in the civil and ecclesiastical history of nations, in the works of celebrated historians and divines, and in various other writings; in many of which he found little to his purpose. To collect scattered materials, to select the most important, to arrange and reduce them to a small compass, required much time, and infinite labour.'

## C O N T E N T S.

Vol. I. Sect. I. The Expediency of true Religion in civilised States, with the Origin and Effects of Pagan Superstitions.

Sect. II. The Effects of Judaism on the Hebrews themselves; and on the Sentiments of the Pagans.

Sect. III. Tendency and real Effects of the Christian Code.

Sect. IV. Origin, Progress, and Effects of Mahometanism.

Vol. II. Sect. V. The erroneous Doctrines and superstitious Practices of Christians not to be imputed to Christianity.

Sect. VI. Enthusiasm of the Heathens—Origin, Progress, and Influence of Fanaticism, in the Time of the Crusades, and in the 16th Century; with the Effects of it in England, in the 17th, on the Government of the Kingdom, on the Manners of the Fanatics, on Literature, and on the Morals of the English Nation.

Sect. VII. Real Causes of several Persecutions, Heresies, Controversies, Wars, and Massacres, imputed to Christianity by Shaftsbury, Voltaire, Rousseau, Hume, Gibbon, &c.

Sect. VIII. Refutation of Objections which have been urged against the Utility of the Christian Religion.

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\* The accumulation of topics and proofs suggested a partial deviation from this plan. The subject of the first volume is continued through the second; and with it concludes the history of religion in its effects. Several of the materials originally intended for the second and third volumes are therefore reserved for other works.—See *Preface to Vol. II.*

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A more expanded view of the general topics is given under the titles of the several sections, repeated, as marginal notations, in the continuous order of the paragraphs, inform the reader what he is to expect under each subdivision, as he proceeds in the perusal of these volumes. This enlarged analysis of the contents fills fifteen pages.

That the public may be apprised of the principles on which the scheme is framed, and a foundation laid for remarks on its execution, it is requisite to state with precision, in an abbreviated form, the meaning of those terms which the author adopts as the groundwork of his complicated and widely-extended disquisitions.

1. With respect to its source, religion is either natural or instituted; and of this mixed nature are all the diversified forms under which it obtained an establishment.

2. As to its species, it is true or false, genuine or factitious. Of the former sort are the religion of the patriarchs, of Moses, and of Jesus Christ; to the latter belong the systems of the Pagans of Mohammed.

3. The parts of religion are doctrines, rules of conduct, and modes of worship.

4. Religion, in all its shapes, produces effects proportionate to the qualities or energies of its efficient causes. Truth, for instance, found morality, a pure and enlightened devotion, adorn and improve the human faculties. Whereas falsehood and error, licentious principles and profligacy of manners, bigotry, superstition, and polytheism, degrade particular characters, multiply crimes, and fill the world with spectacles of wretchedness.

5. The good or bad effects of religion, true or false, admitting no change from climate or the lapse of time, are certain and invariable. By a law in nature universally operative, private and public happiness result from wisdom and goodness; calamity and torment from folly and vice. A good tree doth not more naturally produce salutary fruits, than the dominion of truth and virtue exalts nations. Nor do putrid or bitter streams with more certainty flow from a polluted fountain, than epidemical wickedness from the prevalence of corrupt principles.

6. The subjects of religion are mankind, associated into distinct communities for mutual usefulness and improvement. This is the professed object of our author's investigation;—a position which doth not controvert, but rather confirms the efficacy of religion on the spirit and conduct of individuals; for individuals accumulatively compose even the largest societies.

Men were framed for mutual intercourse and a reciprocation of good offices. The weaknesses and wants of single persons find

find consolation and support in the sympathy and aid of many. A family is a kingdom in miniature. The safety of the weak depends on the benignity and power of the strong. In every breast self-love operates for private emolument; but partial self-love must relinquish some of its claims to promote order, harmony, and public welfare. To secure these valuable advantages, the establishment of a civil polity, comprehending several families and tribes, became necessary in the first stages of population; and as the authority of a magistrate was more complex and extensive than that of single householders, unavoidable was the expedient of enacting compulsory laws, enforced with penal sanctions, without which the most excellent regulations for effectuating the primary objects of government would have been inadequate. All national codes presuppose authority superior to that of human lawgivers and judges;—authority of prior obligation to the existence of magistracy. Dr. Ryan remarks, ‘No regular government has ever been established without some form of religion, as if the former alone were defective, and needed the latter as a necessary appendage.’ The union of religious sanctions with civil laws he exemplifies by a train of precedents from Theseus to Numa, These and other lawgivers, in every region where political subordination was known, propagated the doctrine, received from immemorial tradition, of beings whose jurisdiction over mankind was supreme; and thus, by the powerful motives of hope and fear, acquired an ascendancy over the internal springs of human actions. From experience, and intercourse with the world, they learned the arts of government, and dexterously adapted their modes of administration to the tempers and capacities inherent in the nature of man, or to the local and temporary prejudices peculiar to distinct communities. Conscious of their own insufficiency to conduct their political plans, and finding the minds of their subjects previously impressed with some ideas of power superior to that of men, they judged it expedient to give the religious principle such a direction as might advance their designs. For this purpose they established modes of worship calculated to support the civil magistrate in his office, and to inspire a respect for laws, affirmed to have been given by some deity whom the people were taught to reverence. In most of the ancient governments the supreme magistracy was invested with the pontificate; and hence obvious is the inference, that human laws were conceived to avail nothing, without the aid of divine sanctions.

Ancient history exhibits little more than a shocking detail of that gross corruption in principle, morals, and worship, which pervaded the whole pagan world in the ages subsequent to the  
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depravation of the primitive religion. The effects of the reformation introduced with the gospel into the European kingdoms, and particularly into our British isles, our author contrasts with the ignorance, profaneness, and brutality, which characterised our untutored ancestors. As a specimen of the work we select the two paragraphs on this subject:

*Effects of Christianity on the Gauls, Britons, Scots, and Irish.*

“ Before the introduction of Christianity into Gaul, the Druids managed the sacrifices, interpreted omens, and directed all matters relative to their superstitions. In times of public distress they sacrificed animals; but where individuals were sick or afflicted, they required human victims to appease their deities. Their idols were hollow and capacious: in them they placed victims and burned them to death. They generally sacrificed thieves, robbers, and other offenders; but put the innocent to death where they were not supplied with malefactors. Cesar gives this account of the Gaulic druids, and observes, that they borrowed their superstitions from the Britons. Hence we may conclude, that the Britons were superstitious in their worship, and brutal in their manners\*.

“ This conclusion is strengthened by Tacitus, who affirms, that in Mona, or Anglesea, the druids sacrificed captives, and put to death persons of both sexes for the purpose of inspecting their entrails and prying into futurity. This rough people were softened in their manners, and human sacrifices exploded in Britain, Gaul, and other nations, by the promulgation of a code whose spirit is averse to cruelty and bloodshed. A learned writer observes, that in the year 305 many Scots embraced Christianity, prompted by some pious Christians, who fled from the persecution of Dioclesian. We have shewed, in a preceding part of this supplement, that the emancipation of slaves in Britain was promoted by the spirit of Christianity, and by the missionaries sent from Rome for the conversion of the natives. These missionaries instructed barbarous nations, not only in religion and morality, but in arts and sciences, and taught them many comforts and conveniencies formerly unknown. Austin and his fellow-labourers in Britain, having been pious and good men, it is reasonable to conclude, that their virtues had considerable influence on the actions of

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\* In the passage to which Dr. Ryan refers, Bell. Gall. vi. 15, Cesar does not derive the origin of human sacrifices among the Gauls from Britain. In the 13th chapter of the same book he describes a yearly assembly of the druids, at a consecrated place, in the territories of the Carnutes, now the Chartrains, supposed to have been the centre of Old Gaul. There the mention of Britain occurs. But the object of that solemnity was to compromise litigations. Much more probable it is, that both the druids and their cruel rites passed from Gaul into Britain. Whether Cesar meant Brittany in France, is submitted to the antiquaries.

their followers. The charities of the British converts were too many to be enumerated; but the following is too remarkable to be passed over in silence. In the middle of the seventh century, as Oswald, a British monarch, was sitting down to dinner on Easter-day, a person appointed to take care of the poor acquainted him, that a multitude of them waited without. In consequence of this intelligence, the king gave order that the meat should immediately be carried from his own table for their use; and, thinking that insufficient, ordered a silver dish to be broken in pieces, and divided among them. This instance of benevolence in the prince must have had considerable influence over his subjects; nor have the descendants of these men been deficient in charity from that time to the present.

A learned and ingenious antiquary points out many happy effects produced by Christianity among the ancient Irish. When this people were first known to the Greeks and Romans, they appeared like the other barbarians of Europe, sunk in ignorance and rudeness, and indulging all the ferocity of brutal nature. D. Siculus and Strabo declare that they ate human flesh\*; and St. Jerome testifies his having been a witness of the same among the Attacotti, a people of Britain. The ritual of the Irish Celts was untainted with blood until the Scythic swarm subdued them at an early period, forced them to embrace their religious sentiments and practices, introduced human sacrifices, and tasting each others blood as the seal of leagues and compacts. What more signal favour could then have been conferred on such a people than communicating to them the mild and gentle precepts of the gospel? or what more likely to eradicate their barbarous and inhuman customs, than that religion which taught mercy, peace, and love? This mercy was conferred on them through St. Patrick, about the fourth century, or, as some think, through the unadulterated channel of the Greek missionaries, or their disciples. The gospel, and its usual attendant, learning, wrought such an extraordinary change among the people, that foreigners complimented Ireland with the title of the Island of Saints. The druidic groves and trilithons [combinations of three erect stones set up here and there for idolatrous rites], were demolished, or converted into temples of the true God, and an enthusiastic zeal for superior purity, which often terminated in Monachism, filled the isle with sacred structures, destined to the service of religion and letters. The venerable Bede is an unexceptionable witness to the purity of their manners, and their peaceable disposition. He loudly proclaims that generous hospitality, and unrivalled love of every thing holy, which led them to receive, with open arms, students from many parts of Europe, which [who] flocked thither for instruction. We are assured, by unquestionable authority, that the hard-earned rewards of instruction, acquired by several Irishmen, were applied to objects of the

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\* These authors record many instances of their own credulity. Authority, less exceptionable, is required to ascertain the fact. St. Jerome's censure on the Attacotti is liable to the same objection, though he attests it on his own observation.

purest piety, and in propagating the gospel among uncivilised nations. They established hospitals in many parts of the continent, and endowed them for the reception of missionaries, who poured from Ireland to advance the faith among the unconverted. In these hospitals the founders rested when almost worn out with evangelical labours. There charity held out her liberal hand to the weary traveller; and there a young generation of ecclesiastics was trained up to combat paganism, and to extend the faith among obdurate infidels.'

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From the days of Porphyry men of loose principles have, in their writings, treated the volumes of inspiration as engines of imposture. Confucius and Zoroaster, Apollonius and Mohammed, found apologists; but Moses and the prophets, Christ and his apostles, incurred the suspicion of being deceivers. All the regard due to their characters and discoveries, has been resolved, by fastidious wit and sceptical criticism, into the credulity of fanatics, immemorial prescription, or political artifice. Almost in every form has the gospel been opposed, and it still subsists as a monument of its divine Author's foreknowledge and veracity. He foretold the obstacles it had to surmount, and engaged for its stability even to the end of the world. The impressions produced by moral evidence decay by length of time; but facts once verified by many infallible proofs, retain their certainty for ever; and though miracles have long since been withdrawn, predictions of a very ancient date, accomplished in their minute circumstances and full import, afford a continually increasing evidence to the mission of the prophets. Things reported to the ear less forcibly affect us than the objects themselves, exhibited to the eye. But if Christianity have the energy of transforming its genuine disciples into a new character, every disciple who experiences this change has the witness in himself. Can a deceiver open the eyes of the blind? *One thing I know, that whereas I was blind, now I see.*

The vital principle of religion, like the source and seat of animation, is inward; and its effects are visible merely from the external symptoms of a sound habit. Many of the Christian virtues affect secrecy; and in the various parts of goodness no human character is perfect, much less in the full measure of possible attainments. But suppose the temper and deportment of an individual framed on the principles of an exemplary temperance, an active charity, and an enlightened devotion—defective in no essential part of human obligation—and advancing gradually in conformity with the perfect rule and venerable exemplar of moral and divine excellence:—suppose an empire, or the world at large, replenished with such inhabitants—that depravity which now pervades the nature of man, and disfigures the creation.

creation of God, having completed its career of mischief, would seem to have lost its usurped dominion. Who could then suppose such a constitution of things unsuitable to the views of essential goodness and rectitude? Such in reality is the tendency and the ultimate end of that revelation which unfolds the mystery of man's redemption. Wherever it has been known, and cordially embraced, truth has gained partial triumphs over delusion and error; the lustre of virtue has covered with infamy the works of darkness, and the pure worship of one God, through a mediator, overthrown the altars of demons. Wherever the genius of delusion set up spurious oracles, wherever superstition or idolatry prevailed in a community; there licentiousness erected a throne; and the necessary result was, a fatal progression in crimes. Neither arts nor letters, neither refined sentiments, nor polished manners; neither the light of speculative philosophy, nor improvements in jurisprudence; had the energy to purify a polluted heart, or to reform an immoral practice. All that has been done for these desirable ends, was accomplished by the efficacy of supernatural truth and grace, and could proceed from no other source.

This is the fundamental principle, and direct conclusion, of the performance now offered to the attention of the public. On the occasion which gave it birth, its materials, and form, we suggest a few remarks.

In many instances accident, a sudden thought, or occasional hint from mutual converse, &c. considered in a certain view, and pursued through a series of inductions, has been improved into valuable discoveries.

Two boys, the sons of an optician at Heidelberg, happening one day to take from the shop, each an eye of reading-glasses, to be used as playthings, stood at a short distance, in a line with the steeple, and surveying that object through the glasses, were surprised to observe a variation in its magnitude. They reported the experiment to their father, who having seen it repeated, took the hint of fixing two such glasses within the ends of a tube. Thus was constructed the first telescope; an instrument applied by Galileo and others to many useful improvements in practical astronomy.

Sir Isaac Newton, in one of his rural retreats, perceiving ripe fruit to fall from the trees, began to explore the reason why an apple, ceasing to be pendulous, should rather fall than rise. He pursued his researches with patience, and, with true scientific precision, educed from that ordinary phenomenon the laws of gravitation, in exact proportion to the magnitude, and other attributes, of the mutually attracting bodies.

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The subject of the production now brought to the bar of criticism, was prescribed by an incorporated society, no less zealous than successful in their labours to promote useful learning. It first appeared in the shape and size of an academical exercise; and, being judged both susceptible and worthy of enlargement, is now extended to two moderate volumes, replete with treasures of knowledge, collected from an immense variety of records, and arranged with that perfection of skill, which an eminent philosopher terms a *logical habit*.

The passage selected for an extract merits the serious regard of all our fellow-subjects. In the ages prior to the manifold corruptions of our divinely pure religion, by the profane spirit of a domineering priesthood, much had been done for the introduction, establishment, and efficacy of the gospel in this island. Magnificent churches, monasteries, and numerous schools, were built, endowed, and provided with pastors, professors, and teachers, for devotion, hospitality, and literature. In process of time religion was perverted to the purposes of ambition; but still the spirit of liberality continued to augment the revenues of the poor and of the church. The simplicity of primitive manners was lost, learning confined to cloisters, and the salutary discipline of the gospel superseded by absurd and rigorous penances. Yet during a millenium of ignorance, dissoluteness, and clerical tyranny, were many of our noblest structures for public worship erected; and our two famous universities, not only established by charters, but enriched with permanent funds, which keep pace with the ever-accumulating expence of provisions. Though charitable foundations characterise these times, the liberality of the public is diverted into different channels. We have lately seen a huge theatrical pile rise almost instantaneously in our metropolis, from voluntary contributions. Had a church, of like dimensions and the same expence, been projected, the produce of national bribes, for a century to come, would scarcely have been sufficient.

For a more ample account of the topics whence the utility of divine revelation is evinced, we refer our readers to the work itself. The tenets of a paradoxical philosophy, derived from the school of deism, resolve human obligation into the law or light of nature; terms which modern freethinkers have not taken care to distinguish. Were it possible to collect the discoveries of reason, in matters strictly religious, they would be extremely few, obscure, and inadequate to the important ends even of civil government. The fundamental principles of the Patriarchal, Jewish, and Christian systems, must ultimately be derived from an immediate communication with the Father of Lights. Inspiration some of our modern sceptics will not admit



admit to be possible, expedient, or capable of proof. But the legislators of paganism, those admired pupils of untutored nature, professedly framed their laws and religion on the doctrine of inspiration. Let the laws of Christ be compared with those of Lycurgus or Numa. He who would decide in favour of the latter, must incur the imputation of strange partiality. Before the Christian era extremely imperfect, and often cruel, were all the heathen codes of legislation. Like Draco's laws, they were written with blood. In subsequent ages they acquired, from the humane and liberal spirit of the gospel, characters of moderation and equity, formerly unknown. The late amiable and excellent Dr. Leechman somewhere suggests, 'It would be a work for a treatise, and perhaps a very useful one, to trace out the civil laws which took their rise from the spirit of Christianity, and to delineate their happy effects on society through a series of ages.'

Dr. Ryan has been more attentive to expressive sentences than well-joined periods. The following, however, is an exception: 'Many Scots embraced Christianity, prompted by some pious Christians who fled from Britain into Scotland.' We suspect some oversight, which mars the sense. He is not always happy in distinguishing between *who*, *whose*, and *which*. 'A code, *whose* spirit is adverse to cruelty.' As spirit is mentioned, code is perhaps personified. 'Students, from many parts of Europe, *which* flocked,' &c.

On the whole, many able writers, in defence of divine revelation, have merited applause; but, in the particular point which this author undertakes to establish, it may truly be said, 'Thou excellest them all.'

ART. III. *The History of Devonshire. In Three Volumes. By the Rev. Richard Polwhele, of Polwhele, in Cornwall, and late of Christ Church, Oxford. Vol. II. 4to. 2l. 2s. Cadell, London, 1793.*

[ *Continued from our Number for June.* ]

THE more immediate objects of consideration, in the volume before us, are the chorography and genealogies; to convey some idea of which we shall present our readers with a few extracts, distributing them under the following heads: 1. *Picturesque Description*—2. *Description of Gentlemen's Seats*—3. *Account of Parish Churches*—4. *History of Families*.

1. *Picturesque*

I. *Picturesque Description.*

\* From the descriptions already given in the \* natural history, and other parts of this work, Devonshire hath, indeed, appeared a scene of wild irregularity, and what I have ventured to term, a fractured county. Hence a great diversity of objects calculated to excite pleasure and admiration: perhaps this island affords no where such a variety so nobly contrasted.—Here we have landscapes enriched with all the beauties of fertility, and in an high state of cultivation; there opens a scenery untouched by any hand but that of nature, in which she hath displayed, though on a small scale, views similar to those of the most mountainous and disordered parts of the globe. From so broken a country must arise great inconveniencies to the traveller: but the hand of art hath interposed; and he is accommodated with firm, even, and well-made roads. Nor should he regret the steepness of the hills, and the difficulty of their ascent, whilst the tediousness of the way may be relieved by the quick succession of highlands and dales, and the short distances between our houses, villages, and towns. . . . And the numerous enclosures of pasture and cornlands (the fences of which partly consist of shrubs and trees), together with flourishing orchards thickly interspersed, so finely diversify the scene, that at almost every step we are presented with a new and charming landscape. Even in the more inland parts, which have not the advantage of sea-prospects, we scarcely look for any additional beauty. In this manner is the eye delighted, during the spring and summer seasons in particular, whilst the bloom of our orchards, and the flowers and shrubs in our hedges, afford still farther pleasure. But, perhaps, the steep and precipitous hills, which we can hardly imagine it possible for the plough or cattle to go over, presenting us with a view of cultivation, even on their very summits, may be deemed the chief discriminating feature of this county. In the neighbourhood of Exeter, and the eastern parts of Devonshire, we have numberless little hills (some of them very abrupt), thus rendered productive by industry; and in the north and the south hams (particularly the latter) this Devonian feature will often meet the eye of the accurate observer. In the mean time, the more open and less fertile tracts are rendered highly pleasing by the force of contrast to a picturesque imagination. In some places, large woods and coppices, broken by small enclosures, have a fine effect as viewed from the downs; in others, the tops of the forest are opposed to spots of the liveliest verdure within reach of the eye. And here, at nearer distances, we see herds of cattle feeding among the scattered rocks—there, all the busy varieties of the farm. Even in winter,

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\* Mr. Polwhele frequently refers us to his first volume, though as yet unpublished. This has an awkwardness to which we cannot easily reconcile ourselves. Yet, on the publication of the first volume, all will be well. These references connect the different parts of the work.

this county seems to possess the more agreeable charms of landscape—such as no other part of the island presumes to emulate: and this is principally owing to the peculiarity of our earthen fences, which exceed in height most others in England, and are full of evergreens. And our hedgerow trees, though stripped of their leaves, are still clasped by the ivy, and often by the periwinkle. But the holly spreads for several miles, without interruption, through many of our hedges; forming, in one place, an impenetrable fence by the closeness of its boughs, and the prickliness of its leaves; in another, separating into distinct trees, whose tall and straight stems are no less elegant than their glossy verdure and scarlet berry.' Page 6.

'*Waddledown*, in the parish of Whitstone, is one of the highest hills in Devon. It commands a vast extent of country. To the south and south-west Haldon and Lawrence-Tower, the long windings of the Exe, the city of Exeter itself, and Helytor-Rock; and to the west Dartmoor; and the hills of Somerset to the east; form a striking part of the prospect. Exclusively of those in the city, twenty-four churches may be seen from Waddledown; and sixty sail of ships have appeared, at one time, on the river Exe,' p. 56.

'To the fine scenery within the parish of *Drewsteignton* (or 'the town of the druids upon the Teign') I have already had occasion to advert. But the banks of the romantic river Teign are more peculiarly attractive. . . . Where the Teign runs at the base of the *Moving Rock*, we descend into the valley amidst vast masses of granite; and looking back, when we have reached the river, we see them, as it were, bursting asunder, and only prevented from falling by their chains of ivy. In other places, enormous ledges, overshadowed by oaken foliage, appear like the ruins of a castle. This is particularly the case in the vicinity of the *Cromlech*—where the berry of the mountain-ash, here remarkably luxuriant, has a beautiful appearance from chasms of rock encrusted with pale moss. The views from this spot are delightful. The eye reposes with pleasure on the richness of the woods of Whiddon, after contemplating precipices that seem ribbed with iron, and follows the receding hills, wave after wave, till they are lost in azure,' p. 67.

'I have already noticed the rock and cascade at Canonteign. This waterfall, supplied by springs from the downs above, was peculiarly magnificent in the September of 1789, as it had been swelled by the extraordinary rains in the beginning of that month. Dashing down the perpendicular rock, and foaming along the valley, amidst huge masses of moorstone, it rushed towards the Teign with a wildness that could only be rendered more romantic by the chafing precipice from which it fell, the profusion of ivy on one side of the rock, and the branches of oaks and other forest trees across the torrent,' p. 74.

'In a ride from Christow to Bridford church, after passing through narrow lanes overhung with wood, that entirely excluded the prospect, I entered into a defile, where suddenly I saw myself on a precipice to the right, with a deep valley at the bottom, in which a stream gurgled among mossy stones, and which was terminated by a mill

mill amidst a cluster of cottages. Beyond the valley, vast ledges of rock were piled up on the opposite hill. My left was skirted with bold woods impending over an abrupt declivity, in which were several openings, whence, from charcoal pits, light wreaths of smoke slowly ascended through the trees.' . . . . 'I observed the loose clouds hanging on the opposite heights, and the sun gilding the hills beneath them,' p. 76.

'In Trusham the hills are rocky, and almost perpendicular; the summits of which when we have reached with extreme danger, by narrow and rugged paths called parish-roads, we look down on the deep dells immediately below, astonished at our rashness in ascending those heights on horseback. Low in a vale, a little to the north of the church, stands the village of Trusham, hoary through age; and its cottages, distinctly seen from the rock, on which the church is situated, look extremely fantastic—some covered with moss that seems to occupy the place of thatch, and others curtained with ivy; whilst little gardens intervene, and trees of different kinds throw their branches over the chimney-tops,' p. 117.

'Chudleigh, in former ages, abounded much in wood and timber; the north-east side of the parish still retaining the name of *Chudleigh Woods*. As we descend from Haldon, by way of Hams, to the town of Chudleigh, the great marble quarry in front is pleasingly contrasted with several little villas above it, as they gleam through tufts of trees, sometimes on the brow, and sometimes on the sides of the hills that wind round in the form of an amphitheatre,' p. 118.

'*Chudleigh-Rock* was an object worthy of notice in the natural history. It is, perhaps, one of the most striking inland rocks in the island. . . . . Viewed from the west, it is a bold and beautiful perpendicular rock, apparently one solid mass of marble. From the south-east, a hollow opens to the view, with a stream rushing impetuously at the bottom of it, and here and there checked in its progress by a great quantity of rude stones scattered around. And the scenery is in summer rendered more attractive by a luxuriant wood that seems proudly to bear forward its burthen of variegated foliage on the opposite side,' p. 123.

This much for the present: in our next article we shall produce the remaining extracts, together with some critical observations on this splendid and amusing work, which displays the industry of the antiquarian, the precision of the philosopher, and the animation of the poet.

[ *To be continued.* ]

ART. IV. *Ferishta's History of Dekkan, from the first Ma-  
hummedan Conquests: a Continuation from other native Writers  
of the Events in that Part of India, to the Reduction of its last  
Monarchs by the Emperor Aulum Geer Aurungzebe: also, the  
Reigns of his Successors in the Empire of Hindostan to the present  
Day; and the History of Bengal, from the Accession of Aliverdee  
Khan to the Year 1780. Comprised in Six Parts. By Jonathan  
Scott, Captain in the East India Company's Service, Persian  
Secretary to the late Governor-General Warren Hastings, Esq.  
and Member of the Asiatic Society in Calcutta. pp. 832. 4to.  
Stockdale. London, 1794.*

[ Continued from our Number for July. ]

EXTRACT from the Translation of Ferishta's History of the  
Dekkan \*

\* SULTAN Mahmood Bhamenee had a taste for poetry, and wrote elegant verses himself. He spoke fluently the Persian and Arabic languages. When prosperous events occurred, he was not intoxicated with joy, nor immersed in grief at the attacks of misfortune. He never cohabited but with one wife, and paid great regard to the opinions of divines, of whose company he was very fond. In his reign the poets of Arabia and Persia resorted to Dekkan, and were benefitted by the gracious flow of the stream of liberality. Meer Fyez Oollah Anjoo, who presided on the seat of justice, once presenting him with an ode, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. The fame of the Sultan's affability, judgment, and munificence, spread so wide, that the celebrated poet of Shiraz, Khaujeh Hafiz, determined to visit Dekkan; but was prevented by a train of accidents, which, with the cause of his intention, are thus related:

Meer Fyez Oollah Anjoo sent this famous poet a present with a letter, intimating, that if he would confer honour on the Sultan's dominions by his approach, and make Dekkan the envy of paradise by his bounty-shedding presence, the inhabitants would value properly such an honour, and have him conducted back to Shiraz, enriched to the height of his desires. The poet, from the kindness and assurances of Fyez Oollah Anjoo, became ardently desirous of visiting Dekkan. He disposed of the gifts sent him among his relations and creditors; and, departing from Shiraz, arrived safely at Lar †. Here he assisted a friend, who had been robbed, with great part of his ready money. From Lar he was accompanied to Ormus, by Khaujeh Zien al Ab ad Dien Hammadanee, and Khaujeh Mahum-

\* Forming near the whole of the first volume.

† A port in the Persian gulph.

mud Gazroonee, who were also going to visit Hindoostan. With them he took shipping in one of the royal vessels, that had arrived at Ormus from Dekkan; but he had not weighed anchor when a storm arose, and the sea became very rough. Hafiz repented of his journey; and, pretending that he had forgotten to take leave of some of his friends at Ormus, left the ship. Having written the following ode, he entrusted it to be given to Fyez Oollah Anjoo; after which he returned to Shiraz.

‘ O D E.

‘ The breeze of my garden is not to be purchased by the possession of the world.

‘ My companions rebuked me, and said, Quit this spot. What whim hath possessed thee, that thy cell is not to be valued?

‘ Yonder royal crown, on which is set danger of life, is an heart-enticing ornament, but not worth my loss of head.

‘ From desire of pearls, the dangers of the sea appeared easy to me; but I mistook; for one wave is not to be appeased by treasures of gold.

‘ Is my heart dispirited in the assembly of friendship? All the gildings of art are not worth a single cup of generous wine.

‘ If Hafiz chooses to retire from the world, contented with a little, hundreds of pieces of gold are not worth one instant of vexation.’

‘ When Fyez Oollah received this ode he read it to the Sultan, who was much pleased with the poetry, and observed, that as Hafiz had set out with intentions to visit his court, it was incumbent upon him not to leave him without proofs of his liberality. He then committed a thousand pieces of gold to Mahummud Casm Meshidee, one of the learned in his court, that he might purchase with it what was most acceptable of the curious productions of Hind, and send them to the poet at Shiraz; which was done accordingly.

‘ Sultan Mhamood Shaw was fond of rich and curious apparel, while a youth, but, upon his accession to the throne, would wear no other than plain white. He frequently observed, that kings were only trustees of the divine riches, and that to expend more upon themselves than necessity required, was a breach of trust. A famine falling out during his reign, he kept ten thousand bullocks on his own account constantly going to and from Malwa and Guzarat for grain; which was sold out to the people at a cheap rate. At the cities of Koolburga, Bieder, Candahar, Elicheore, and Dowlutabad, also at Choule, Dabul, and other great towns, he established schools for orphans, with ample foundations for their support. He appointed stipends for the expounders of the scriptures and the Prophet's history; and gave monthly salaries to the blind in all his dominions. He paid great attention to Shekh Serauje ad Dien, visited him in his last illness, and, going often to his tomb, offered prayers for his happiness; and gave alms to the poor pilgrims.’

Of that part of his work which contains a narrative of the operations of the Emperor Aulumgeer Aurungzèbe, our author gives the following account at the opening of Volume II.

• Having in the preceding volume, as far as authorities could be obtained, brought the history of Dekkan to the decline of her two last monarchies of Golconda and Beejapore, in which the gradual encroachments of the Mogul or Dhely emperors are mentioned as far down as the close of the reign of Shaw Jehaun, we come next to the operations of Aurungzebe, his son. He caused their final dissolution; but, by adding to the extent of his dominions in Dekkan, destroyed a balance of power, the want of which enabled the states, who rose on the ruins of his conquests, in less than a century to be the chief agents in rendering the empire of Hindoostan, to the family of Timur, a mere nominal sovereignty. It will be recollected, that Aurungzebe was governor of Dekkan, on the part of his father Shaw Jehaun; and that at the close of the last volume he had just imposed severe conditions on the Sultan of Golconda, when he was drawn from his operations, by the alarming state of affairs at the court of his father.

• At this period a new power, the celebrated Sewajee, founder of the Mharatta states, was rising into notice; an account of whom begins the following pages.\*

The narrative which these pages contain, as we are informed by Captain Scott in a preface, is a free translation of a journal kept by a Bondela officer, who attended Dulput Roy, the chief of his tribe, in all Aurungzebe's campaigns; which was presented to the Captain by the Rajah of Dutteah, a great-grandson of Dulput Roy, when our author acted as Persian interpreter to Colonel Popham in the Ghoad country.

The following extract from this section, being the third part of the work before us\*, will shew that resolution or firmness of mind is not confined to any climate :

• This year [1681] died the Maharaja Jesswunt Sing, near Cabul; and his followers brought his infant children, and his women who did not burn with him, towards their native country. Orders were sent to conduct them to court, where on their arrival, Aurungzebe insisted on the children being made Mahummedans. Upon this the Raajepoore attendants, determining to die rather than submit to this order, fled with their charge towards the Raja's territories, and being hotly pursued by the Emperor's troops, fought valiantly, and were mostly cut to pieces, but the women and infants arrived safely at Jodepore. After this, the courtiers brought a young child

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• The two first parts are not distinguished by titles; but they must be these: I. The Translation of Ferishta's History of Dekkan; II. What is extracted from the 'Biography of Nobles.'

to his majesty, and pretended he was the Maharaja's son; which the Emperor feigning to believe, had him circumcised, named Mahummedee Rauje, and educated as such. The Emperor, displeased at the resistance of the Raajepootes to his commands, marched to expel the sons and relations of the late Raja from Jodepore; which fort soon fell into his hands, and Raja Ajeet Sing, with the family, took shelter in the recesses of the mountains and woods. Inder Sing was exalted to the rank of three thousand, and the possession of the Rauje; but as the dependants of the late prince and the people could not be prevailed upon to pay him a proper obedience, and the country remained long in an unsettled state, he was degraded and deposed.\*

Under the general head of the history of Aurungzebe's successors, and the division Part IV. we have next, memoirs of the Mogul empire by Eradut Khan Wazeh; for the manner of publishing which Captain Scott apologises as follows [in the second leaf after page 123, which, according to a fashionable barbarism in printing, being the first of a new series is not marked by any number]:

\* A great number of the memoirs of Eradut Khan having been formerly printed off in the year 1786, and sufficient remaining on hand for the purpose, I hope my readers will excuse their being bound up in the order of connexion and time. To my liberal friends, the regular numbering of pages will, I trust, be of less moment than the contents; the reprinting of which would have added very greatly to my expence, and but little to their accommodation; especially as Eradut Khan gives a much more satisfactory account of transactions than any other writer of the same period whom I could have translated in his place.

The following account of the author of the memoirs is taken from the 'Masseer al Amra, or Biography of Nobility,' written by Sumfam ad Dowlah Shaw Nowauz Khan, prime minister to Sullabut Jung, brother and predecessor in power to the present Nazim of Dekkan:

\* Meer Moobaric Oollah Eradut Khan Wazeh, was the son of Isauk Khan, son of Azim Khan. Both his grandfather and father were noblemen of high rank. The former was Meer Bukhshi to the Emperor Jehaungeer, and the latter held various offices of importance under Shaw Jehaun and Aulumgeer. He died soon after his appointment to the government of Oude. His title was also Eradut Khan. One of his sons (our author) had his title conferred upon him, and in the thirty-third year of Aulumgeer was appointed Foje-daur of Jagneh, and at other periods, of Aurungabad and Mando in Malwa. In the reign of Shaw Aulum he was governor of the Doab,

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\* Afterwards entitled Keffaiut Khan.



and the intimate friend of Moazim Khan Vizier. He died in the time of Ferozkhere. His abilities as a poet were great, and he left a volume of poems behind him. His son was honoured by the title of Hoshedaur Khan, and afterwards with that of Eradut Khan, and the Fojedaur of Doohiperayeah in the province of Malwa. In the sixth year of Mahummud Shaw, he attended Afoph Jah to Dekkan, and after the victory over Mubariz Khan was appointed Dewan of Dekkan, with the rank of four thousand. He was afterwards governor of Koolburga, and died in the year 1157 [A. D. 1744.] He had many sons, most of whom died in his life-time. His eldest surviving son, Hafiz Khan, succeeded him in the government of Koolburga, which he held at the time Shaw-nowauz Khan wrote the Biography of the Amras.'

The following is the original preface by Eradut Khan:

' Thus sayeth the compiler of these records and events, an humble and sinful slave, Moobaric Oollah Eradut Khan Wazeh, son of the sheltered in mercy, Keffaiut Khan, writer of the Shekest; when I had finished the Kulmaut Alecaut, it entered my mind to draw up a concise relation of what events had happened to myself, while I was composing that work.

' I have observed, that delightful scenes, and the society of friends, are not so striking at the time of enjoyment as afterwards, when reflected in the mirror of recollection. On this account, I write down most passing occurrences; and whenever I peruse them, or ruminate upon them, a particular feeling, a surprising pleasure, and astonishing ecstasy, prevail in my mind. *At forsitan et olim hæc meminisse juvabit.*—VIRG. My writings also serve as a memorial to my friends.

' During the short period of my age, which has this day arrived at the sixty-fourth year, and the 1126th of the holy Hijhera, such wonders of time, such astonishing marks of the power of the Creator of night and day in the vicissitudes of worldly affairs, the destruction of empires, the deaths of many princes, the ruin of ancient houses and noble families, the fall of worthy men, and rise of the unworthy, have been beheld by me, as have not been mentioned by history to have occurred, in such number or succession, in a thousand years.

' As, on account of my office, and being engaged in these transactions, I have obtained a perfect knowledge of the sources of most events, and what, to others, even information of must be difficult, was planned and executed in my sight; and as I was a sharer, as well as spectator, of all the dangers and troubles, I have therefore recorded them.

' My intention, however, not being to compile a history of kings, or a flowery work, but only to relate such events as happened within my own knowledge, I have therefore, preferably to a display of learning in lofty phrases and pompous metaphors, chosen a plain style, such as a friend, writing to a friend, would use for the purpose of information. Indeed, if propriety is consulted, loftiness of style is unfit for plain truth, which, pure in itself, requires only a simple delineation.

delineation\*. I hope, therefore, that my readers will not loosen the reins of impartiality from their hands, nor call my modesty, ignorance.'

In the same spirit of modesty and good sense are the following observations, prefatory to an account which the Khan gives of an engagement:

'Every one knows that after an engagement is once begun, it is impossible for a single person to see more of the operations than those on the immediate spot of his own post: how then can I say, I distinctly viewed every change of two lines covering ground of miles in extent? An author once read to Aurungzebe a long account of one of his battles with Dara Shekkoh. The Emperor observed at the conclusion, that he must certainly have been upon a high mountain during the engagement, which he had seen so minutely, as he himself, though commanding the line, and mounted on an elephant, did not perceive one-third of the particulars he had described. In short, I shall only relate what I saw.'

The fifth part of the publication under review being a continuation of the history of Aurungzebe's successors, was compiled chiefly from Persian manuscripts; and from much conversation with many principal and well-informed natives on the subject of their history; our author can assert the received authenticity of the facts related.—The Persian journal, comprised in this part of his work, of the cruel proceedings of the unprincipled and inhuman Rohilla chief, Gholaum Kaudir, was written by an eye-witness on the scene of their perpetration, and transmitted to the author by his brother Captain RICHARD SCOTT. In this, and such other materials as would bear it, literality, as much as possible, has been observed: but our author does not pretend that the pages which make up this part of his work are wholly translations; some anecdotes having been inserted from oral information, and also a few observations on characters and circumstances of his own.

Towards the latter end of 1787 a considerable body of Mahrattas, who had been sent to collect a tribute in the principality of Jeypore being defeated, Sindia marched into that country with his whole army. He advanced within a short distance of the capital; but, having suffered repeated defeats, was obliged to retreat across the Jumbul, and to quit, for the present, all offensive operations; leaving garrisons in the citadel of

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\* Here our noble historian shews a correctness of taste in composition, worthy of the most refined critic in Europe. In the second paragraph of this preface he also shews great delicacy of sentiment.

Agra and fortrefs of Allee Ghur, in hopes of their holding out till he could obtain reinforcements from Dekkan. The evacuation of the provinces of Dhely and Agra by the Mahratta army occasioned a sad change in the royal affairs. For at this crisis, after the defeat of Sindia, started up a new adventurer, the most fatal of any to the unfortunate Shaw Aulum, Gholaum Kaudir Khan, a Rohilla chief, appearing suddenly before Delhy, obliged the Emperor to confer on him the dignity of Ameer al Amra, reduced Aleeghur, and meditated future conquests, for the accomplishment of which it was part of his plan to raise contributions of money for the support of his troops from the Emperor.

The degraded and wretched situation of the once august family of Timur, will appear more fully in the translation of a journal of the monstrous transactions of the unfeeling Gholaum Kaudir, from the dethronement of Shaw Aulum to the flight from the city of that cruel traitor.

\* JOURNAL, July 26th, 1788.—About seven in the morning Meerza Ismaeel Beg with his officers and Meerza Mutullub Khan, repaired to Gholaum Kaudir, who was seated in the hall of private audience; and, after some conversation, sent repeated demands of money from the Emperor, through the Navob Nazir. Meerza Mutullub observed, that had his majesty possessed such a considerable sum, his affairs would not have fallen into such extremity. He was commanded to be silent by Gholaum Kaudir; who at length sent two attendants to bring Bedar Bukht, son of the Emperor Ahmed Shaw. This prince being conducted into the oratory, was seated on the throne, and the customary salutations of royalty made to him by the chiefs. Gholaum Kaudir then dispatched Shaw Aulum, with nineteen princes, his sons and grandsons, under a guard, to the apartment called Noor Mahal. After this a dispute arose between Gholaum Kaudir and Ismaeel Beg, concerning the latter's remaining in the palace; and Ismaeel Beg\* at length departed in wrath to his camp.

\* July 28th.—This day the Princess Mallekeh Zummaneh, assisted by the Navob Nazir, searched the apartments of fourteen of Shaw Aulum's women, and ordered all their money and effects to be collected in the oratory; after which they delivered them to Gholaum Kaudir Khan. The effects of Meerza Akber Shaw were confiscated. Bedar Shaw conferred the rank of Ameer al Amra on Gholaum Kaudir Khan. Information was lodged that Meerza Mindoo had privately conveyed fourteen cakes of bread and some water to Shaw Aulum. The merciless Rohilla ordered the benevolent prince to be beaten with clubs; but the attendants refused obedience. Mallekeh

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\* Who, after defeating the Mahrattas in the field, had taken several places from them, and laid siege to Agra, under pretence of the imperial orders.

Zummaneh sent to Shaw Aulum, desiring him to give up his buried treasures, and he should be reinstated on his throne. He replied, he was weary of such empire. Agga Sundal complained to Bedar Shaw of the distressed situation of the deposed sovereign and his family, perishing with hunger. The Shaw gave him five rupees. The Agga observed, the sum was insufficient for such a number, even for a meal. Bedar assured him he had no more money in his possession.

‘ August 1st, 1788.—The Navob Nazir and the eunuchs represented to the Emperor that they had, by severe chastisement, extorted a discovery from some of the ladies of the haram of a quantity of gold and silver plate, with some jewels. He ordered them to be sent to Gholaum Kaudir. Meerza Buddo, an ancient prince, uncle to Shaw Aulum, was seized by the Rohilla, and a demand made of a lack of rupees. Pleading inability, he was delivered to the peons to be flogged. To-day Gholaum Kaudir went to Shaw Aulum, and threatened him. The unhappy prince replied, ‘ What I had, you have taken; but, if you think I conceal some treasures within me, rip up my bowels and be convinced.’ The traitor then assured him, if he would discover his hoards, he should reascend his throne. Shaw Aulum answered, ‘ I have no ambition left; may God protect you, who have laid me aside: I am content with my fate.’ The Rohilla then proceeded to the apartments of the brothers of Shaw Aulum, and threatened them with punishment. Four trunks of wearing apparel, a few trifling jewels, and a silver bedstead only, were found in them on the strictest search. The Navob Nazir repents, now too late, of his conduct; and will have more cause every day. Ismaeel Beg is treating with Sindia, who has promised to give him a jaghire and command in his army.

‘ August 2d. To-day persons were sent to dig up the floors of the apartments of Meerza Buddoo. Some jewels, plate, and wearing apparel, were found. The prince and his family were ordered to be kept without food; but, at the earnest intercession of Meerza Hinga, uncle to Bedar Shaw, it was allowed them. Gholaum Kaudir to-day roughly demanded from the Emperor the whole sum he had promised for his throne. Bedar Shaw said, ‘ He had given every thing as yet discovered, and desired the jewels might be valued.’ The Rohilla replied, ‘ Jewels were to him of no value; he must have money, or plate to coin.’ A message coming from the Princess Mallekeh Zummaneh, that she wished to see him, he would not go, but abused her to the eunuchs who brought the compliment. Bedar Shaw entreated him to be pacified, and every exertion should be used to procure money. The Sultan would have embraced him, but the wretch drew back, and retired in displeasure; after which he sent a band of Afghauns to guard the royal person, and extort money. They threatened to pull Bedar Shaw from his throne, and correct him with blows; upon which he exclaimed, ‘ If this is empire, the scanty meal I enjoyed when among the confined princes, was sweet indeed.’ The Afghauns

ordered him to be silent, saying, 'They had ruined Shaw Aulum in an instant, and what was he better than him.' Guards were also placed over the Begums Mallekeh Zummāneh and Sahebeh Mhal; and Gholaum Kaudir informed them, 'that as the world would now at any rate call him traitor, he was resolved to seize the whole property of the royal family.' The Navob Nazir trembles for his safety, and has discharged his attendants. Seven lacks of rupees are demanded from him.

'August 3d. To-day Gholaum Kaudir Khan seated \* himself in the presence of Bedar Shaw †, and smoked his hookah before him: stretching out his feet on the royal musnud, at the same time insulting him by abusive language.'

[ *To be concluded in our next Number.* ]

ART. V. *British India analysed—The provincial and revenue Establishments of Tippoo Sultaun, and of Mahomedan and British Conquerors of Hindostan, stated and considered. In Three Parts.* pp. 1023. 8vo. 3 vols. Jeffrey, Pall-Mall; Debrett, Piccadilly. London, 1793.

THE author, in an introduction, explains the original object of this publication, and declares his motives for investigating the principles of Indian administration. Mr. Francis said, in the House of Commons, that Mr. Dundas's principles and declarations, though barren and unproductive in his hands, would not be useless in his own. It becomes necessary, therefore, Mr. Greville [the author] observes, for those who dissent from any part of the present system, to examine the foundations of Mr. Francis's plans, and the extent of the measures which his honour urges him to inculcate, and which he has so successfully diffused among the most eminent men of this country, and continues to promulgate. 'The revenue regulations of Tippoo Sultaun,' continues Mr. Greville, 'appeared conclusive both against Mr. Francis and Sir John Shore's revenue plans; from sentiments of humanity which had been awaked during the exercise of a delegated trust, and were not stifled after the duty had ceased, I had sent a copy of that work to the press, that it might be known, when I read the following article in the Morning Chronicle of the 18th of July, 1793:—"We are happy in being able to state to the public, that the hu-

\* The highest disrespect he could be guilty of to the sovereign.

† Whom Gholaum Khan had seated as a pageant on the throne of Shaw Aulum.

“ mane and rational principle for which Mr. Francis has for  
 “ year contended, in behalf of the natives of India, namely,  
 “ that the ruling power, let its title to the dominion be what  
 “ it would, neither was nor could be proprietor of the soil, is  
 “ now established by such direct, positive evidence, as it is not  
 “ in the power of rapacity itself to controvert, though sup-  
 “ ported, as it has been, by sophistry, fraud, and falsehood.—  
 “ We have taken the following curious document from the  
 “ Supplement to the Calcutta Gazette, dated the 27th of De-  
 “ cember, 1792; and we give it to our readers, not only as a  
 “ proof of the learning and benevolence of the excellent au-  
 “ thor, but of the practical utility of the learning and talents  
 “ of studious men, when applied, as they have been uniformly  
 “ by Sir William Jones, to the benefit of mankind.”—Here  
 follows, in the daily paper now quoted, an extract in confir-  
 mation of the above position, from the preface to the *Ab*  
*Sirajigyah*, lately published by Sir William Jones—after which  
 Mr. Greville says, ‘ Among the various literary obligations we  
 ‘ owe to Sir William Jones, I had reckoned the evidence in  
 ‘ *Sacotala* of the antiquity of the *corn rent*, stated in the *Ayeen*  
 ‘ *Akberry* to have been the custom of Bengal, graciously con-  
 ‘ tinued by the emperor to his Hindoo subjects. When I had  
 ‘ heard that Sir William had commented on the revenue sys-  
 ‘ tem of Bengal in 1792, I flattered myself that we should, on  
 ‘ his authority, know whether the definition of *Zemindar*, or  
 ‘ collector of the royal or jaggeer lands, is correct?

‘ Whether *crown lands*, annexed to offices civil or military,  
 ‘ with services specified in the *funnuds* were, in the *Mogul*  
 ‘ system, or ought to be in justice and policy, more dependent  
 ‘ on the sovereign than cultivated lands held by the *Reyut*, with  
 ‘ rent or tribute specified in the *Pottah*, or heritable lease of the  
 ‘ cultivator of the soil?

‘ Whether *funnuds*, or written commissions, grants, or leases,  
 ‘ in India, can be distinguished, without inspecting them, any  
 ‘ more than a freehold, copyhold, or annual lease can, in Eu-  
 ‘ rope, be distinguished without perusing the lease?

‘ Whether reference to a public register, as in the register  
 ‘ counties of England, would not in India be less vexatious than  
 ‘ to abolish the public register, and refer titles to suits in a mo-  
 ‘ dern court *Dewanee Adaulet*.—I was chagrined to find, on  
 ‘ Sir William Jones’s authority, that reference to additional  
 ‘ Mahomedan authority is yet necessary to decide whether any  
 ‘ species of property was compatible with the Koran; and to  
 ‘ read the result of nine years’ observations of British manage-  
 ‘ ment, comprised in a few ethical sentences, which all modern  
 ‘ disputants will adopt, for they all profess ethics, though every

‘ practical experiment has produced injustice and extortion.—  
 ‘ When,’ continues Mr. Greville, ‘ I saw this extract, at once  
 ‘ confounded with Mr. Francis’s system, I felt that I might be  
 ‘ confounded with the advocates of lawless rapine; and I de-  
 ‘ termined, after a part of the Mysorean regulations were  
 ‘ printed off, to distinguish the principles of different periods;  
 ‘ this late decision increased the defects [of his publication] to a  
 ‘ careless arrangement. If it shall be intelligible, my object  
 ‘ will be, perhaps, better answered than if I had gone out of  
 ‘ my own room to seek information, or to advise even with a  
 ‘ single person. What I state is from recollection of past mea-  
 ‘ sures, and from materials which I had *collected* for my private  
 ‘ information; and what I communicate from my private cor-  
 ‘ respondence will not be biased by partiality to private friends,  
 ‘ nor to particular administrations. Having never entered into  
 ‘ covenants with the Company, nor at any time shared in its  
 ‘ interests, it may be inquired why I take this trouble. My an-  
 ‘ swer is short: I have followed the progress of friends through  
 ‘ every part of India; my mind often hangs over the honour-  
 ‘ able graves of much-lamented friends in India; I enjoy the  
 ‘ society of others who have returned with honour to Great  
 ‘ Britain; and others yet remain in India whom I respect and  
 ‘ value. I do not publish for them; I have reckoned life well  
 ‘ spent when it founded the bare hope of deserving friendship;  
 ‘ and I do not reckon it a sacrifice to devote a few hours in the  
 ‘ hope of contributing to the protection of millions of fellow-  
 ‘ subjects, who will never be conscious of my existence.’—  
 Mr. Greville, having thus apologised for his publication, pro-  
 ceeds to examine the principles of the act for settling the govern-  
 ment and trade of British India in 1793, in as far as they are  
 intended to connect Great Britain with British India; and, hav-  
 ing examined the political and territorial management of India  
 with regard to, 1. sovereignty; 2. trade; and, 3. the rights  
 of the subject; he concludes that Mr. Dundas has reason to  
 suspend his final judgment and decision on those subjects, until  
 he shall receive better information.—With regard to the expe-  
 rimental settlement of Bahar, he affirms, from serious convic-  
 tion, that the errors of that plan, rendered, if possible, perma-  
 nent there, and extended to the rest of British India, will un-  
 intentionally occasion more calamity to the natives of India  
 than any former experiment. On the last of the three heads  
 just mentioned, he wishes the commissioners for carrying the  
 act of 1793 into execution, when they prepare laws for the  
 sanction of parliament, to remember an axiom which past ex-  
 perience of mankind will confirm, and which Mr. Grant, more  
 than once, has held forth: ‘ should restrictive laws, unaccom-  
 panied

‘panied by reason, be written in blood, and Minos himself be the judge, they will be as the dead letter of tyranny, opposed by bold necessity, or eluded by the timid craft and villainy of slavery.’

Our author then proceeds to consider the internal management of British India under Mahomedan and British conquerors, and to deduce a plan for British India, connected with the principles of the act for settling the government and trade of British India. Next follow the Mysorean regulations, translated by Burrish Crisp, Esq. from the Persian original, under the seal of Tippoo Sultaun, in the possession of Colonel John Murray, an officer on whom Mr. Greville bestows the highest praise; which regulations, he observes in an advertisement prefixed, are the most accurate delineation of the modern Mahomedan government that has appeared.—Next in order, in this analysis, come

PLANS for British India connected with the principles of the new act 1793—An abridgment of that act—Clauses of acts which constitute the Magna Charta of British India; and provincial establishments of Mahomedan conquerors in the Bengal provinces and the northern circars. Under this head we have the regulations respecting the officers of the crown; officers of the revenue; the Mahomedan system of revenue; the nature and sources of revenue; Torrib Mull’s system of finance; the division of the provinces; military tenure; civil tenure; ancient regulation of the coinage; the financial system of the Deccan and of Bengal; the mode of settling the Jumamahundy\*; the forms of settlement; a concise abstract of the Kheraje Jumma and fraudulent alienations in the northern circars; a concise abstract of the revenues and alienations in Bengal in 1765: a deduction from accurate investigation of the Soubahdany of Bengal, with general reflections on the relative circumstances of Great Britain and India.—All these particulars are contained in Part I. of this publication:

Part II. comprises the provincial establishments of British conquerors; the principle of the Company’s government at the period of the acquisition of the Dewannee †, which prin-

\* An account containing, 1st. The name of the Reyot [Ryot]; 2d. The quantity of land which he tills; 3d. The rate at which he pays; 4th. The crop; and, 5th. The total amount.

† The public revenue.—Mr. Greville has given a glossary for the interpretation of the Mysorean regulations; but for nothing more in his book.



ciple was a systematic deviation from the equity of the Mogul system.—Mr. Greville then enumerates the financial experiments of the Dewan [treasurers or collectors of the public revenue], under the orders of very respectable and able servants of the Company, to whose lot it fell, to endeavour to combine all the profits of the Mogul, the peculations of the Soubah to a rack-rent of the territory, by a revenue-administration supposed to correspond with the Mogul system, supported by the force of British arms: a veil of nominal government which naturally threw the whole of the detail into the hands of native managers; and which, during the first period of the Dewannee, or Mahomed Reza Khan's administration, was strictly adhered to.—Under the confusion real and artificial of this, began the second period of the Dewannee, by Mr. Grant called provincial administration. Mr. Hastings was called on at this period to produce an ostensible plan; the occasion of which arose from the necessity of putting a period to the native administration, under the veil of double government impenetrable even to proprietors and directors. In this state was the system of revenue management when the legislature of Great Britain prescribed an amendment. A supreme civil government, a supreme court of judicature, a limitation of the Company's dividend, an assumption of three-fourths of the surplus of the net revenues in behalf of the nation, and the separation of the revenue from the commercial department, were the principal features of Lord North's plan for the better administration of British India, to preserve it for Great Britain, after he had ably asserted the rights of the state against the claims of the Company to the territory.

The third period of the Dewannee, 1785, is that in which the Governor-general, Mr. Macpherson, in Bengal, was employed in reducing to practice reforms, which in *England* the greatest abilities were engaged in reducing to practical theory. The decrease of charges in the different departments during Mr. Macpherson's short administration, forms so great a resource to the government of Bengal, that ought not to have passed unnoticed by any accurate examiner of the different administrations, with a view of establishing principles of fixed government. The arrangements introduced by Mr. Macpherson, immediately tending to a real diffusion of knowledge, and to a real practicable control of British India, which have been approved and continued, were a new calendar, or abridgment of the Bengal government, in the form which has ever since been usually made part of the Court Calendar in England. The honourable distinction of a baronetage, continues our author, followed his supercession, and the thanks of the Company, hitherto

hitherto without their liberality\*, have acknowledged the extent of the reforms completed during his administration. 'I could not pass over this period,' says Mr. Greville, 'from which I have derived much instruction, without directing the public attention to it, particularly as Sir John Macpherson has for some time been absent among the Durbars of the continent of Europe, and Mr. Grant has been judiciously settling the Doul Bundobust with his tenants in the north of Scotland, where the Board of Control might send for the original native accounts of British India, under the Mogul seal of office, and for the valuable historical library, in Persian, which, with so much modesty, Mr. Grant refers to in the extract I have made from his Political Survey of the Northern Circars; which information, I believe, could not be obtained in any public or other private collection in Europe.'

The next period surveyed by our author, is that of Lord Cornwallis, with Sir John Shore at the head of the revenue department; when, in consequence of certain changes in principles of government, it became necessary to make changes in established regulations. We have under this important period, an account of the progress of courts of judicature in British India; of alienations of revenue connected with political error; the necessity of constantly superintending the affairs of British India; the political necessity of a general plan for British India; the commercial necessity of a general plan for British India; monopolies; and the benefit of parliamentary control: all of which topics are illustrated by documents and observations, into a detail of which the limits of our Journal forbid us to enter. 'To substitute a perfect system [for the government of British India],' says our author, 'would require more ability than I am possessed of; and the information relative to British India, as yet, is not sufficiently distinct to assume the form of a perfect system. This object can only be attained by ascertaining the real circumstances of Great Britain and British India.'

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\* The Company has, on several occasions, shewn princely liberality, but those occasions not always judiciously chosen; while, in other instances, they have harassed and ruined individuals in their service, who had defended and promoted their interests at the risk of their lives, and, on critical and alarming occasions, the voluntary expenditure of their fortune; and, when that failed, of their credit. The law's delay has been the patriot's reward. Inequalities of this kind are incident to popular and to aristocratical governments. But at present there seems to be a disposition to found Indian government on justice.

‘Deductions

'Deductions arising from past experience, at any rate, will  
 'prove safer guides than speculative statements and specu-  
 'lative opinions, particularly when a neglect of known prin-  
 'ciples is required previous to the admission of the new theories,  
 'In the first place, therefore, I shall examine how far *humanity*  
 'and honour can be applied to *British India* from precedent, which  
 'will connect what is necessary to adduce\* in opposition to Mr.  
 'Bruce and to Mr. Ruffel on this point.'—He goes on, in  
 Part III. to trace the progress of the Company in British India.  
 He opposes Mr. Grant's political and historical view of the  
 northern circars to Mr. Ruffel's definition of them, as a farm  
 held under Nizam Ali; describes the competition of the French  
 and English for territory in India; the military establishments  
 and service in India; and discourses on the consistency of par-  
 liamentary vigilance; on the last provisional reform; and the  
 use and abuse of precedents: on which head he is led to many  
 interesting and important observations on the constitution of  
 England in church and state, and on the present times and novel  
 doctrines in politics, philosophy, and religion:

## E X T R A C T S,

### \* *Mysorean Regulations* †.

\* Article 23. Trees of teak-wood and Acacia, the wood of which  
 is required by government for making the wheels of gun-carriages,  
 &c. and are not to be felled. When they are wanted for the service  
 of government, an order from the Hazzoor is to be obtained, upon  
 which they are to be cut down. 'Wherever the seed of the teak-tree  
 is to be met with, it must be obtained; and during the rainy season  
 it must be sown on the banks of rivers, and at the bottom of hills, so  
 that the quantity of these timbers may increase.

\* Article 27. Ryats who shall make new plantations of beetle-  
 nut trees shall be exempt from the payment of any tax during the  
 first five years; from the sixth year they shall be assessed at half the  
 established rate, until the trees bear fruit, from which time they  
 shall pay the full established tax, or share the produce, as may be  
 the custom.

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\* The lines here marked with italics we note as an instance of a  
 certain unnatural twist, and consequent obscurity, which too often  
 appears in the style of this very respectable writer; which is also not  
 unfrequently deficient in point of grammar, of which too the lines  
 here noted furnish an instance. He is farther still very defective in  
 punctuation, which is, in reality, a part of English grammar.

† These amount to the number of 127 articles, respecting the cul-  
 tivation, commerce, government, and police, of the country; and  
 are believed to be the most accurate delineation of the modern Maho-  
 medan government that has appeared.

\* Article

\* Article 28. Whoever makes new plantations of cocoa<sup>u</sup>-nut trees shall be exempt from the payment of any tax for the first four years; the fifth year he shall pay one half of the established tax; and the sixth year the whole, or share of the produce, as may be the custom; and during four years, whatever quantity of turcarce is produced in these plantations shall be given up to the Reyats.

\* Article 29. An account shall be taken of all the houses of the Reyats, &c. of all casts throughout your districts, specifying the names of the villages, the number of ploughs, the quantity of seed sown, and of land tilled; the number of workmen, their families and children; with their various casts and occupations. In forming these accounts great precaution is to be observed to prevent its creating any alarm amongst the Reyats. Every year the increase or diminution of agriculture and population is to be observed in the manner following: The Shamboges of the villages are to prepare and transmit the account to the Simpt \*, and the Shamboges of the Simps are to form the complete account, and transmit it to the Aumil of the district, who is to prepare one general statement, giving a full view of the population and cultivation of the country, and deposit it in his Catchery; from whence it is to be forwarded to the Huzzoor; and as the month of Zeehaje is appointed for the inspection of these accounts at the Huzzoor, they must be deposited in the Catchery in the month of Runzaun. It will be proper when you commence the numeration of the houses and inhabitants, to give it out, that the purpose for which you are come to their houses is to see whose expences exceed their means, and to assist such persons with advances of Turcarce; in this manner you are to get the numeration effected.

\* Article 36. If any person shall, at his own expence, dig tanks, wells, &c. throw up ramparts, build small forts or bastions, or people a village; upon its being ascertained from the Mokuddums† and cultivators upon the spot, a quantity of ground (in fixing which you are to be regulated by the customs of the place) shall be given to him as Isaumkutodukce; and if no such custom shall prevail at the place in question, inquiry shall be made at the villages round about, and land be given to him as Bnaum, according to what may be found to be the custom in those villages.

\* Article 66. The Aumil of the district shall first take a firelock himself, and shall require of the Reyats, and of the Muslemeaun, Mahrattah, and other inhabitants of the Cusbah, that every house shall furnish one man with a firelock; and on every Friday these men shall be assembled before the Aumil, and made to go through the exercise. And in every village throughout the district the inhabitants shall be required to keep firelocks, and to assemble and go through the exercise every Friday; and every absentee shall be fined in the sum of five fanams. Regular muster-rolls and accounts of the fines

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\* The same as Tarraff in Bengal, one of the subdivisions of a district.

† Principal Reyats.

are to be kept and transmitted to the Huzzoor: these fines are not to be included in the Jumma-bundy.

\* Article 81. There are vintners shops in your district; whenever you find four of these shops you shall suppress two of them, and double the tax upon the remaining two.

\* Article 82. In your district there are shops for the sale of intoxicating liquors made from herbs, upon which you shall double the tax which has been collected heretofore from them.

\* Article 84. It has been the practice in the districts for government's principal servants to take villages and lands in farm; you are directed to annul all such farms, and to give the lands to the Rayats to cultivate. In future you are upon no account to farm out villages or lands to persons of this description: a breach of this order will incur the severest displeasure.

\* Article 102. Formerly it has been a practice for the Aumil and officers of government, and other people, to purchase and sell abandoned girls and orphan children, &c. and abandoned girls have been frequently taken into the Deostan\*; in future they are not to be sold abroad, or lodged in the Deostan, but are to be collected together for government; and you are to send them through your Catchery to the Huzzoor, allowing them each at the rate of one full dek of rice and one talooce, until their arrival at the presence.

\* Article 106. Whoever shall keep waste land in his possession, is to be reprov'd and fined, and to be made to cultivate it†.

### CONCLUSION.

\* I have now adduced more than I propos'd when I undertook to give a political analysis of British India; I have traced principles to render them intelligible, without reviving the private or public interests and animosities which divided and guided the attention of Great Britain during its progress to empire; I have, with equal firmness, and I hope candour, resisted the unfounded assumption of the supporters and advisers of administration, and the unfounded censure of its opponents; I have referred to known authorities, and in ge-

\* The Hindoo temples.

† Did our limits permit, we would willingly extract the regulations relating to brood-mares, and the nurture and care, even tender care, of horses; worthy of a warlike prince, who depends so much on his cavalry, and natural in a descendant from modern Tartars and ancient Scythians.—The Norwegians and Icelanders, of Tartarian descent, treat their horses not only with the utmost care, but with a degree of affection. In conformity to the genius of his countrymen, John Erischen, an Icelandic gentleman, wrote a treatise *De Philippia Veterum*; or, *The Love of the Ancients for their Horses*: printed at Copenhagen 1757.—The extraordinary care and attachment of the Northumbrians and Yorkshire men is one of the most striking among the Danish and Norwegian remains in the ancient kingdom of Northumberland.

Several have adopted their words, it being more important to state accurately the extent to which I adopt their facts, without pledging myself to admit all their conclusions; and I have, with equal firmness, adduced, as far as possible, in their own words, the hints for practical administration, which, for some years past, I had stored from sound information of honourable and sensible men: the few who are alive will not require a formal apology from me for having diffused their information without their knowledge: but in the investigation of truth its friends must be drawn forth; 'in quo tamen ego quid eniti, aut efficere passum, malo in aliorum spe relinquere quam in oratione ponere mea.'—With respect to the gentlemen nominated for the supervision and for the administration of British India, and to the gentlemen who stand forth to censure or amend (I cannot adduce words of more authority than those of Lord Clive), 'they are the best judges whether their abilities and integrity are equal to the important service in which they engage: had they known the *East Indies* as well as I do, they would shudder at the bare idea of such perplexing and difficult service; the most rigid integrity, with the greatest disinterestedness, the greatest abilities, with resolution and perseverance, must be united in the man or men who undertake to reform the accumulating evils which exist in Bengal, and which threaten to involve the nation and the Company in one common ruin \*.' I now conclude with a sincere, and I hope well-founded wish, that a vigorous and judicious administration, with the powers vested by the act of 1793, may for ever maintain the principles of prosperity and union in Great Britain and in British India.'

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On the general subject of these volumes, of which, on account of their importance at this season, we have given a fuller analysis than we can afford in ordinary, we have had occasion to make several observations in the numbers of this Review for April and May last, under the articles of 'Strictures and Observations on the Mocrerry System of Landed Property;' and 'Bengal Sugar, &c.'—In the work before us, the opinion maintained in those pamphlets, and by Mr. Grant in his publication, is ably supported. A long detail of proofs, and much reasoning is adduced in order to assert individual rights to landed property in the lower as well as the higher orders of the community. This is a subject of extreme importance, not only to the Ryots, with other dependent cultivators in British India, and to the British government, so deeply interested in their prosperity, but also to mankind, and to governments in general. For, as example has a wonderful power of self-multiplication, the happy fruits of such a tenure of landed property as is here

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\* Lord Clive's debate, in 1773, on sending supervisors to India.—*Parliamentary Debates*, Vol. XXIV. p. 185.

recommended and established in India would, in this period of extended and easy intercourse, produce an imitation of so wise and humane a system in Europe. This general subject, of the tenure of landed property, the most consistent at once with sound policy and natural justice, has been discussed, of late years, not only by the economists of France, but in our own country by different writers, among whom the most distinguished for learning, ability, and impressive eloquence, are the anonymous author of 'An Essay on Property in Land\*,' and Thomas Newte, Esq. (lately a captain in the service of the East India Company), in his late 'Tour in England and Scotland.' These gentlemen have stood forth as the generous advocates for the oppressed peasantry in this country, as Mr. Greville and other writers have in behalf of the Ryots of Hindostan; and clearly demonstrated the mighty advantages that would result from a more general and equal distribution of landed property than has been hitherto known, or, what amounts to the same thing, leases of long, and even perpetual duration. The writings of all those gentlemen, concerning both British and Hindoo cultivators of the soil, we consider as of the utmost importance in political economy. They may not, perhaps, produce an immediate effect. But when once a change of opinion is introduced, various occasions and inducements occur, in the ever-varying aspect of human affairs, of realising them. The progress of knowledge too, it is to be hoped, will one day convince the rulers of nations of the great instability of empire, when it is not founded on the opinions of mankind.

As the subject on which Mr. Greville writes is of great importance, so he treats it in a grave and candid manner, free from all shadow of prejudice and passion towards any individual or any party. He has exercised a patient industry, and in this displays as much profundity as perseverance. The celebrated philosopher Buffon, in his introduction to his *Natural History*, observes, that in the formation of philosophical systems we should of all things avoid precipitation. We should search long, very long, for matters of fact, view them under more and more relations and combinations, stir them up and keep them long afloat in the mind †; for in proportion as we do this, and the materials moved subside slowly, they will assume their proper place in a true system. Mr. Greville pleads, in the true spirit of philosophy, for a suspension of judgment, and declines

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\* Published by Walter, Charing Cross.

† We do not here, as we quote merely from memory, pretend to give the words of Buffon. But this is nearly his meaning.

to form the plan, until he collects and considers all the materials that are to enter into the fabric. The Mysorean regulations, from which we have made some extracts, are a great curiosity. In the policy of this *barbarian*, Tippoo, there seem to be some things not unworthy to be imitated by European statesmen.

We have above made some strictures on the style of this valuable publication. It would be well if gentlemen, not accustomed to punctuation, and other minutiae, would submit their manuscript to some person versant in all the little attentions and artifices of composition.

ART. VI. *Roman Portraits; a Poem, in Heroic Verse: with Historical Remarks and Illustrations.* By Robert Jephson, Esq. pp. 330. 4to. Robinsons. London, 1794.

[ *Concluded from our last Number.* ]

C. M A R I U S.

SEE, nurs'd by furies, and for havoc bred,  
Where frowning Marius lift his rugged head;  
His stature tall, with giant strength endu'd,  
Cruel by nature, and of manners rude;  
To these were join'd, as if for terror meant,  
A thund'ring voice, and visage truculent.  
A living column seem'd he in the wars,  
Hewn from the quarry by the sword of Mars,  
Though at Arpinum a plebeian born,  
By him seven times the consul's robe was worn,  
Through every function of the camp he pass'd  
Till merit rais'd him to command at last.  
Conscious of mean descent, he feign'd to scorn  
The lazy greatness of the nobly born,  
Who doze, and yawn, and retrospective see  
Their sloth excus'd by vigorous ancestry.  
While these proud symbols in their halls display'd,  
His cottage kindred shew'd the plough or spade;  
For still he deem'd it true substantial fame,  
Not to inherit, but create a name;  
Disdain'd the borrow'd splendour could be shed  
By glory beaming from another's head:  
As well his health or beauty might he claim,  
To prop a weak, or grace a homely frame.  
• What men were once (he cries); I little care;  
• What's pass'd is pass'd; I value what they are.  
• The dwarf from Hector or Alcides sprung,  
• Must still be feeble, though his fire was strong;

S

• And



• And Helen's daughter, with a Gorgon's face,  
 • Would charm no hero by her mother's grace,  
 Yet all his toil the nobles to deride,  
 Sprung less from principle than envious pride;  
 For though weak mortals should not boast of ought,  
 What good man e'er his ancestors forgot?  
 If bright the track their actions leave behind,  
 Fair emulation fires the offspring's mind;  
 But if foul deeds and shame their course disgrace,  
 He quits the path, and runs a nobler race.  
 High birth, like riches, men too much may prize,  
 But those alone who have it not, despise.

• O C T A V I A.

• Come, decent Venus! come, each modest grace!  
 Assist the muse to draw a matron's face;  
 To paint the chaste Octavia's matchless form,  
 Fresh Hebe's cheek with blushing softness warm;  
 The pure carnation in whose colour shewn,  
 By genial nature's balmiest breath was blown;  
 Unfollied lips suffus'd with roseate dew,  
 Whence Hybla sounds the charm'd attention drew;  
 Juno's high stature and majestic mein,  
 Her smiles improv'd with dignity serene;  
 For no repulsive arrogating air  
 Proclaim'd her own proud conscience she was fair;  
 But turning from the fond admirer's gaze,  
 She felt the homage, but declin'd the praise.  
 So, while by Rome's enamour'd youth besieg'd,  
 But one she favour'd, and yet all oblig'd.  
 Her form, her manners such; and nature join'd  
 Each sweet attraction of the female mind.  
 Not heaven's clear azure than her breast more pure,  
 Which winds disturb not, nor dark clouds obscure;  
 Yet not in stagnant apathy to sleep,  
 Or like the reed-chok'd stream through life to creep;  
 When virtue's breath her kind affections mov'd,  
 She felt with energy, with ardour lov'd.  
 Grief shook the glass, ere half the sand was run,  
 And sunk her sorrowing for her darling son;  
 No Pæan could a medicine impart  
 To pluck that shaft from her too tender heart.  
 Dove-like, the intended pledge of peace she came,  
 Yet, hapless, but increas'd dissension's flame  
 To avert the horrors of domestic war,  
 Young Cesar gave her to a rival's care;  
 Reluctant sent her from a brother's side,  
 His house's ornament, and country's pride;  
 Hoping, while she the sweet enticement stood,  
 To expel the evil passion by the good.

Vainly he hop'd. Some inauspicious power  
 Gloomy prepar'd her hymeneal bower;  
 Their fading short-liv'd roses thinly grew,  
 But cypress much, and melancholy yew;  
 For Anthony, unworthy of the bliss,  
 Scarce seal'd their union with a nuptial kiss;  
 A few slight decencies observ'd with pain,  
 Soon to his sensual sty he turn'd again.  
 A flagrant Cupid fir'd his lustful heart,  
 Opprobrious pleasures, and a trumpet's art;  
 Strange drugs were mix'd in her Circean bowl,  
 First to inflame, and then unman the soul.  
 Steep'd in the cistern of Egyptian spells,  
 'Gainst lawful charms the Roman's breast rebels.  
 The wily queen play'd her delusions o'er,  
 And more disgracing, but attach'd him more;  
 Expert in feigning what her heart ne'er felt,  
 A smile could warm him, as a tear could melt:  
 His pliant dotage serv'd but to proclaim  
 Her vicious triumph, and his hoary shame.  
 With inward pangs his slighted consort mourn'd  
 Her fond solicitude so ill return'd:  
 But no reproachful taunts assail'd his ear;  
 Her grief was silent, secret, and sincere.  
 From her perfidious libertine retir'd,  
 E'en he respected her, and all admir'd.  
 Love's bonds once broke, upbraiding comes too late;  
 And often sours indifference into hate;  
 The tart remonstrance of a shrewish tongue,  
 Foe to itself, but justifies the wrong;  
 For female rage admits of no pretence;  
 She who begins to rail, begins the offence.  
 Firm to her vows, to every duty true,  
 Tried to the last, submissive she withdrew;  
 But grown more desperate in his furious course,  
 He seal'd her sufferings in a rude divorce.  
 By the mad act was Cesar's friendship lost;  
 Yet she complain'd the least though outrag'd most.  
 See her forsake the interdicted plain,  
 And his good genius drooping in her train.  
 Go, wrong'd Octavia! go, insulted wife,  
 Feel the soft comforts of sequester'd life;  
 Let these thy tyrant's injuries redeem,  
 Bless'd in mankind's and thine own heart's esteem.\*

\* T I B U L L U S.

\* To learn, pale Elegy, thy genuine strain,  
 Let soft Tibullus move thee to complain  
 A pensive maid, whose bosom's deep distress  
 Her sober steps and heartfelt sighs confess;

With eyes of blue, that languishingly swim,  
 Unconscious of the tears that swell their brim.  
 Her stole of violet tinge, with flowing grace  
 Improves her mournful dignity of pace;  
 Cypress, sad emblem of disastrous love  
 (A weeping Cupid kiss'd it as he wove),  
 And flowers of dusky hue entwin'd appear,  
 To form the wreath that binds her auburn hair:  
 O'er her white breast her folded arms are laid,  
 And solitude she seeks, and noiseless shade.  
 If feign'd the passion, and the pang unfelt,  
 What heart so hard his numbers could not melt?  
 The sympathizing soul his notes involve;  
 Like snows they fall, and as they fall, dissolve.  
 No turns, no points for admiration call,  
 But all is simple, plain, and natural;  
 For love's true language, void of dress and art,  
 Neglects the fancy, and secures the heart.'

These are specimens of our author's versification. The following extracts exhibit him in the characters of a critic, and a moral and political observer:

#### *Of VIRGIL and Translations of VIRGIL.*

' From the indifferent success which has attended the several attempts to translate Virgil into our language, one would be at first led to imagine that it is next to impossible to transfuse the spirit of Roman poetry into English, and to cast the blame on our tongue, not on our translator's, did not Rowe's admirable version of Lucan refute such an opinion. Whatever may be the reason, no great ancient poet is less indebted to translators than Virgil; nor without acquaintance with him in his native language, can any adequate idea be formed of his peculiar genius and excellence.

' Dryden, himself a great poet, is often unfaithful, diffuse, licentious, or negligent. I have never met with any person who recollected twenty lines together of his translation, while hundreds not only remember, but cannot forget, almost whole books of the original.

' With respect to Virgil, the difficulty consists perhaps in this: one of the principal charms of his poetry lies in the admirable choice of his terms, the most significant and sonorous in which his images can be expressed; another, in the harmonious dignity and majestic stream of his numbers. He has, however, a style and composition peculiar to himself. An imitator may have many beauties, without having the beauties of Virgil. Let the English poet, for a poet he should be who attempts to resemble him, first form to himself a style choice, rich, and glowing as his language can furnish; and giving this all the variety of modulation of which it is capable, adhere to it from the beginning, for Virgil is never unequal; and, after he has completed an excellent poem, which can stand by itself with all the  
 air

air of an original, he may assure himself that he has done some justice to Maro. Pope has effected this with the *Iliad*. It is not like Homer, as some are pleased to affirm; it must at least be allowed to stand alone, unimitated and inimitable.—Rowe, in my opinion, would have translated Virgil better than Dryden; for though he had not equal scope and fire of genius, his taste was more correct, he was less careless, and more pathetic; and, I imagine, had more literature, or had better improved the care employed in his education. Happening lately to cast my eye over a page or two of Dryden's version of the *Georgics*, it really appeared to me like burlesque.—Let the reader who has curiosity, and a little time to spend, turn to the technical storm in the first *Æneid*, full of the language of the dockyard, and to other disfigured passages; he will not hesitate to pronounce this great poet convicted either of most vicious taste, or of elaborate affectation. Who that has read the late Mr. Mickle's version of the *Lusiad*, but must wish he had turned his thoughts to the *Æneid*? He would probably have had the same success with Virgil as with Camoens.—Would the painter of the *BOTANIC GARDEN* condescend to become a translator of Virgil\*, we should see the English *Georgics* illuminated with the brightest radiance of poetical genius, and, like the clouds round a fulgent setting sun in autumn, glowing with all the richness of gold and purple. His profusion of fancy, and luxuriance of diction, would not suffer much injury from the little restraint of conformity to a model so excellent.

To a mere English reader, the *SEASONS* of THOMSON, though a work clearly original, will convey a better idea of the *Georgics*, than any translation I have met with.

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It is not, perhaps, with perfect propriety that the work under review is called a poem, as it is not conducted on any fictitious plan or fable. It contains a view of what is most interesting in the Roman republic in its origin, progress, and transition into a military or despotic government; and therefore we have classed it, in this Journal, among the historical and political publications. Mr. Jephson reviews the most prominent features of the Roman nation, the greatest beyond all doubt that ever made a figure on the theatre of the world, as far as history reaches, with the eye of a moral philosopher, and the emotion of a man of sensibility, taste, and poetical genius. For, although we cannot, in strict criticism, call this production a poem, we do not say that its author is not a poet. In this, as in his other works, he discovers no inconsiderable share of that feeling, elevation, and energy, that distinguish poetical

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\* When Mr. Jephson wrote this he had not seen the specimen now published of the *Zoonomia*.—Dr. Darwin would be an excellent translator of Virgil; but his time is better employed.

from prosaic composition. He is grave, sententious, gay, or sprightly, according to the mood that his varying theme naturally inspires. And, amidst that uniformity of character that belongs to every nation, he has been happy enough to hit off the outlines of individual characters with a good deal of discrimination. Mr. Jephson's versification is elegant and harmonious; of that calm and measured kind which Horace, if we remember rightly, somewhere calls *pedestrian*; and which best suits the genius of a composition deliberative and didactic. It is usual to accompany engraved portraits of illustrious statesmen and heroes with verses, whether in the way of epigram, or eulogy and historical description. It is not, therefore, without a degree of reserve and limitation that we acquiesce in the following position, in page iv. of Mr. Jephson's preface: 'what-ever deficiency may be found in the execution of the following poem, some small merit may, perhaps, be allowed to the novelty of the design; to which I know nothing similar in our language, unless the learned and ingenious Mr. Hayley's History of Historians, in verse, may be considered in some sort as its precursor.'—To accompany individual portraits with verses, as we have just observed, is not a novelty: it was not, therefore, any great effort of fancy to conceive the design of accompanying a collection of portraits with verses.—But farther: Thomson, in his Seasons, with which Mr. Jephson is intimately conversant, has sketched the portraits of some of the principal characters among both Greeks and Romans. Farther still: there are several works of an historical kind in the old English and Scotch tongues; and indeed in all countries the first historians have usually written in verse. There was not, however, we allow, any work conducted on Mr. Jephson's plan, from which he could directly conceive the whole extent of his plan, or any design of imitation. We only observe, that the transition from a single portrait to a collection of portraits in verse, was so natural as to leave little room for the merit of original invention. This is of no great consequence. It is of more importance to observe that the plan, however conceived, is good, and well executed. The united effect of the pen and the pencil is greater than that of each. What Mr. Jephson remarks on this subject is equally just and acute: 'In my childhood, I remember well the first impressions which I received, with any permanency, of parts of the English history, were from the historical plays of Shakspeare. There is no young mind so unmusical as not to be sensible to the harmony of numbers. Even verses merely descriptive, which are certainly the most fugitive, dwell long upon the recollection; when facts, character, and colouring, are all blended in the same piece,

‘piece, the picture never vanishes. Old age seldom forgets the songs of its youth. There is a sort of mechanical reason for this, which, though palpable enough when mentioned, may not perhaps occur immediately. In retaining a sentiment or proposition conveyed in verse, especially rhymes, we have a double advantage: the memory is assisted by the ear, and the ear by the memory. We know the thought must be contained within a certain number of metrical feet; and, if we are at a loss to recover the one, by pondering a little upon the other, we become masters of both with accuracy.’—We may observe, in confirmation of Mr. Jephson’s reasoning on this subject, that the rules and examples of Latin grammar are taught in most schools in Europe in verse.

Mr. Jephson starts the idea of describing the prominent events and distinguished characters in England in verse. Something in this way, adapted to the capacities of children, and the use of schools, has been done by M. ST. QUINTIN, who seems to possess very natural and happy talents for instructing youth.—As the Roman portraits before us are given in the order of time, and all the principal traits supported by authorities, in notes, they may be considered as a very pleasing abridgment, or introduction to the study of Roman history. Mr. Jephson is an excellent critic, as appears from his remarks on both Roman and English poets. In drawing characters he appears to us to be most pleasing and successful in the soft, elegant, and amiable, than in those of the stern, rugged, and ferocious kind. The former, indeed, best accord with the tenderness of poetical genius.

The engravers have done their part, in this elegant series of portraits, as well as the poet has performed his. Physiognomists will be struck with a very strong resemblance between the engraved portrait of Julius Cæsar and all the pictures and engravings we have seen of the present Empress of Russia.

In the work under review we have a remarkable example of the connexion between literary productions and situations in life—between modes and trains of thought and times and circumstances. Mr. Jephson is full of France, and recollects the horrors and atrocities of that distracted country (to which, indeed, he is not unfrequently led by very natural transitions), again and again, and on all occasions. He is, we do not say an aristocrat, but certainly a violent antidemocrate. His hatred of democracy, in one instance, obscures his understanding: ‘The great exploits of the Athenians,’ says he (in a note p. 267), ‘furnish no proof of the energy of a democratic constitution; for these were always performed when the people

' were led and governed by some eminent person, upon whom  
' at the time were devolved the whole powers of the state.'  
In all execution, even that of the popular or public will, there must be a *punctum saliens*, a source and centre of motion, in one, or a very few individuals. But the energy thus directed by one, or by a few, is bred in democracies by the bold spirit of liberty in the many. It is by popular favour, too, that great commanders, and even dictators, on grand emergencies, in free states, rise to power. So that still the energy, and the direction too of the political energy, in democracies, springs originally from the people. Who were the most formidable enemies, and the hardest to be subdued by the Romans? The republics of Carthage and Rhodes. The energy of liberty in one country, we may here take occasion to remark, is only to be resisted by that of liberty in another. Would the French, with all their numbers and ardour, have made such rapid progress, and struck so great an alarm in the United Provinces two hundred years ago? At that period the Dutch were industrious, hardy, united, fondly attached to the marshes that afforded an asylum from oppression, and, by the united effect of all these circumstances, invincible. In proportion as we Britons shall be able to maintain the *amor patriæ*, and liberty with industry and every virtue, in that proportion shall we be able to make head against our enemies.

There is a passage, in page viii. of our author's preface, that requires explanation. He says, that not to have sometimes expiated on the revolutionary disorder in France, ' would have ' been pusillanimity.'—Pusillanimity there might have been, if the French, and the French cause, had been popular and predominant in these British islands. But as the very reverse is the case, there is neither magnanimity in arraigning the crimes of the French, nor would there be pusillanimity in passing them over in silence; unless, indeed, there were grounds for seriously apprehending a French invasion and conquest; of which, we presume, our respectable author has very little dread.—We have only to add to this long critique, that Mr. Jephson bestows liberal praise on his cotemporary writers, particularly Irishmen,

**ART. VII.** *Zoonomia; or, The Laws of Organic Life. Volume the First. By Erasmus Darwin, M. D. F. R. S.* 4to. 11. 5s. boards. Johnson. London, 1794.

[ *Continued from our last Number.* ]

**I**N his twelfth section Dr. Darwin treats of stimulus, sensorial exertion, and fibrous contraction; and here he lays down his fundamental doctrines of health and disease.

All the actions of the living body (according to him), whether what are usually called corporeal or mental, consist of fibrous contractions; and these are performed by the spirit of animation, or, as he more frequently denominates it, by the sensorial power, acted on by stimuli, and acting according to laws peculiar to animal life. Of the nature of the spirit of animation he does not attempt to give an account; but he does not consider it as electric ether, as the experiments of Galvani might lead us to believe; and he thinks the opinion probable, that it is a secretion made by the brain from the circulating fluids.

The motions of the living body will therefore bear a compound ratio to the force or quantity of the spirit of animation, and the force of the stimuli acting on it, though this relation (as has been already explained) is entirely different from the action and reaction of inanimate matter. After animal fibres have been for some time excited into contraction, a relaxation succeeds, even though the exciting cause continues to act; this relaxation, after a certain interval, is again succeeded by contractions, which thus cease and are renewed alternately. This may be illustrated by the pulsation of the heart and arteries, the peristaltic motion of the bowels, and by most of the sensitive as well as voluntary actions.

The relaxation of a fibre after its contraction, appears to arise from a portion of the spirit of animation being expended in each contraction, according to the second law of animal causation (see p. 179.) In the interval of relaxation, the spirit of animation recruits or accumulates, and when this is done to a certain degree, it discharges or expends a portion of itself by a new contraction.

When the spirit of animation is produced in a due proportion to the expenditure, health is preserved. When the quantity of the spirit of animation is great, and the strength of the stimuli acting great in proportion, the constitution is strong; when the reverse of this is the case, the constitution is feeble or delicate. When the stimuli permanently fall short of, or exceed the  
just



just proportion, debility and diseases follow—in the first case, this debility is denominated *debility from the defect of stimulus*; in the second, *debility from defect of sensorial power*. The same may be said of diseases.

Thus in those who have been exposed to cold and hunger, there is a deficiency of stimulus; while in nervous fever there is a deficiency of sensorial power; and in habitual drunkards, in a morning before their usual potation, there is a deficiency both of stimulus and sensorial power. On the other hand, in the beginning of intoxication there is an excess of stimulus; in the hotach, after the hands have been immersed in snow, there is a redundancy of sensorial power; and in inflammatory diseases with arterial strength, there is an excess of both. Thus death, as well as diseases, may proceed from the defect or the excess of stimulus. Death from cold or hunger is of the first kind—from spirituous liquors, or from the stroke of electricity, of the last.

The doctrine of Dr. Darwin has so far a striking correspondence with that of the late Dr. John Brown.—The two kinds of debility mentioned by Dr. Darwin were first pointed out to the world by Dr. Brown under the terms *indirect* and *direct debility*; and of the *spirit of animation* or *sensorial power* of Dr. Darwin, the *excitability* of Dr. Brown seems to be a perfect synonym. But here the coincidence in a great measure fails. We must not compare the rash, impatient, and headlong applications of his principles which characterised Brown, with the temper, observation, and skill, of his distinguished successor. In the first promulgation of his doctrines, Dr. Brown did not sufficiently distinguish between the *actions* of the living body and its *powers*, or, to use his own phraseology, between *excitement* and *exciteability*. *Excitement* and *strength* were at first considered by him as nearly synonymous terms; and on the state of excitement his division of diseases was entirely founded. To the last, he had but two general classes—diseases of increased and of diminished excitement.

After many discussions of his doctrines, in which the distinction between the *powers* and *actions* of the living body (a distinction first, we believe, laid down in simple form by the late John Hunter in his doctrine of ulcers), was pressed upon him, the term *exciteability* was adopted by him to express the disposition to action, and to replace the terms irritability, sensibility, and inability, which he had discarded from his system, and in which Dr. Darwin agrees with him.

Of the essence of this exciteability (the last secret of nature) Dr. Brown gave no account, nor indeed does Dr. Darwin—but neither did Dr. Brown observe or record with accuracy the phenomena

phenomena attending its accumulation and expenditure. Of the peculiar principles of vital motion he did not indeed conceive with sufficient accuracy; and, like most other physicians, he confused his explanations by phrases and analogies borrowed from the chemical and mechanical philosophy. His practice was not therefore regulated by reasoning sufficiently comprehensive and exact; and his indiscriminate application of stimulant powers in all diseases of debility, was in some cases rash and dangerous. It is probable that his notions of practice were too much confined by the narrowness of his original theory, for they seem to have been in a great measure restricted to the increasing or diminishing of excitement without a sufficient attention to the state of exciteability of the system. To speak in the language of Dr. Darwin, he attended to the motions of the living body without a due deference to the state of the sensorial power. Yet, with all his faults and errors, it must be acknowledged that Dr. Brown was a man of strong and original genius; that he has been of essential service to the healing art; and that, had he been more favoured of fortune, he might have stood a comparison better with his more patient, more temperate, and more enlightened successor.

The patience, accuracy, and comprehension that Dr. Brown wanted, are singularly conspicuous in Dr. Darwin. He bends his attention especially on the sensorial power, and by pointing out and illustrating the four different modes of its action, with their various combinations, he has most happily explained many of the most curious phenomena of health and disease, to which the theory of Dr. Brown was altogether inapplicable. Of these explanations and illustrations it is not in our power to give an intelligible analysis. The whole chapter deserves the serious attention of medical philosophers, and will be found singularly curious and interesting.

With this just allowance of praise, we cannot agree that Dr. Darwin has conquered a fundamental difficulty—that of deciding the principles by which the spirit of animation or sensorial power is accumulated or expended. According to the doctrines he has laid down, the quantity of the spirit of animation should be inversely as the stimulus; and he asserts this (page 91) to be, *in some measure*, the case. If this were so, we might reason with a degree of accuracy on the motions of the living body hitherto unattained, inferring the quantity of the spirit of animation, whose origin we cannot ascertain, from the degree and constancy of the stimuli, which are more under our observation. But though many of the phenomena of the living system are explicable on the supposition already mentioned, there are others that directly contradict it. The glow that follows immersion

immersion in the cold bath is not proportioned to the length of immersion, as it ought to be on the supposition that it arises from the accumulation of sensorial power in the absence of the accustomed stimuli. On the contrary, if the immersion be continued beyond a certain period, chilliness, and not warmth, is the consequence of emerging into air. The hot fit in intermittent fever is said by Dr. Darwin to be the consequence of accumulation of sensorial power during the previous cold fit, and ought to be proportioned to its cause. But the very contrary of this is the case, as has been observed by Dr. Cullen; and the whole paroxysm being short in proportion as the cold stage of it is long, has, as is well known, been made the foundation of his doctrine, that the cold fit is produced by the *vis medicatrix naturæ*, a power that Dr. Darwin seems altogether to reject.

According to our author, all stimuli (food, medicines, &c.) exhaust the sensorial power or spirit of animation, more or less. This we apprehend, if admitted at all, must be admitted with a striking exception. The spirit of animation, he contends, is a product of the living body, and probably a secretion made by the brain from the circulating fluids. But how is the brain excited to action? by stimuli, and especially by the impetus and volume of the blood. The stimulus of food on the stomach, and many of the stimuli that act on other parts of the system, may perhaps diminish the sensorial power where they are immediately applied; but by increasing the momentum of the circulation, and adding to the stimulating quality of the circulating fluid, they must, as it should seem, increase the activity of the brain, and therefore the quantity of the spirit of animation on the whole. If it were proper to enlarge on this point here, it might, we think, be shewn, that the spirit of animation being increased in the centre of the system, at the same time, and by the same stimulus that exhausts it in parts more remote, affects very materially the foundation of many of Dr. Darwin's reasonings.

The thirteenth section treats of Vegetable Animation.

After the definition given of ideas by Dr. Darwin, our readers will not be surprised that he supposes vegetables to possess them. But that they should have sensations and perceptions, be conscious of their own existence, and subject to the passion of love, requires, we think, the imagination of the poet to believe.

The fourteenth section has for its title 'The Production of Ideas.'

On this subject it is evident that Dr. Darwin must agree with those who derive them from the external world, and deny that any of them are innate. It is, however, curious to see him

him reviving, though in a new form, the ancient doctrine that our ideas are exact resemblances of the bodies from which they are derived. It is not very easy to comprehend Dr. Darwin's precise meaning when he explains himself on this subject. 'When we acquire the idea of solidity we acquire at the same time the idea of figure; and this idea of figure, or motion of a part of the organ of touch, exactly resembles in its figure the figure of the body that occasions it.' Though something may be said in favour of this supposition as far as respects the *ideas of touch*, yet we see not how it can be maintained of the *ideas of sight*. Indeed, though the mechanical compression in the act of touching may form a resemblance of the object touched on the part touching it, yet there is no evidence, nor indeed probability (as far as we can see), that the fibrous contraction of the organ of sense that follows, and which constitutes what Dr. Darwin understands by an idea, assumes and carries forward this figure to the central parts or whole sensorium; and still less that this figure can be impressed on the motion of the central parts that succeeds, and which, according to him, constitutes sensation. But it is impossible to discuss this point fully in the compass of a Review; and perhaps it is more curious than important. To the usual enumeration of the senses our author adds the sense of heat, and the sense of extension; and he supposes there are many others, each gland possessing something of this kind to distinguish its peculiar objects.

The fifteenth section is employed on the Classes of Ideas.

On this subject much ingenuity is displayed. The following account of free-will concludes the section: 'In respect to free-will, it is certain we cannot will to think of a new train of ideas, without previously thinking of the first link of it; as I cannot will to think of a black swan, without previously thinking of a black swan. But if I now think of a tail, I can voluntarily recollect all animals which have tails; my will is so far free that I can pursue the ideas linked to this idea of tail, as far as my knowledge of the subject extends.'

The friends of *human liberty* must, we believe, rest satisfied with this account of free-will; and indeed our author allows them more freedom than many necessitarians. It would cost us a long while to enumerate all the various ideas with which this idea of tail (so happily adduced by Dr. Darwin) is connected, over all of which, when tail is once in their minds, they may range at pleasure.

On the subject of Instinct, which occupies his sixteenth section, our author is instructive, ingenious, and amusing, in a very high degree. Mr. Smellie derives all our rational faculties from what he calls improveable instincts; but Dr. Darwin denies

denies the existence of instinct, in the usual sense of the term, and with extraordinary ingenuity endeavours to prove, that the actions termed instinctive, and most relied on for a proof of this faculty, originate in our sensations and desires, and are perfected by the repeated efforts of our muscles.

In discussing this point, he begins with an examination of the condition of the foetus in utero, and shews that some of those actions which a child performs best at birth, are in fact learnt before birth. The foetus has swallowed in the uterus. It has felt the sensations of cold and warmth, agitation and rest, there, and has learnt to change its posture under the irksomeness of continued rest.

The different degrees of power possessed by the young of different animals on their birth, are shewn to arise from two causes—first, that the young of some animals come into the world more completely formed throughout their whole system than others, as the colt and the lamb are much more perfect animals than the blind puppy or the naked rabbit—secondly, that the mode of walking of some animals coincides more perfectly with the previous motions of the foetus in utero than that of others. Calves and chickens, it has been observed, are able to walk by a few efforts almost immediately after nativity; while the human infant, even in the most favourable situation, is six, or even twelve months, before he can stand alone. ‘The struggles of all animals in the womb,’ says our author, ‘must resemble their mode of swimming, as by this kind of motion they can best change their attitude in water. But the swimming of the calf and the chicken resembles their manner of walking, which they have thus in part acquired before their nativity, and hence accomplish it afterwards with very few efforts, while the swimming of the human creature resembles that of the frog, and totally differs from his manner of walking.’ The happy ingenuity of this observation will convey to the reader some notion of what he is to expect from this section. Many physiologists and metaphysicians have supported the doctrine respecting instinct that Dr. Darwin adopts; but it would be injustice not to acknowledge that he far outstrips them all.

The seventeenth section is employed ‘On the Catenation of Motions.’

By this phrase is understood fibrous and sensorial motions introducing each other in progressive trains or tribes, according to habits produced by frequent repetition. Under this definition are included all exertions, whether irritative, sensitive, or voluntary, that consist of a series of motions. The motion of the heart and arteries, the motions that make up the function

of digestion; the voluntary motions of the muscles in the course of a dance; the motions of the hands and fingers in various mechanic arts; are all so many catenations of animal motions. The influence of these catenations of motion, the manner in which a great variety of them may go on together, the effects of their being dissevered, and the application of all these observations to many of the most curious phenomena of health and disease, form the subject of this interesting and important section.

'Sleep,' says Dr. Darwin, 'destroys the power of volition, and precludes the stimuli of external objects; and thence dis-severs the trains of which these are a part; which confirms the other catenations, as those of the vital motions, secretions, and absorptions; and produces the new trains of ideas which constitute our dreams.' These observations are capable of curious and important illustrations; but the assertion made here and in other parts of the work, that sleep *destroys* volition, probably requires to be restricted. This subject is discussed in the beautiful and philosophical work lately published by Professor Stewart, where he treats of the association of ideas. From an induction of facts he contends that volition is not destroyed or abolished during sleep, though the will loses its *command* of those faculties of the mind and members of the body that are subject to it in our waking hours. We dream in sleep that we are in danger, and we attempt to call out for assistance. The attempt is in a great measure abortive, for in general the sounds we emit are feeble and indistinct—but the continuance of the power of volition is demonstrated by the effort, however ineffectual. The love-lorn maid in the Botanic Garden, on whose bosom the demon-ape of Fuseli sits erect, is thus represented:

'In vain to scream with quivering lips she tries,  
And strains with palsied lids her tremulous eyes;  
In vain she *wills* to walk, swim, run, fly, leap;  
The will presides not in the bower of sleep.'

The will presides not, indeed, but it is present, and, in this instance, struggling for command, though the catenation is dis-severed that connects it with the muscles of volition.

But we shall have occasion to examine more particularly our author's opinions on sleep in our account of the next chapter, in which this curious subject is discussed at length.

[ To be continued. ]

## ERRATA in the Criticism on ZOONOMIA in our last Number.

Page 176, line 16, *for form read* differ from

177 9, *for and read* are

— 35, *for and read* are

180, line 15th from the bottom, *for and read* are

182, line 12, *for law of read* low

ART. VIII. *The Holy Bible; or, The Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants; faithfully translated from corrected Texts of the Originals, with various Readings, explanatory Notes, and critical Remarks. By the Rev. Alexander Geddes, LL.D. Vol. I. Large 4to. London: printed for the Author, by J. Davis; and sold by R. Faulder, New Bond Street; and J. Johnson, St. Paul's Churchyard. 1792.*

[ Continued from our last Number. ]

**I**N 1786 was published the author's Prospectus of this work, and in 1793 his Address to the Public, reviewed in our number for the past month. Our criticisms were interspersed with a few strictures on this volume, with respect to the primary view of the whole undertaking—the instruction of British and Irish catholics.

The contents, fully specified in the title-page, supersede the use of a more expanded analysis; and, previously to an extract from the translation, it is requisite to explain those symbols, which refer to various readings at the bottom of the text.

Obelisk (†) denotes addition, and shews that the word or words to which it is prefixed are not in the present Hebrew text.

Asterisk (\*) denotes subtraction, and refers to some addition to be found among the various readings.

Parallels (||) refer to readings different from those in the text.

Inverted obelisk (‡) marks a transposition of words, sentences, or paragraphs.

Perpendicular (|) shews where the addition, variation, or transposition closes, except any of these be a single word.

We select such marks of abbreviation as occur in the subjoined extract, with the words which they characterise.

Sam.

Sam. Samaritan Heb. copy.

Sep. & Syr. Ancient Greek and Syriac version.

Targ. and Vulg. Chaldee paraphrase, and Vulgate Lat. version.

First appearance of light. Gen. i. Expansion of the atmosphere.

# SECT. I. *History of the Six Days Creation.*

- 1 ' In the beginning GOD created the HEAVENS and the
- 2 EARTH. The earth was yet a desolate waste, with darkness upon the face of the deep, and a vehement wind over-sweeping the surface of the waters; when GOD said, Let there be LIGHT,
- 3 and there was light. And GOD saw that the light was good; and
- 4 GOD distinguished the light from the darkness; and GOD called the light DAY, and the darkness he called NIGHT.
- 5
- 6 ' The evening had come, and the morning had come ONE, day; when GOD said, Let there be an expanse amidst the waters, which may separate waters from water; † and so it was.
- 7 | For GOD made the expanse, and separated the waters below the expanse from the waters above the expanse; and GOD called
- 8 the expanse heavens. † This also GOD saw to be good. | The evening had come, and the morning had come, a SECOND day; when GOD said,
- 9 ' Let the waters below the expanse be collected into one place, that the dry land may appear; and so it was †. For the waters below the expanse were collected into their places, and
- 10 the dry land appeared. | And GOD called the dry land EARTH, and the collection of waters he called SEAS. This also GOD saw to be good.
- 11 ' Again GOD said, ' Let the earth be green with GRASS, with seed-bearing HERBS according to their kinds, with fruit-bearing TREES, with their seed in them, according to their kinds; and
- 12 so it was. For green was the earth with grass, and seed-bearing herbs according to their kinds, and with fruit-bearing-trees with their seed in them, according to their kinds. This also
- 13 GOD saw to be good. The evening had come, and the morning had come, a THIRD day, when GOD said,
- 14 ' Let there be LUMINARIES in the expanse of the heavens, † to illuminate the earth, and | to distinguish the day from the night: let them also be the signals of terms, times, and years.
- 15 [And let them be for luminaries in the expanse of the heavens,
- 16 to illuminate the earth;] † and so it was. | For GOD having made the two great luminaries (the greater for the regulation of

## ' VARIOUS READINGS.

, V. 6. † transposed with Sep. from the end of verse 7.—V. 8.  
† Sep.—V. 9. † Sep.—V. 14. † Sam. Sep. and 1 MS.—V. 15.  
† Sep.



- the day, and the smaller for the regulation of the night), and  
 17 the stars; he displayed them in the expanse of the heavens, to  
 illuminate the earth, to regulate the day and the night, and to  
 18 distinguish the light from the darkness. This also GOD saw to  
 be good. The evening had come, and the morning had come,  
 19 a FOURTH day; when God said, ' Let the waters swarm with  
 20 living REPTILES, and let FLYING CREATURES fly over the  
 earth, through the wide expanse of the heavens;' † and so it  
 21 was. For God created the great sea-monsters, and all the  
 other reptiles with which the waters swarmed, according to their  
 kinds, and every flying creature, according to its kind. This  
 22 also God saw to be good. And God blessed them, saying,  
 ' Be fruitful and multiply, and fill the waters of the seas; and  
 23 let the flying creatures multiply upon the earth. The evening  
 had come, and the morning had come, a FIFTH day; when  
 God said,  
 24 ' Let the earth bring forth animals according to their kinds,  
 CATTLE, WILD BEASTS, and REPTILES, according to their  
 25 kinds;' and so it was. For GOD made the cattle according to  
 their kinds, the wild beasts according to their kinds, and every  
 ground-reptile according to its kind. This also God saw to be  
 good. |  
 26 ' Again God said, ' Let us make MAN after our own image,  
 and according to our own likeness, who may have dominion  
 over the fishes of the sea, over the flying creatures of the air,  
 over the cattle, and all the wild beasts, | and over every reptile  
 27 that creepeth upon the earth.' So GOD created MANKIND  
 after his own image; after the divine image he created them.  
 He created them MALE and FEMALE, and blessed them, and  
 28 said to them, ' Be fruitful and multiply; fill the earth and  
 subdue it; have dominion over the fishes of the sea, over the  
 flying creatures of the air, † over the cattle and the wild beasts,  
 | and over every reptile that creepeth upon the ground.  
 29 And lo! (*said God*), I give to you every seed bearing herb, on  
 the face of the whole earth, and every tree, in which is a seed-  
 30 bearing fruit; to be food both for yourselves, and for all the  
 beasts of the earth, and for all the flying creatures of the air,  
 and for every reptile upon the earth, in which is the vital  
 31 breath:—all sorts of vegetables for food.' Thus it was, when  
 God, reviewing all that he had made, saw it to be excellent.'

The explanatory notes, reserved for a separate examination, are placed below the various readings, in two columns, on the same page with the texts to which they refer, according to the number of the verses on the inner margins.

#### VARIOUS READINGS.

V. 20. Sep.—V. 26 ||. Syr.—V. 28 † Sep. Syr. & Targ. compared with V. 24 and 26.

The

The translation of the Hebrew and Greek Bible, so voluminous, so various in the sorts of composition, and so replete with multifarious treasures of knowledge, seems an attempt to which the abilities of a single critic, and the labours of a long life, are inadequate. Large and numerous as are the collections of oriental literature, ancient and modern, the widely dispersed sources of information, could they be brought into a still narrower compass, require intense application, ever wakeful patience, quick discrimination, and a kind of intuitive skill, to revise, compare, select, and apply, the requisite materials.

In this volume Dr. Geddes exhibits every where satisfactory proofs of commendable industry, extensive erudition, and a sanguine zeal to excel his predecessors in this momentous enterprise. We wish we could add, with equal truth, the faculty of judicious criticism. It is always with painful reluctance that we fulfil our obligations to the republic of letters, in terms derogatory from the credit, or grating to the feelings, of any one individual in that august community.

I. A preface is commonly judged the test of an author's abilities, something produced in his best manner, a criterion of his intellect and character. If this maxim be universally true, every liberal mind will felicitate Dr. Geddes on abandoning the doctrine of implicit faith, which has for ages cramped the exertions of genius; and prevented the free circulation of important discoveries. But even freedom of inquiry has its proper limits; and though this author had not professed, that the Hebrew history, with respect to some particular parts, may incline us to scepticism; it is easy to perceive that he has imbibed a tincture from the old academics, and from the late sage of Ferney\*.

Extravagant and absurd is the surmise, 'That the matter of which the heavens and the earth consist were produced out of nothing, long before that noted point in duration, when God proceeded to rescue the void and shapeless earth from darkness and desolation, to make it a fit and comfortable abode for its future inhabitants—that it may have undergone millions of revolutions before it was made the habitation of man—and that nothing but the false idea, that an absolute creation is necessarily implied in the Hebrew word *BARA*, could have led commentators into an opposite opinion,' p. 2, &c.—'Whatever extent may be given to the term *world*, it appears to me sufficiently evident, that the *world* of the Hebrew cosmologist was a *recent world*, created' (he should have said constructed) 'out of preexisting matter.' He should likewise have shewn,

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\* Voltaire.

by evidence superior to the testimony of Moses, that the reformation or embellishment of the terraqueous globe, was much more recent than the primordial creation of unfashioned matter. It may be admitted, that the Greek *kosmos*, and its Latin equivalent *mundus*, *world*, indicate an embellishment, rather than an absolute creation. But verbal criticism alone is too weak to support the stress of a romantic hypothesis. The cosmologists both of Greece and Rome denied the possibility of creation in the strict and proper sense. Moses, on the other hand, makes a plain distinction between the calling of things into existence, and the bringing of them from confusion into order. 'In the BEGINNING God created the heavens and the earth. At the end of six continuous days he finished them, and all their host. On the seventh he rested from all his work which he had CREATED and MADE.' These words seem to imply a very short space between the non-existence of the heavens and the earth, and their perfect formation. Good Dr. Geddes, could thy teeming fancy not hazard a conjecture, what was the precise duration of the interval from the BEGINNING to that vehement wind oversweeping the surface of the waters! Plain popular language suggests to common sense an obvious and determinate meaning, which presumptuous ingenuity labours to torture into paradoxical jargon. Sophistry and error are not only prolific, but infectious.

The history of the fall our author professes to have studied with great attention, and his opinion is, that only two modes of interpretation are admissible: either to allegorise the whole with Philo; or to adhere tenaciously to the letter. This latter only, he thinks, was in the writer's view; but doubts whether his relation were founded on real facts; and asks why the Hebrews might not have their mythology as well as other nations? The account of the deluge is said to be minutely written, though still, perhaps, blended with mythology; to him at least it so appears. From Abraham the history is allowed to be written in a most enchanting style; but he will not pretend to say, that it is entirely unmixed with the leaven of the heroic age. To require this, in the annals of so remote a period, would be unreasonable. Compared with Herodotus, it has nearly the same genuine marks of veracity, on the whole; though, with respect to some particular parts, we may be a little inclined to scepticism. It is insinuated, that the Hebrew legislator borrowed many of his religious rites and ceremonies from the Egyptians, and perhaps from the Midianites; but was careful to select such only as were innocent or indifferent, and purified from every tendency to idolatry or licentiousness. From the Doctor this is a

very candid and liberal concession, p. 10—13.—‘ Three things to me seem indubitable. 1. The Pentateuch, in its present form, was not written by Moses. 2. It was written in Canaan, and most probably at Jerusalem. 3. It was not written before David, nor after Hezekiah. I would refer it to the long pacific reign of Solomon; yet I confess there are some marks of a posterior date, or at least of posterior interpolation.’—Here is a strange medley of controvertible postulates, and wild conjectures. New fancies and hoary fictions may be equally absurd. As to the fact of interpolation, Moses could not write the history of his own death and burial. Joshua might continue it by a brief supplement, without affecting the credibility of the whole. Geographical notations, which define the situation of some places, by *this* or the *other* side Jordan, often occur. Hence the presumption that the whole Pentateuch was written after the death of Moses. But it is very supposable, that the author described the relative positions of cities and kingdoms conformably to his place of residence at the time; and that Joshua, Phineas, or Samuel, finding ambiguities arise from notations, at variance with the meridian of Jerusalem, did alter such forms of expression as had then become liable to misconstruction. Other places are described by names imposed long after the demise of Moses. By the same hands might the new names, as then better known, be substituted for the old; and, for the greater precision, the one is preserved, the other added, in many passages. By this happy expedient are places more easily identified. On the hypothesis that some dates are subsequent to the reign of Solomon, it is replied, that these might have been inserted by one or other of the prophets, perhaps by Ezra after the return from Babylon. But it is incumbent on the author to specify those dates. Let the fact be established, and then a solution may be given, no less credible than our author’s conjectures and postulates. If one original writer did, with the pen of veracity, compose the Pentateuch from authentic vouchers; and if two or three more, equally qualified, did continue the history, and render other parts of it more intelligible to succeeding generations, the whole record, in its present form, must be authentic. ‘ Diversities of gifts are perfectly consistent with the same Spirit, differences of administrations with the same Lord, and diversities of operations with the same God, who worketh all in all.’

‘ Though I am inclined to believe that the Pentateuch was reduced to its present form in the reign of Solomon, I am fully convinced that it was compiled from ancient documents coeval with, or even anterior to Moses. He probably was the first Hebrew writer, or the first who applied writing to

‘ historical composition. From his journals a great part of the Pentateuch seems to have been compiled; and he may have drawn the whole, or a great part of his cosmogony and general history, both before and after the deluge, from the archives of Egypt.’

The existence of such archives ought first to have been evinced. This arch-critic, dogmatical in principle, and threwd in conjecture, has the misfortune to prove nothing. With the history of alphabetical composition in its origin, first rude essays, gradual improvements, the era of its application to national records among the Gentiles, and at what particular periods it was first so applied in different countries, he, though a master in Israel, is totally unacquainted. With becoming candour, indeed, he owns, ‘ that many points of scripture chronology he has not yet been able sufficiently to adjust.’ A dictatorial genius, it is reasonable to presume, would disdain to accept illumination, relative to the accounts of time, and the history of written records, from Reviewers;—a class of men which stands so low in the scale of literary accomplishments and honours. But if Dr. Geddes will produce direct historical proof that the Egyptians possessed archives in the days of Moses—that those archives contained an account of the cosmogony, with a general history of events both before and after the flood—and that Moses actually constructed the Pentateuch upon the authority of those archives—we venture to affirm, that all the learned in Europe will unfeignedly thank him for the discovery. Improbable hypotheses may amuse superficial minds; and vague conjectures, incapable of evidence, demonstration, or experiment, can merit no regard. Of alphabetical writing, and of historical records, in Egypt, no vestige of proof occurs for 700 years after Moses.

[ *To be continued.* ]

ART. IX. *Sermons on the Divinity and Operations of the Holy Ghost.* By Robert Hawker, D. D. Vicar of the Parish Church of Charles, Plymouth; and formerly of Magdalen Hall, Oxford. pp. 442. 8vo. 6s. boards. Hazard, Bath. 1794.

THIS volume contains *eight* sermons. The *first* is a general introductory discourse\*. The subject of the *second* is, ‘ An Inquiry whether any Traces can be found of the Holy

\* We consider this as a very eloquent discourse. The author will excuse our remarking, that we do not like his illustration at the close of it.

' Ghost antecedent to our blessed Lord's Ministration in the  
' Flesh.'—Of the *third* and *fourth*, ' The Evidences of the  
' Holy Ghost's Personality.'—Of the *fifth* and *sixth*, ' The Evi-  
' dences of the Holy Ghost's Deity.'—And of the *seventh*\*,  
' The Traces of the Holy Ghost's Operations subsequent to  
' our blessed Lord's Ministration in the Flesh.' The *eighth*, or  
the concluding discourse, exhibits a review of the preceding  
sermons, to which are added a few practical inferences.

## E X T R A C T S.

' As the inability of beholding bright and dazzling objects does  
not proceed from any defect in the objects themselves, but wholly  
from our weakness of vision; so, in like manner, the great truths of  
religion, which appear mysterious to us, are so for no other reason,  
but because our capacities are inadequate to their comprehension.  
But as the eye of the body, though incapable of beholding the face  
of the sun when shining in its brightness, will yet, from the reflec-  
tion of his rays, be excited to the full use of its faculties, and derive  
ability to perceive the objects around; so the eye of the mind,  
through the medium of revelation, will be qualified to gather suffi-  
cient information for all the purposes intended, from the great source  
of light in the intellectual world, which, without such intervention,  
would become too bright a contemplation for a being merely human  
to bear,' pp. 46, 47.—' Unless the light of heaven illumines the  
darkness around, in the very midst of the fullest testimonies of the  
truth, we shall see them not. Our case will be exactly similar to the  
servant of the man of God, who saw not the horses and chariots of  
fire, with which the mountain was filled, though they encompassed  
him on every side, until the Lord opened his eyes at the instance of  
the prophet's prayer. Then, and not before, his powers of vision  
were quickened to their office, and he saw things as they really were,'  
p. 49.—' The Holy Ghost is undoubtedly the first and great witness  
in the church of Christ; and his evidence, like a golden thread, runs

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\* In this sermon (p. 334), Dr. Hawker asserts, that ' very shortly  
' after the ascension of Jesus, if the Holy Ghost had not come, the  
' apostles would probably have returned to their former occupations,  
' regardless of every thing which had happened.—Every trace, re-  
' specting the great things which he had taught them, would have  
' been washed from their memory in the stream of forgetfulness.'—  
We by no means think so. Without wishing to derogate from the  
power or efficacy of inspiration, we are of opinion, that those fol-  
lowers of our Saviour at least, who recorded the chief events of his  
life, were accustomed to set down notes of occurrences at the time  
they happened, and afterwards collected their biographical memo-  
randa, as Plato and Xenophon composed the Memoirs of Socrates.  
We have many other objections to the strain of reasoning in pages  
334 and 335. But, on the whole, this is an excellent discourse.

through the sacred volumes\*, p. 79.—‘The soul, which is conscious of being lost, can only know the value of a favour.—With some, however, slight notions of sin satisfy the mind, as if the moral turpitude of it was of little consequence, and human offences were, for the most part, venial.—Another class, confidently presuming that the law is not so strict as hath been represented, venture to conclude, that a general sincerity of character is all that is required, and that a good intention will supply the place of a perfect obedience. And many more, improving on this doctrine, have gone so far as to fancy man in himself to be an amiable creature †, full of benevolent affections; and that the great purpose of his present existence is, for the discharge

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\* We have made the above extracts chiefly with the view of conveying some notion of our author's style and manner. His fondness for similes will be immediately perceived; at the same time that his happy application of them must be acknowledged. Our first quotation (if we take *ex pede Hercule*) shews that Dr. Hawker's style is rich and diffuse. We must subjoin a few strictures on such passages as will require our author's revision. ‘*Guide them into all truth*,’ p. 32. Is not this a defective sentence?—‘*To contemplate on*,’ qu. p. 36.—‘*Subject we are upon*,’ p. 62.—‘*Arises therefrom*,’ p. 114.—‘*The imparting these gifts*,’ It should have been, either ‘*imparting these gifts*,’ or, ‘*THE imparting OF these gifts*,’ p. 328.—‘*The disposing the mind of man*,’ p. 345. A similar inaccuracy—The author did not consider that, by prefixing the article *the* to *disparting* and *disposing*, he should convert them both into substantives.—‘*The major part*,’ p. 345—inlegant.—‘*Resulting therefrom*,’ p. 377.—‘*Personal concern therein*,’ p. 379.—These blemishes would scarcely have appeared such in pages less brilliant than our author's.

† We cannot but lament that this is too justly descriptive of modern preachers, who are fond of representing man ‘as an amiable creature, full of benevolent affections;’ whilst they expatiate on the beautiful moralities, utterly regardless of the Christian doctrines. The more fashionable pulpit declaimers evidently prefer the old ethics to the gospel. They preach to a Christian congregation, as a pagan would address his disciples; not aware that they are feeble imitators indeed of the heathen philosophers. Setting revelation aside, they would fall far short either of Socrates, or Seneca, or Antoninus Pius. The moral part of Christianity is certainly a refinement of the heathen ethics. Many obscurities in the morality of the wisest ancients are dissipated—many ambiguities are cleared up by revelation. The person who should adopt the notions of the ancients in the philosophy of nature, as if a Newton had never existed, we should judge guilty of a great absurdity; and to adhere to the morals of a Socrates only, as if Christ had never lived upon earth, would deserve the same censure. At any rate, whether Christianity were received or not, as a revelation from above, the morals of the gospel have at least as good a claim to attention as those of the memorabilia—from a disciple of Christ, we should conceive, a better.

of social duties,' p. 387.—' With respect to those who are conscious that they continue in the same state, of an unrenowned nature, as at their first entrance into being, unawakened and unconcerned about it; I want words to express their situation and their danger. Figure to yourself the most alarming instances of distress the human mind can conceive. Suppose a man walking blindfold on the edge of a precipice; or another amusing himself in gathering pebbles on the shore, with the tide surrounding him on every side; or another sleeping on the top of a mast in a tempestuous sea \*, p. 440.

Dr. Hawker's eight sermons on the divinity of Christ are already well known to the public. The present volume completes the plan of the learned and ingenious writer. And the sixteen discourses, as adducing the arguments of our best apologists † for the Trinity, as bringing together many additional proofs of the divinity of Christ and the Holy Ghost, as beautifully condensing them all, and as directing their strong and steady light to the heart, well merit the attention of every student in theology—nay, of every one who professes himself a Christian. To the young preacher, in particular, we earnestly recommend the sermons of Dr. Hawker, not only for their matter, but their manner. Dr. Hawker's are the feeling exhortations of a Christian divine to a Christian audience. His style is ornamented with figurative allusions; but his metaphors and similes all tend to elucidate his meaning; they never obscure it. His language is easy and flowing; yet it wants not elevation; it swells not into redundancies. And, for the sentiment of these discourses, we observe every where the marks of a sound judgment, and a lively fancy. We have here acute reasoning without sophistry, an affectionate warmth without enthusiasm, a familiarity of address without levity. In short, we congratulate the church on the persevering ardour of one of her best champions, who has too much firmness to be repelled from the good old path by any attacks of the modern Unitarian. Whilst, then, a Disney and a Wakefield may address the cold philosophy of *scripture chastised into reason* to their bewildered followers, let us rejoice that we 'have left us in Israel,' a WHITAKER and a HAWKER, who refuse not to speak comfort to their fellow-mortals; since they know that the divinity of Jesus Christ (with its corresponding doctrines) can alone afford 'poor human nature a balsam for the wounds of the heart!'

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\* The first instance is sufficiently alarming—so, indeed, is the third; but the second by no means strengthens the idea of danger.

† The old acceptance of the word.



ART. X. *Essays on select Parts of the Old Testament.* pp. 96.  
4to. 4s. Johnson. London, 1794.

THE author of these essays has described the style of historical writing which he supposes to have prevailed in remote times; has given the grounds of this supposition; and upon these grounds has attempted to account for certain passages in scripture history. He has afterward entered upon an explication of a few remarkable prophecies, trusting more to a careful examination of the original text, and to his own reflections, for the discovery of their meaning, than to the voluminous comments of systematical writers. If he had been bred to the sacred profession, or had been deeply versed in theological works, a strong bias perhaps might have inclined him to join in opinions current among divines, and he might have found predictions respecting Christianity in more places than in those where he now allows them to exist. Bishop Sherlock imagined that the books of the Old Testament contain a series of such predictions, deduced from the creation through many ages, several of which are not yet fulfilled. This has been judged a happy conception, and succeeding writers have readily adopted it. Some material parts of this wonderful series are here considered, especially the visions in Daniel, concerning the kingdoms. The days in these visions are taken, according to their plain and obvious meaning, for natural days.

A free Inquiry into the Vision of the Seventy Weeks was, some years since, published by the author of the present work; where the weeks are explained after the same manner, and are shewn, contrary to the generally received notion, to be weeks of days. That the vision interpreted in these essays relates to our Saviour, in a secondary, mystical, and sublime sense, he presumes not to question; but that the other prophecies, of which he has treated, are in any sense applicable to him, he sees no good reason to conclude.

This brief account of the essays is given by the author himself in a preface.

THE CONTENTS of this volume are these:—Scriptural Allegories, and their Origin.—The Fall of Man.—Jacob wrestling with Elohim.—The Story of Balaam.—Samson and Delilah.—Elijah calling Fire from Heaven.—The Departure of Israel out of Egypt.—Causes and Consequences of ancient Credulity.—The Blessing of Abraham by Jehovah.—The Blessing of Judah by his Father Jacob.—The Fifty-third Chapter of Isaiah, with the three last Verses of the foregoing Chapter, translated and explained.—Visions in Daniel.—The Vision of the Image.—  
The

The Vision of the four Beasts.—The Vision of the Ram and He Goat.—The Vision contained in the three last Chapters.—A farther Account of the Visions; with general Remarks.

## EXTRACT.

### SCRIPTURAL ALLEGORIES *and their* ORIGIN.

The language of mankind in a rude state of nature is, like their understanding, narrow and confined. Possessed of a very scanty store of words to denote abstract ideas, they are content to express them by signs borrowed from sensible objects, and from the ordinary actions of life. As civilisation advances, language is enlarged; but though the speaker may be master of simple terms sufficient to express his meaning, he inclines and has frequent recourse to the figurative. He retains a fondness for expressions drawn from material images, which, if well understood, strike the mind more forcibly, and give shape and body to thought. Before the introduction of alphabetical writing, the only method, except oral tradition, by which a people could communicate their conceptions to posterity was, either by painting, engraving, or sculpture. The ingenuity of the Egyptians early displayed itself in the application of these arts to the recording of events, and the conveyance of instruction. Symbolical figures, whole, or, for ease and expedition, abridged, were delineated by them, in volumes, and upon tables, walls, and obelisks. Acute discernment was represented by an eye; power by a rod or staff; cruelty by a sword; vigilance by a dog; and subtlety by a serpent, or by the heads of these animals; the stork was an emblem of filial duty; a human figure, with the eyes bent downward, and without hands, denoted justice; intimating, that a judge ought neither to accept bribes, nor be swayed by affection. Human actions and passions had their different symbols; some sufficiently plain, others intricate and of doubtful signification.

At length, for the improvement of knowledge, a genius arose; who, observing that all the various words used in discourse were but different combinations of a few simple sounds, invented marks for these sounds, and produced an alphabet.

Upon the first reception of letters, the historian, habituated to barren figurative speech, and to recondite sense, under the obscure guise of hieroglyphic, clothed his meaning with much imagery, and introduced into his narrative a mode of expression analogous to picture-writing. Thus the monuments of the most ancient times have been transmitted to us, partly in a style easily to be comprehended, and partly in mysterious metaphor and allegory. The original difficulty of understanding emblems traced with the pencil or graving tool, gave rise to that monstrous assemblage of fabulous beings, and absurd tales, abounding in the accounts of distant ages. Though allegorical writing, which succeeded to pictures and sculpture, was not so unintelligible, yet it has left history involved in considerable

considerable uncertainty, the sense of the author being often scarcely perceptible through the enigmatical shade.

‘ So famed were the Egyptians for wisdom and learning, that the most eminent sages of Greece travelled among them to acquire knowledge. As the mystical allusions and allegories of Pythagoras and Plato doubtless were principally of Egyptian origin, thus many marvellous relations recorded in the early history of the Hebrews may reasonably be attributed to the same source. Several of these stories probably were taken or imitated from Egyptian symbols, and contain facts, and instructive lessons in disguise. If, by the lamp of nature, we can sometimes get a sight of truth through this cloud of allegory, it may reward our pains.

‘ Man, says Plato, was first formed by Jupiter with two bodies of the different sexes, and with two heads, and four legs and arms. The god afterwards divided the bodies, and ordered the skin to be drawn over the flesh where the separation was made. This was a fiction probably after the Egyptian manner, to recommend conjugal union and love. The formation of Eve from the rib of Adam, seems to be a tale of the same moral kind, and in the same Egyptian taste.’

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Our author’s position, that the first historians imitated picture-writing, though ingenious and plausible, will not perhaps appear quite certain when it is considered, that the Indians and other savages, who never saw any specimens of hieroglyphical and symbolical writing, are as figurative in their diction, especially in their grave and solemn harangues, as the earliest writers, either in prose or verse. Perhaps there never was a human genius that was capable of forming an alphabet. If ever there was an art or science communicated directly from heaven to mortals, it was the alphabet.

The author of these essays, however this matter may be, is evidently a man of genius, learning, and polished education, and taste too (which are not always found in conjunction with genius and erudition), for he writes in a perspicuous, nervous, and elegant manner; conveying, with perfect ease, his ideas to his reader, and neither more nor less. For the doctrine that Hebrew stories are imitations of Egyptian symbols, he adduces imposing arguments, page 18, in a note page 21, and other parts of his work. Among his allegorical interpretations we are particularly struck with that of the history of the fall of man, page 4—of the story of Balaam’s ass, p. 10—of Samson enervated by the loss of his hair, p. 11—of Moses putting his hand into, taking it out, and replacing it in his bosom: a fiction, he thinks, to signify the need of persevering energy, p. 14.—To what he says of the tree of knowledge, p. 5, we object that it does not appear reasonable that the Author of our being should, and therefore that he never would, regard the gratification

cation of a natural appetite as a crime or moral evil ; for it is not of the *excess* of indulgence that the author speaks, but of the desire or appetite itself. There is an explanation of this point, in an allegorical manner, in Heylin's Theological Lectures, that appears to us to be more satisfactory.

Many, nay most modern interpreters of scripture, hesitate not to take many things in the sacred writings as allegorical that were formerly considered as literal. Whether they are right in this or wrong, we pretend not to determine. But this we observe, as good Christians, citizens of this world in the mean time, that though it is not sometimes morally, it is always politically true, ' that the truth is not to be told to *all men*, and ' on all occasions \*.' Mahommed prohibited his followers from the study of science : we never hear of apostates from Mahomedism. Were the Turks to dabble in philosophy, they would be bad Mussulmen. Profound philosophy strengthens Christian faith : a superficial glimpse of nature perverts mental vision, and distorts the real shape and proportions of objects. It was a disadvantage, in some respects (though a mighty advantage in many others), that the scriptures were translated into the vulgar languages. It is evidently ill-judged, perhaps ill-intended, in so many superficial praters to bring forward new translations, by way of improvements, forsooth, on the old versions of the sacred scriptures, rendered venerable and sacred by the sanction of the church, and the length of time.

It may be safely permitted to the learned and philosophical part of mankind to indulge in speculations concerning what may be called the natural history of revelation : the means, the trains of opinions and customs, and other circumstances, through which the sacred writings, under the direction of Divine Wisdom, acquired their substance and assumed their form. But such disquisitions should be written in the Latin language. There are some things in the scriptures, according to the observation of holy Paul, that the unlearned and the unstable (ignorant, and consequently conceited of the little knowledge they possess) wrest to their own destruction. The learned and the wise know, that the disk of light is surrounded by a wider sphere of darkness ; and that in the conduct of grace, as in that of the external world, there must needs be, to limited capacities, many mysteries, and therefore room for the exercise of faith.

We shall here venture to suggest an idea, in doing which we trust to the liberality of the times, and the present exigencies of the church, for an apology. The reformation brought along

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\* This does not imply the necessity of lying, but the prudence of silence.

with it, as already observed, many advantages; but also, in its train, many evils; of which the private interpretation of scripture, and the free and audacious discussion of the sublimest mysteries, by illiterate artisans over their pots of ale, in all the arrogance of great cities, is not the least. It is time that the churches of the reformation, as well as that of the church of Rome, should return to the meek and forbearing spirit of primitive Christianity, restore general councils of the whole Christian churches, and issue directions to the great body of their members, as conjunctures may require. Undoubtedly certain powers, whether called the powers of the keys, or by whatever other name, were granted to the apostles and their successors. This is evident from scripture; and indeed from reason—for such a discretionary power was necessary for the government of the church militant blended with human affairs, ever in a state of mutation.

It is within the bounds of possibility, that the present anti-christian efforts of the French may produce some such re-union of the whole Christian world as is here recommended: that a new council of TRENT may be convened, under the auspices of more Christian dispositions, and with happier effects.—But to return from this digression to our bold interpreter of certain portions of the Old Testament. We admit the ingenuoufness of his observations; but doubt the propriety of their publication. The whole of what may be lawful, according to the laws of moral or of logical truth, may not always be expedient. That the instructions handed down to mankind by divine authority, should be recorded in a style of narration similar to that of Egyptian symbols, is perfectly analogous to the conduct of Divine Providence in other instances; in which various and grand effects are produced by means few and natural. Why should not the wisdom of God make use of the style of writing which, in the natural progress of things, prevailed at the time when the divine communications were to be made? But it is not every one that takes a just view of the general plan of Providence, of which the process of nature, the history of men and arts, and the advancement of the kingdom of Christ, form harmoniously, by an analogy that runs throughout the whole, component parts. The exposition given by our author of the visions in the book of DANIEL, appears to us to be very natural. What he has written on the causes and consequences of ancient credulity, shews a talent for combining the philosophy of human nature with the history of mankind. We repeat it once more, this is an original but not a discreet writer. He might have avoided some flur thrown on the Jews, and even some apostles, pp. 34, 47, 48, &c

**ART. XI.** *A Letter to the Right Hon. Earl Stanhope; in which the Necessity of the War is considered, and the Conduct and Views of Great Britain and her Allies vindicated.* pp. 98. 2s. 6d. Miller. London, 1794.

**T**HE ingenious writer of this letter, styling himself emphatically *an Englishman*, addresses my Lord Stanhope in a strain which cannot fail to interest all who deserve that once-boasted name. We shall transcribe the concluding part of the pamphlet. ‘Surely if the banishment of humanity, of obedience, and religion, constitute the characteristics of a nation blasted with vengeance, France is drinking deep of the cup. I will not excuse the lines of iniquity that disgrace the features of my own country, or those of any other power in the present great confederacy. They may be foul and deep, but they are beautiful still in comparison of the horrible corruptions and the ghastly deformities of the common enemy. It is then prudent and reasonable for us to account upon ultimate success, notwithstanding a casual unfavourableness of appearances. The virtuous derive new vigour, in the hour of distress, from the righteousness of their cause, and the uprightness of their intentions. Our wretched adversaries seem to be driven to the very verge of absurdity and desperation, as well as of wickedness. What else could suggest to them the romantic idea of invading Britain, shielded as it is by the most formidable naval force that was ever known, and impregnable in respect to the means of internal defence? Some persons undoubtedly will feel considerable uneasiness at the gasconade, and wish for the adoption of any method, however dangerous and humiliating, to appease those adventurous marauders. \* \* \* \* \* Viewing the question, in all its parts, looking to the cause, the progress, the present preparations, and the probable issue of the war; examining every particular circumstance that has been brought forward relating to it, either by the ministry or their opponents, the man of unprejudiced mind will give his voice decidedly for an active continuance of the present important contest.’

This letter is written with spirit and elegance. The Earl to whom it is addressed would, in our opinion, be too much honoured by the notice of a far inferior writer. To reason with wrongheadedness is to beat the air!

**ART. XII.** *The Progress and Practice of a modern Attorney: exhibiting the Conduct of Thousands towards Millions! To which are added, the different Stages of a Law-suit, and attendant Costs; with Instructions to both Creditors and Debtors: together with select Cases of Individuals who have suffered from the Chicane of pettyfogging Attornies, and the Oppression which flows from the present Law Practice: concluding with Advice to young Tradesmen. Part I. pp. 84. 8vo. 2s. Printed and sold by the Author, A. Grant, No. 91, Wardour-Street, Soho. London, 1794.*

**T**HE copiousness of this title-page precludes the necessity of farther analysis. We shall therefore only extract a few specimens of the manner in which Mr. Grant has executed this laudable design. Among other particulars, in a very judicious and animated introduction, he observes, that ‘ the human race ‘ are subject to different kinds of oppression, in the different ‘ stages of civil society; and the English, as well as other European nations, have, in different periods, groaned under arbitrary power, the terrors of superstition, and the chicanery of law. To speak in a familiar style, the people of England have ‘ been war-ridden; they have been priest-ridden; and now ‘ they are law-ridden.’ This last point he proves too clearly by the following among a thousand other facts and cases:

#### ‘ PROGRESS OF A MODERN ATTORNEY.

‘ After admission, *if possible*, he raises 80*l.* or 100*l.* and, being acquainted with the needy part of his late master’s clients, he informs them if they can procure some bills of 8*l.* or 10*l.* each, he will discount them.

‘ If he cannot, by straining every nerve, raise the necessary sum to set him afloat in his virtuous outset, he applies to some bailiff who has either realised a sum, or has money at command, to discount, through his medium, those bills that may be given him. The condition of this partnership is, the one is to bring actions upon all the bills, and the other is to arrest all the defaulters.

‘ When these bills become due, the half of them are perhaps not paid; this is the *very* thing the attorney wants. He serves each of the parties with a copy of a writ, and the bailable writs he transfers to the officer; if at the beginning of a term, a *great* thing in his favour, because he has all the declarations drawn up in a trice. Now the poor distressed wretches, in order to stop proceedings, beg of the attorney, as an act of mercy, to accept a warrant of attorney, which is readily granted, though with *seeming* great reluctance. This warrant of attorney is generally given with a defeasance, and to pay so much per week or month. Upon default of the first payment, execution

execution issues; and instead of 5*l.* or 8*l.* there are 10*l.* or 12*l.* costs to pay upon each bill.

## THE PRACTICE OF A MODERN ATTORNEY.

The practice of a modern attorney may be divided into—

FAIR PRACTICE,  
COMMON PRACTICE,  
KEEN OR SHARP PRACTICE,

AND

QUIRKING PRACTICE.

With respect to the first of these practices, I have, in the course of this work, made several cursory remarks on it; but as it does not properly come within my cognizance (being followed only by the respectable part of the profession), I must confine myself to the discussion of the three last. I will, however, previous thereto, beg to give those attorneys this caution: never to take the recommendation of a stranger in bringing an action; because they may be suing an honest man at the suit of a rogue, which has often happened. Besides, they may, in case of a supersedeas, have the costs to pay. Another circumstance is, they may get into disgrace. To avoid this, strangers ought to be properly recommended, and give a written authority to sue.

### I. COMMON PRACTICE.

A modern attorney, in making out a bill of costs, ekes it out with a number of ingenious articles, by dint of imagination, to each of which he annexes 6*s.* 8*d.* being the easiest way of raising a pound ever yet invented. If these occur too frequently, and the party murmurs at the repetition, recollect whether he has it in his power to bite: for according to this single circumstance he must be treated. Besides, 6*s.* 8*d.* may be added by the attorney, which was not meant to be charged; and this may be taken off, to evince his generosity.

In case, however, any young attorney may not be possessed of ingenuity enough for this branch of the profession, a few specimens, actually taken from bills of costs which have been paid, may not be amiss by way of initiation; for instance,

Several attendances on defendant, on terms of compromise,	£	s.	d.
when he at last named a Mr. A. whom he said would			
secure the debt	-	0	6 8
Attend to inquire after Mr. A.	-	0	6 8
Attend on Mr. A. at my chambers on this business, when			
I found he did not choose to engage	-	0	6 8
[ <i>Mem.</i> You must endeavour to dissuade Mr. A. from hav-			
ing anything to do with debt, for more reasons than			
one.—He may employ you afterwards.]			
Attendance on debt. thereon	-	0	6 8

U Attendance



Attendance on deft. on fresh proposals of compromise, £. s. d.			
when he named Mr. B. to join him in a fresh note of			
hand, and pay costs	-	-	o 6 8
Do. on plaintiff thereon	-	-	o 6 8
Plff. agreeing to these terms, provided B. was approved			
of, attend to inquire	-	-	o 6 8
Attendance on deft. informing him of plff's concurrence,			
at my request	-	-	o 6 8
Deft. having wrote a consent for plff. to sign, whereby he			
was to agree to take the note proposed; attend plff.			
thereon, who said, upon inquiry, B. was not a safe			
man, and that deft. had tricked him so before	-	-	o 6 8
[Here fix the sheriff, and proceed again the bail.—Then go on.]			
Attendance on deft. for another compromise, when he			
earnestly entreated proceedings to be stayed, and pro-			
mitted to pay all costs down	-	-	o 6 8
Attendance on plff. on same account, when he at last con-			
sent to take a note as above, at six weeks, provided			
bail joined	-	-	o 6 8
Attending bail thereon, who refused to join	-	-	o 6 8
Attending deft. informing him thereof	-	-	o 6 8
Attend deft. and bail when note was signed, and matter			
settled	-	-	o 3 4
Drawing note at six weeks	-	-	o 2 6
Stamp	-	-	o o 6½

... Other dexterous methods also of coining, not high treason, are, to make appointments to settle *that* which you know will not be settled—by being rather before your time than after, not waiting five minutes for the parties—leaving your name, and setting off in such a hurry as if the cabinet-council were waiting for you!

Mr. Grant tells us, that *discounting attornies* not only, for the most part, require two or three fictitious indorsements on the bill discounted, but frequently add to the bill, when not duly honoured, ~~two or three~~ fictitious indorsements:

‘Then begins the tragedy! Five or six actions are frequently brought upon a bill of 10*l.* or 12*l.* To discount bills of 60*l.* or 70*l.* would not answer the purpose of the attorney; because in giving cash for small bills that are not paid, he can *generate* sixty actions, which, at a very moderate calculation, will produce 200*l.* or 300*l.* which is very good interest for advancing 70*l.* or 80*l.* in one term.

‘I knew five actions brought by a worthy attorney who lives in Villier’s-Street, Strand, upon a poor little bill of 1*l.* The acceptor went to prison, the indorser was bankrupt, two fictitious indorsers were added, and the drawer loaded with all the costs.

‘Come, take heart,’ said the attorney; ‘as this is a hard case, I will take your warrant of attorney for the whole costs, upon payment of the debt, and give you an undertaking to refund those costs, which

‘ which I shall recover from the other indorsers, the moment I can lay hold of them. All you have to do is, to leave 5s. or 10s. 6d. unpaid of the bill in my hand. I’ll proceed! I’ll lead the swindling scoundrels a dance for leaving such an honest man as you in the lurch. They shall remember me.’

‘ Be not deluded, tradesman. Pay the costs in the first instance, whether it be for Mr. James or Mr. Thomas; otherwise you will have occasion to remember the honest attorney and his refunded costs as long as you live.

‘ I happened once to mention this circumstance of fictitious indorsers in a company where a publican, who had been coachman to an attorney, said it was a common practice for the clerk, himself, and the footman; to indorse the bills that were returned unpaid; that they were enjoined secrecy, and had now and then half-a-crown given them.

‘ I also know several attornies who send bills for payment in the morning, and if the money is sent at night, leave orders to their servants not to take it; the master and clerk not being at home, and the bill not left out. Uniformly next morning there are either arrests or copies of writs. If the tradesman has no more money than the amount of the bill, as it is with difficulty often he can muster that, then follow two, three, or four declarations; for bills that do not fall due just before term commences, will not be discounted. At all events, those which do, are easiest turned into money for evident reasons.’

The following is a just and affecting picture :

‘ It is a very mistaken idea that men of fortune generally entertain, in tradesmen having enormous profits on their goods or work; and that therefore they need not be so anxious about paying for them. I aver, from a tolerably general knowledge of trade, that the profits attached to most businesses are very inadequate to the expences of housekeeping, where a man has a large family.

‘ Many thousands are ruined from presuming on the punctuality of their customers; and many thousands have had reason to curse the day they have had so many *honourables* and *right honourables* in their books.

‘ When a tradesman is drove to such extremities from the want of punctuality in his customers, his name becomes so hacknied among those attornies who are in league with pretended discounters, that he is quickly known to the whole of that honourable corps: from those who purchase damaged goods, and place substitutes in shops to retail them by discounting bills—down to those who are the humble procurers of bills of a dubious nature, from 10l. to 30l. with five or six indorsers, and *one* good man among them.

‘ Ruin thus advancing by rapid strides, the tradesman finds home no home; he begins to be remiss in executing orders; he spends a great deal of time in running after and collecting trifles; he is too frequent at the public house, and, finding his peace of mind nearly destroyed from repeated arrests and impositions, is possibly prompted

to make use of his remaining credit to procure goods, with a view of getting the better of his difficulties. Experiencing, however, the struggle to be ineffectual, he becomes bankrupt, to preserve himself from prison; but in endeavouring to escape from one evil he encounters, perhaps, a worse. All his asseverations of honesty and good intentions are disbelieved by those creditors who never received any of his money; he is upbraided with his conduct for the last two or three years, during which time (however honest he may be) he was in a state of distraction; he is not unfrequently denied his certificate, and sometimes, after surrendering his all, thrown into a jail.—His family must shift as they can.’

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The old bounds within which it has been judged proper to confine this literary Review, for the reasons given in the Prospectus prefixed to our number for January last, prohibit us from making farther extracts from this valuable work; which, as we are informed by the author in an advertisement, is to be followed up by a second part. He was induced to divide it into two parts, as it was impossible to publish the whole work so soon as he had promised to his subscribers. The fifteen cases he has published in this first part, rise each above the preceding in enormity, and form a dreadful climax of distress, misery, and cruel oppression. The general result of this pamphlet, or the impression that it makes on the mind is, pity for the oppressed though honest and industrious tradesman; indignation at the scoundrelly yet triumphant attorney; and astonishment at the indifference of the British legislature, who have so long permitted the existence of so deadly grievances without any attempts to redress them.—The task of defining, compressing, and reforming our laws, is indeed most formidable and forbidding. For the laws of England, Mr. Grant informs us, are so voluminous, that they would exceed ten cart loads. No man, he observes, could digest them in his life-time; and it would occupy all the ballad-singers for ten years to rehearse them! So much is ‘simple justice’ lengthened into trade\*.’ Yet, unless some reform be made in our laws, and law practice, a period must arrive when all industry, all manly freedom of thought, words, actions, must be impaired and lost, and all property and all power pass into the hands of lawyers. Lawyers will become the sole legislators as well as interpreters of the law. The law, already so partial to her own children, will care for them only. The lawyers will more and more strive, by hook and by crook, to extend the power of government; and government will be more and more ready to support and extend the power and influence of lawyers. It is

reckoned unfortunate, by the Turks, for the country when the Mahkamy and seraglio (the lawyers and the court) are on too friendly terms; such an union serving only to encourage bolder modes of oppression. 'In this conjuncture,' says the judicious and very candid historian\*, on whose authority we have made this observation, 'the only power that dares to interpose in favour of the people is that of the Effendees and Agas; who, being possessed of some share of landed property, are naturally led to oppose a tyranny, which, by immediately injuring their vassals, must in the consequence affect themselves. This is still the more necessary, because acts of extortion are too often produced as precedents by succeeding governors, when they happen to be at a loss for other expedients to raise money.'—This passage we earnestly recommend to the consideration of the members of both houses of parliament; in both of which we are happy to be informed there are men not less able than inclined to explore the abuses of the law, and to encounter all the distinctions and subtleties of that phalanx of men who have an interest in perpetuating them.—We cannot dismiss this article, though carried to a great length, without bearing testimony to the singular merit of this excellent citizen and good man, our author, Mr. Grant, who is patient and industrious in investigation, accurate in judgment, faithful in stating and authenticating facts, and warmly concerned for the sufferers under legal hardships.

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ART. XIII. *The American Calendar, or, United States Register, for the Year 1794. To be continued annually.* Philadelphia, printed; London, re-printed for J. Debrett, opposite Burlington-House, Piccadilly. 1794.

THE nature and object of this periodical publication, new in this country, are, in a preface, set forth by the compiler and editor thus:

'In an extensive and free country, comprehending a variety of interests, as well as climes, the lists of civil magistrates will accumulate in proportion to the extent of territory and commercial intercourse. These magistrates will, in general, be sufficiently known to the people within their respective jurisdictions; and to each other exercising jurisdiction in the same vicinity; but will, in either case, gradually become less known, as their number increases, or they are more remote. It will frequently happen, however, that magistrates in one part of the country will be under a necessity of receiving official

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\* Dr. Ruffel, in his History of Aleppo, Vol. I. p. 326.

communications from those in a different part; or, on the contrary, of making such communications to them; which renders it extremely necessary that they be generally and extensively known to each other.

‘The people, also, in a country where civil liberty and freedom of inquiry are recognised by the laws, being jealous of their rights, are naturally led to be inquisitive as to the characters of their rulers. Every attempt, therefore, which tends to render the rulers more universally known to the people, cannot fail of being highly agreeable to them.

‘From which, and a variety of other considerations, Registers have, in all free countries, usually met with public estimation.

‘With these views (and as nothing of the kind had been hitherto attempted in the United States, on an extensive plan) did the compilers of the UNITED STATES REGISTER undertake the work.

‘It has been their endeavour to communicate to the public, besides the list of officers, such information relative to the several departments, as to them appeared to be matter of general utility; and to have the whole arranged in proper form, and exhibited with every possible degree of accuracy.’

The general contents of this directory and record are as follow: 1. The Boundaries, Extent, and Population, of the United States. 2. Government of the United States; Executive, Legislative, Judiciary: Civil and Military Officers, Police, and Revenue. 3. Literary Institutions. 4. Governments of the particular States. 5. Tables of Coins; as also of Latitudes and Longitudes. 6. Appendix, containing several important articles of information, which could not be obtained during the time in which that part of the work with which they are connected was in the press.

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The republication of this copious Calendar in the British metropolis, at the demand we presume of the public, is a proof of the natural and very close connexion which still happily subsists between North America and her parent state Great Britain. Greece long maintained a friendly intercourse with her colonies in the islands of the Mediterranean, and made common cause with them in all wars with strange nations. The colonists were not subjected to the parent states of Greece by laws, but attached by the sameness of language, manners, religion, and other sympathies; as well as by commercial intercourse. Happy would it have been, if no other kind of connexion, if no constrained union, had ever subsisted between Great Britain and the provinces of North America. What is passed cannot be recalled. Time will more and more obliterate past contentions.

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The empire of nature will return when that of power and compulsion is no more; and London may become the emporium, not only of the commerce of America with the old world, but one of the principal centres of union among the individuals of the different states. London, it is to be hoped, for the good of both countries, will become more and more the market for American almanacs.

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ART. XIV. *The Law of Treason: A concise and comprehensive View of the Power and Duty of Grand Juries in Criminal Cases. To which is added, an Abridgment of Lord Coke's Commentary on the Law of Treason.* pp. 32. 8vo. Crosby, London, 1794.

THE object of this pamphlet is to convince grand juries that it is not only their duty to indict all that shall appear to them criminal, but to save every innocent person, if possible, from unjust vexation and danger by malice and conspiracy. 'They are bound to inquire into the manner, time, place, and all other circumstances of the fact alledged. They ought also to inquire after the witnesses, their condition and quality, their fame and reputation, their means of subsistence, and occasion whereby and WHEN the facts of which they bear witness came to their knowledge: and in matters of treason, felony, &c. WHEN, and on what OCCASIONS, they first disclosed them. If the witnesses who come before a grand jury upon an indictment for treason, should discover, upon examination, that they concealed the fact of treason for a long time, without any just impediment, the presumption of law will be strong against them, that no sense of honesty or duty brought them at last to reveal it.'—The author of this judicious and seasonable publication also cautions grand juries against a vulgar error, that they ought to find a bill upon any probable evidence; for it is but a matter of course, only a matter of form; the matter will come before another jury, and may there make his defence. If a petty jury should find a man guilty never so unjustly, the law suffers no attainr or punishment to lie against them, because a grand jury, as well as they, have found him guilty; and the innocent man is thus without remedy or redress. Besides, should he get off there, is it nothing to accuse a man of heinous crimes upon oath, the very doing of which subjects him to trouble, damage, and danger?

ART. XV. *Odes, Moral and Descriptive.* By the Rev. John Whitehouse. pp. 94. 4to. 3s. 6d. boards. Cadell. London, 1794.

THE indifference of the age to the best effusions of the lyre has, to the poet, been a subject of regret—to the poetaster, of triumph. Such is the cold fastidiousness of the present day, that almost every effort to call down the muse of fire from her empyreal heights, has been noticed with a sneer, or repelled with a frown. Here, indeed, criticism seems to have forfeited its very name; since it either hastily discards what it should have examined with patience, or stoops to abuse what, at the worst, it should have censured with candour. Thus the poet's fine animation is damped by the freezing touch of the literary usurper.

This circumstance has been partly attributed (and, we think, justly) to the spleen of Johnson. Johnson's voice had great weight in the republic of letters; and his opinion of Gray is notorious. That there was some defect either in Gray or in himself, was obvious. In himself he could perceive none; of his own want of taste he was not conscious. He saw, therefore, through the medium of fancy, a thousand blemishes in the bard. But this was not all. Hearing often the praises of Gray, and sensible that his decisions were sufficiently known, he felt the indignation of a slighted judge: hence the discolourations of spleen that mark his criticisms.

As the '*Moral and Descriptive Odes*' before us seem to resemble those of Gray, in many points of similarity, we shall endeavour to discriminate the character of our great lyric poet; that, by a few preliminary observations on the *sublimar ode*, we may introduce Mr. Whitehouse to the public, with a solemnity becoming us as critics, and justly due to his uncommon merit.

That the *Odes of Gray* are perfectly consistent with NATURE and the CLASSICS, must be allowed, we conceive, by every man of taste, who, laying aside all uncandid prepossession, would look for a moment into the original sources of ode-writing, and the distinguishing characters of the best masters in the art. The animadversions of those pretended critics who disdainfully reject Gray on account of his obscurity, and affect to value an ode of Horace for its clearness, are founded in a mistaken notion, that all odes are derived precisely from the same principles; whilst, in truth, there are *two* original fountains of lyrical composition—the *sublime* and the *beautiful*—whence different poets have drawn their distinct sentiment and diction.

The *sublime* consists in grandeur, wildness, and obscurity; the *beautiful* in minuteness, perspicuity, and brilliancy. One  
writer

writer possesses a genius adapted to the sublime; and another a genius adapted to the beautiful: their writings must consequently form a contrast. To compare, therefore, two such different species of poetry, though they may go under the general title of odes, and to determine on their merits by the same rules, appears extremely ridiculous.

The bards of the first class, to which we mean to confine ourselves, derive their imagery from sources which vulgar scholars are unable to approach. Their subjects are majestic; their turn of thinking above the common reach of thought. They combine ideas which are not in the course of ordinary conception. It is hardly, therefore, a matter of surprise, that these combinations are not instantly intelligible. When we meet with new-created thoughts which were never before conveyed to us in language, it is no wonder that we do not immediately comprehend their meaning, or acknowledge their force. And when these daring images are presented in a diction correspondently bold, the expression is unusual and obscure. It is only for poetical minds to feel that impetuous energy, and to catch that fervid spirit which are congenial with their own imaginations.

In turning to the most approved odaic composition, we might refer to the incomprehensible obscurity of the sacred poets. The book of Job, more particularly, would furnish us with much imagery in the spirit of Gray. But, on examining Pindar, we should discover a necessary darkness in his general conception and expression, after deducting all those passages which time may have rendered unintelligible: and this darkness chiefly arises from impersonation—the cause of Gray's obscurities. Pindar calls the thunder, for instance, *ακαμαντοποδος*, *foot-unwearied*—the city Orchomenos, *καλλιπυλον ιδραν*, the *fair-colt-famous seat*—the sleepy membrane in the eyes of birds, *βλεφαρων αυ κλεισσει*—the rains, *νεφελης θυγατηρ*, the *daughter of the cloud*. Such images are scattered every where through his odes. Though a few of Pindar's abstract terms might not offend an unpoetical reader, yet their frequent occurrence would gradually throw a mist over his mind. The reader of genius, however, would feel his fancy animated in proportion as he went deeper into the subject, and became familiar with the language of the muse. For these poetical flights was the Theban bard admired by all antiquity. The wise Plato, who had true conceptions of the sublime, affirmed, that he saw something in Pindar above mortal man. The son of Philip, on the taking of Thebes, commanded his soldiers to let the house of Pindar stand, amidst the general devastation, as a monument sacred to the muses, and rescued all that remained of the poet's family from the sword.

[ To be continued. ]



*For the ENGLISH REVIEW.*

## N A T I O N A L   A F F A I R S

For   O C T O B E R   1794.

**I**N FRANCE the MODERATISTS, as they are called, continue to gain ground on their adversaries; a circumstance of extreme importance, as it tends to the re-establishment of order in that kingdom, and peace in Europe. It may not be improper here to recal to the minds of some of our readers, who may not have leisure or opportunity to be minutely informed of the state of France, that there are in that country two leading parties. The followers of Marat, Danton, and Robespierre, are violent democrats, whose principal aim is, by means of clubs and popular associations, to keep all things in a kind of revolutionary fermentation; who are jealous of kings, princes, lords, and all men, who by rank, fortune, or fame, are distinguished from the vulgar. They would wage eternal war with all their neighbours, unless, under the plausible, yet delusive idea of fraternisation, they surrender themselves to the control and direction of the French republic, as so many nations of Europe, in former times, one after another, in the name of FRIENDS and ALLIES, did to those of the Romans. They see no settlement but in wild uproar; no order but in confusion. The followers of Brissot, or the Girondists, now called the Moderatists, in opposition to the Jacobin and other clubs, maintain the sovereign power of the Convention, the regularly, and, as they say, legally constituted representatives of the people. Though it has not been thought eligible, perhaps not altogether safe, to the nascent republic, by the Moderatists, to declare for the abolition of the clubs, the cradle undoubtedly of liberty, they wish to curb their extravagance; to poise the state by its own constitutional powers; to quiet the minds of all ranks by the operation of the laws; and diffuse the blessings of equal government throughout every part of the empire. This party, ever since the fall of the dictator, has been on the increase. The Convention seem to become more and more at liberty to speak the sentiments of the people of France, whose interest, and inclination too, it is reasonable to suppose, is PEACE. All men of property, good morals, and good hopes (and the number of such men in France, notwithstanding the predominancy of ruffians for a time, is undoubtedly great)—all these must be inclined to peace by the influence of every generous as well as selfish passion; by a love of

of friends and kindred; above all, by parental tenderness—by an anxious desire to settle their posterity in the quiet enjoyment of fortune, or the peaceable means of acquiring it. That the sentiments of nature would one day resume their natural stations in the breasts of Frenchmen, and possibly sooner than was expected, we predicted in our monthly reviews of politics long ago; and there are at present symptoms that the prediction, which indeed required not the smallest portion of the spirit of prophecy, is happily on the eve of accomplishment. The conduct of the French towards their prisoners, has of late become more gentle and generous than it had been for some time past: to their prisoners, whether taken in the field of battle, or such of their fellow-citizens as they judged it prudent, from circumstances they deemed suspicious, to secure in confinement for the security of the state. It is very remarkable, that the revival of humanity and generous feeling among the French has kept pace very exactly with the progress of their arms. Nor is this any other than what might be expected of human nature. An individual harassed, tormented, and threatened, is untractable and savage. Remove his plagues and dangers; he is gentle and easy to be entreated. The French were desperate and savage in proportion to apprehended danger. After the Germans penetrated into Champaign they murdered the king; after the English and Spaniards had obtained possession of Toulon they murdered the queen. Toulon is regained, the Germans and all the allies are driven beyond the Meuse and the Rhine; and the French are in better humour.—What is the general inference to be drawn from all this? That the atrocities of the French were, in some measure, provoked; and that the best way to bring them back to ideas of pacification is not to attack them, but to leave them to themselves as much as possible. What shall we say then? Shall we lay down our arms, and commit ourselves, bound hand and foot, to the will of our enemies? God forbid. But let us draw as tight a *cordon* as possible around France, and act on the defensive. It is a pity that this system, to the adoption of which the allies seem at last to be reduced by necessity, had not been followed sooner.

The restless disposition of Joseph II. who united in his character great ambition with an unprincipled levity that led him into many inconsistencies, attempted to force liberty on the boors of Hungary and Austria, who neither knew nor cared for it; and to wrest it from the people of Belgium, who had enjoyed it, and refused to part with it, from the commencement of the Christian era. He dismantled the barrier towns, because he was more afraid of his own subjects than of the French. It would have been better, according to the advice of a most excellent

excellent and enlightened citizen\*, to rebuild the barrier, the fruit of Marlborough's victories, than to oppose the desultory oscillation of a confederacy, to the juvenile ardour and energy of a young, yet great republic. Now, we fear, we must make our stand behind the Rhine, if we cannot purchase the restoration of the Netherlands by a cession of all our conquests in the Mediterranean and the East and West Indies.—The French arms have made rapid progress not in the east only but also in the west. Belgrade has been recovered from

#### THE SPANIARDS,

and the province of Roussillon, the capital, Perpignan, excepted, is under their power. The Spaniards, however, bestir themselves at last, prepare to act with vigour, and will, beyond all doubt, drive the battle from their gates, and force the French to return within their own borders. A proclamation has been issued by the King of Spain requiring 4 per cent. on all places and pensions; and a certain sum, with the consent of the Pope, from the clergy. The King is desirous to save the lower orders of the people from additional burthens, and to lay imposts where they can best be borne. The noble Spaniards holding places under government second the virtue of the King. Instead of four per cent. they offer five per cent. and their offer is accepted. Will this example, as well as bad examples, make its way from the continent into this island †? There is not the least danger of Spain ever falling under the dominion of France. It is defended by bold natural barriers; and there is a great deal of latent vigour and virtue in the inhabitants of that peninsula [for Portugal we consider as a part of Spain, to which it must, sooner or later, be reunited], as indeed there has been in all periods. Spain is, withal, so happily situated between the north and south, and east and west, on a glorious promontory between the Mediterranean and the Atlantic Ocean, that if the prerogatives of nature should ever be seconded by wise and ambitious policy, it might, instead of being subject or subordinate to any power in Europe, become the first in the world.

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\* The author, under the name of JASPER WILSON, of a Letter to Mr. Pitt. See English Review for January last.

† A tax in this country has been imposed on places and pensions. Some of these are ill able to bear taxes—others, especially an accumulation of others, might well spare something to public exigency. The Lord Chief JUSTICE GENERAL of Scotland, inheriting an immense family fortune, is one of the clerks to the Court of King's Bench in England. How absurd, ridiculous, and mean, would all this appear to a Spanish nobleman? The Chief JUSTICIAR of Castile an *Alguazil* in Catalonia.

Nothing very material has happened, in the course of the present month, in ITALY. GENEVA is now quite frenchified: but the Swiss cantons wisely avoid all fraternisation with France or any country.

## GERMANY.

The KING OF PRUSSIA is assuredly on the point of making, if he has not already made, a separate peace with France. He has dissipated the treasures left by his great predecessor; he has forfeited the confidence of his allies; he has debased and enervated the Prussian armies by the diffusion of unmilitary passions and practices; he has, by his oppressions, roused his Polish subjects to a vigorous resistance of his government; their example will not always remain without producing the usual effect of example—*Rex ultimus, forsitan, borussorum!*

The EMPEROR OF GERMANY cannot afford to continue the war on the terms offered by Great Britain. The Earl Spencer has quitted Vienna without effecting the object of his mission. The Circles of Germany it was hoped, at the pathetic call of the Emperor, would arouse themselves at last, and join heart and hand for repelling the attacks of a rapacious and most arrogant enemy. But the event, it would seem, has proved, that the same blind selfishness predominates in those that is usually found in all political districts. Let FRANKFORT and other towns say, whether even half, or less than half, the contributions extorted by the French, would not suffice, if all Germany were united, to set their power at defiance.

The affairs of the

## POLES,

under the conduct of that patriot hero KOSCIOUSKO, in whose success no friend to humanity but must rejoice, prosper greatly. The Prussians have been obliged to raise the siege of Warsaw. But now the political Czarina interferes. What, said every political inquirer, is the Empress about, that she does not assist the Prussians in the siege of Warsaw? The Empress, for that inaction, had her own reasons. She waited till the contending parties should mutually weaken each other; when she would endeavour to take Warsaw for herself. Never was there a conflict that mocked all morality like this! which seems even to cast a veil on the course of Providence! What dreadful inhumanity, and more than barbarian adulation, in our newspapers, supposed to be under the influence of ministry, to exult at the distresses of the patriot Poles, whom they affect to call insurgents! This is gross stupidity on the part of those papers, or that of their employers; for even now, when the tide of popularity runs still, notwithstanding opposing gales, in favour of the court and administration,

administration, though unsuccessful—even now the cause of the Poles is dear to the heart of every Briton, and every human creature. Nor could the British government, perhaps, observe a more magnanimous, or juster, or wiser policy, than to take part with the Poles, and afford them, in conjunction with Sweden, Denmark, and Turkey, effectual protection. Under our protection, they might receive the inestimable blessings of moderated monarchy and regulated liberty. Abandoned by us, they throw themselves into the arms of France, and adopt principles of licentiousness.—What does the Empress of Russia deserve at our hands? What the King of Prussia? And what, again, do the Poles and present King of Poland, so much attached, and so desirous of an alliance with the English, not deserve? or, if gratitude and all sentiment be out of the question, are there no evils to be fore-fended by checking the progress of Tartarean conquest? none from friendship and alliance with Poland and Turkey? For we hold it as a *POSTULATUM* which may be safely assumed, that

#### THE TURKS

are not so sunk in stupidity and sloth, as not to embrace an opportunity of humbling

#### RUSSIA,

if it were fairly presented. But there is at present a strange inattention to the balance of power in Europe. Kings were wont to be jealous of one another; but now all their jealousy is exhausted on their subjects. And, while they are singing their wings like moths, and in danger of falling like moths into the burning furnace of France, the Czarina is making the other stride westward, and threatening to settle all disputes between the rulers and the ruled of particular nations, by the extended sway of her own sceptre.

An amicable settlement has taken place between Great Britain and the Danes and Swedes of the disputes about the freedom of their trade, in which it has been judged expedient to indulge them to a greater extent than was at first intended. This circumstance may, perhaps, be considered by some as a confirmation of the report that those two northern powers had offered their mediation for bringing about peace between France and Great Britain.

#### THE NETHERLANDS.

The allies have been compelled to retreat behind the Meuse and the Rhine. The French have got possession of the United Provinces to the westward of the Rhine, with the exception of Bergen-op-Zoom, Breda, and Maestricht, which may, however,

ever, be saved, for this winter, by inundation; for which the late heavy autumnal rains have been very favourable. And this capability of inundation, were the Dutch, as under the Philips of Spain, hardy, industrious, united among themselves, and attached to the *marines* that afforded an asylum from oppression—the nature of the country would, as heretofore, protect the Dutch, were they the same people. But in that country the *amor patriæ* and the love of liberty are greatly impaired. We are sorry to hear from all hands, that in the United Provinces there are great divisions and discontents, and an universal stupor or lethargy—The dissensions increase as the enemy advance. There is a party that wish well to the cause of the French notwithstanding the conduct of those plunderers in Brabant and Flanders, and lately, after the reduction of Bois-le-Duc, when they put all things necessary or useful in war, throughout that part of the country that had fallen under their power, under *requisition*; though with an assurance, that all should be paid for in French assignats, at the house of a banker; a widow, at Brussels\*.—One would have thought that nothing could be dearer to a Dutchman than his money: but there are livelier passions, it seems, than even the love of money. A hatred of the Stadholderian party, and the recollection of what they call the Prussian invasion, inspires a very great number of the inhabitants of towns in the United Provinces with the democratical principles of the French. Emigrations from Holland, as might have been expected, are very frequent. What is very singular, all the PAPISTS in Holland wish well to the French. There are, among the papists in England, a few who associate and make common cause with grumbletonian dissenters; but the generality of papists in this country, particularly men of fortune and family, are zealously attached to the royal family and government. It is only a few atrabilarious priests, soured by jaundiced constitutions and monastic habits, and other poor, prejudiced creatures that wish for innovation.

#### GREAT BRITAIN.

INDICTMENTS have been laid by the grand jury of Middlesex against a number of men for treasonable practices. An example has been made at Edinburgh of the punishment awarded by the law for such offences. A report has been raised, and an inquiry set on foot, of plots and intended assassinations.—The discomfiture and retreat of the Duke of York behind the Rhine has

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\* The policy of the French, it must be allowed, in taking the *ip/sa corpora* of the French provinces and *Païs Conquis* into the public treasury, and paying for these in assignats, is similar to the funding system introduced into this country by King William.

recently

recently added to the gloom; and, in a word, various circumstances have concurred to introduce, in its own character and robes, the melancholy month of November. Nor is the prospect very bright, if from the old we turn our eyes to the new world. In America disputes, and even skirmishing, has taken place between the Americans and the British in Canada. The indefinite manner in which the boundary between the British and the American dominions were settled at the peace of 1783, as was predicted at the time, has proved a source of misunderstanding and discord that threaten great evils, if the passions of the people of America cannot be restrained and soothed by the wisdom and authority of men who take a wider range, and see more remote consequences.—From America let us just step over to

## CHINA.

Lord Macartney has returned without effecting his object. The causes why he failed will, no doubt, be published to the world. The general cause is a jealousy of strangers, which seems to be a fundamental principle in the Chinese government. Plato excluded strangers from his ideal republic. Perhaps his master Pythagoras brought this doctrine into Greece from Egypt and the East. But if there was an inauspicious jealousy to be apprehended in China, the boasts contained in the address to the Chinese emperor, of the king's power in India, exemplified by the overthrow of Tippoo, were not calculated to remove it. Men of plain sense, who have been often in China, predicted the unhappy effects of such boasting\*. But what was the authority of captains of ships when compared with that of secretaries who could write English, French, and Latin?

In the midst of multiplied disappointments and disasters, not all of them, but, on the whole, the effects of superficial views, and passions, and precipitation—the BRITISH ministry, with great spirit and the general concurrence of the nation, provide, if not for the invasion and dismemberment of France, at least for our own defence and safety. A general report and expectation has for some weeks prevailed of PEACE, which is undoubtedly the wish of one of the contending parties, and as certainly the interest of both.

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\* The Chinese have a proverbial saying, that if a European man get one of his toes on a country he will by and by get his whole foot on it.

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✉ *Communications for THE ENGLISH REVIEW are requested to be sent to H. MURRAY, No. 32, Fleet-street, London; and T. DUNCAN, Bookseller, Edinburgh; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

T H E  
E N G L I S H   R E V I E W ,

F o r   N O V E M B E R   1794.

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ART. I. *Ferishta's History of Dekkan, &c.* pp. 832. 4to:  
Stockdale. London, 1794.

[ *Concluded from our last Number.* ]

FARTHER EXTRACTS from the PERSIC JOURNAL of the cruel  
*Proceedings of the unprincipled and inhuman Rohilla Chief,*  
*Gholaum Kaudir, written by, an Eye Witness on the Scene of*  
*their Perpetration.*

AUGUST 10th, 1788.—Gholaum Kaudir, attended by five Rohillas, went to Shaw Aulum, and demanded a discovery of his hidden treasure. The unfortunate Shaw replied, ' I have none ; ' take what you can find in the fort.' The villain then ordered his attendants to lift up the princes Meerza Soleymaun, Akber Shaw, and others, and dash them on the ground ; which they did. Shaw Aulum, in the agony of his grief, exclaimed, ' Traitor, forbear such cruelty on my children in my sight.' Upon this, Gholaum Kaudir made the Rohillas cast him on the ground ; after which they sat upon his breast, and stabbed out his eyes with a dagger. He then gave orders for the like cruelty to be inflicted on the princes, but was prevented by the entreaties of an officer, named Seetuldass. The palace resounded with lamentations among the ladies of the Harem. They were commanded to be silent, on pain of chastisement. In the afternoon, Bedar Shaw was carried into the city, attended by the Rohilla ; but the latter, suspecting treachery from Ismaeel Beg, returned suddenly with the Shaw to the palace. The inhabitants desert the city in crowds. The bankers' and jewellers' shops have been shut up many days.



\* Two surgeons were sent to attend Shaw Aulum, who lies in great agony of pain. Some money and effects were sent by Gholaum Kaudir to Ismaeel Beg, who is much dissatisfied. A meeting afterwards took place between them, and they visited Bedar Shaw in company.

\* August 11th.—Shaw Aulum petitioned for some relief, as his family had been three days without provisions. Gholaum Kaudir ordered twenty-eight rupees \* per day to be distributed for their support.

\* August 21st.—To-day Gholaum Kaudir ordered Mallekeh Zummanch and Sahebeh Mhal from their chambers into the apartments of Akber Shaw, and also the Begum of Bedar Shaw. Upon this Bedar Shaw went to him to complain of his insulted honour; when the Rohilla turning him back, told him to go and keep them company; when he retired to them accordingly. Four ladies died of grief and hunger this day. Their bodies were thrown into the open court, while Gholaum Kaudir was surveying the labourers, who, by his orders, were busied in digging up the floors of the Haram. He to day commanded some of the princes to sing for him, and one of his attendants entreating him not to be so disrespectful, he exclaimed, 'If they cannot sing, what else are they fit for? They are the offspring of fingers. Had they been princes, would they have tamely suffered me to act as I have done?'

\* August 22d.—Bedar Shaw came to Gholaum Kaudir, and requested him, from regard to God and the prophet, to allow some provision for his women and children; when the Rohilla frowned sternly upon him, and uttered much abusive language. The Shaw with the Begums are now confined in the octagon turret, surrounded only by screens. Gholaum Kaudir sent for Akbar Shaw and other princes to sing and play before him, which they dared not refuse. After the performance, he expressed his approbation, and said, 'Shaw Aulum and his family should no longer be distressed for necessaries and food.'

\* August 26th.—Bedar Shaw requested of Gholaum Kaudir to dethrone him, as he was weary of a dignity which did not afford him and his family the most common necessities of life. Gholaum Kaudir seized all the horses of the royal stables, and distributed them among his followers, leaving only fifteen, of little value, for the Shaw's use. Six ladies of the Haram died of hunger, and their bodies were thrown over the walls of the citadel, on the sands of the Jumna. On its being reported, that many others were in a dying state, from the same cause, Gholaum Kaudir sent a small supply for the women of Bedar Shaw, but took no notice of the rest.

\* August 27th.—Four ladies of Shaw Aulum's Haram, weary of life, threw themselves from a window into the river, and were drowned. Their bodies were stripped by some soldiers, one of whom was wounded in a scuffle for the division of the garments. The

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\* About two pounds twelve shillings.

unfortunate Shaw Aulum, almost famished, sent a small silver bow ring, by a soldier who pitied his condition, into the market for sale. It produced only seven pice\*, with which some coarse bread was purchased for his meal. A considerable sum of money, many valuable jewels and rich effects, were found in the house of Sahebeh Mhal, and seized by Gholaum Kaudir.

\* August 29th.—Gholaum Kaudir, in a frolic of intoxication, sent for Akber Shaw and several other princes, sons of Shaw Aulum, to the lion bastion, where he entertained them with a feast and dancing. After some time, laying his head upon the knees of Akber Shaw, he slept for two hours. On awaking, he wept, saying, 'he had been guilty of great crimes, and repented of his behaviour; that he would restore all the property he had taken, but could not replace the eyes of Shaw Aulum.' Akber Shaw, after some consideration, observed, that 'the Providence which had given eyes to his father, had also taken them away; and the instrument of Heaven was not to blame.' They sat at the entertainment until sunrise.

\* Sept. 14th.—Gholaum Kaudir, alarmed at the information of Ismaeel Beg's being in treaty with Sindia to deliver him up to that chief, suddenly left the palace, and swam the Jumna on an elephant to join the part of his army encamped on the other side. In a few days, however, he returned; and going to Shaw Aulum assured him, that though he might reign again if the Mharattas were victorious, he should not enjoy the presence of his children, as they should be put to death in case of his defeat. The savage Rohilla then obliged all the sons of the unfortunate Emperor to embark in a boat, and cross the river to his camp. Akber Shaw making some resistance, Gholaum Kaudir drew his scymetar, and threatened to kill him if he did not embark, when the prince was obliged to comply. The plunder of the palace was also all carried off in boats. The day following, the Rohilla returned to the citadel, and severely beat Shaw Aulum with his own hands, threatening to murder all the princes. He then obliged the aged Begums Mallekeh Zummaneh and Sahebeh Mhal to go to his camp, in despite of their lamentations and entreaties. Then setting fire to all the combustible parts of the citadel, he evacuated it, with his followers, and repaired to his camp. Upon his departure, a detachment of Mharattas took possession of the city and palace. Rana Khan, the chief, released Shaw Aulum from his confinement, and ordered refreshments for the unfortunate Emperor and the numerous persons in the Haram, who, for seven days, had been able to procure no sustenance but dry grain and water. New coins were ordered to be struck in the name of Shaw Aulum, who was again treated as Emperor; but he wished to decline the throne in favour of Akber Shaw, whom he had always intended for his successor.

\* Gholaum Kaudir, a few days after his departure from Dhely, disgusted at some behaviour of Bedar Shaw, or hoping to obtain an

\* About sixpence.

X 2

accommodation

accommodation with the Mahrattas by regaining the favour of Shaw Aulum, dethroned his newly-made sovereign, and acknowledged, as Emperor, Akber Shaw. Such was the affection of Shaw Aulum to his son, that, on hearing of his exaltation, he wrote to Gholaum Kaudir and the treacherous Navob Nazir, assuring them of his pardon for the injuries he had sustained by their conduct, and thanking them for placing his son on the throne. He entreated Rana Khan, the Mharatta general, to acknowledge Akber Shaw; but that chief refused, saying, 'He could not, while the prince was in fact only a prisoner, in the hands of Gholaum Kaudir Khan.'

Rana Khan having settled affairs at Dhely, and being reinforced by Navob Alee Bahadur with a considerable force from Dekkan, crossed the Jumna, to oppose Gholaum Kaudir Khan. That chief, finding it impossible to stand against so powerful an enemy, endeavoured to make his retreat into his own country, but was intercepted. He took refuge in the town of Mhirta, and made proposals of submission; but the Mharattas would not accept them; and on the 21st of December, 1788, made a general assault on the place. Gholaum Kaudir defended himself a whole day against their attacks; but seeing that he must in the end be reduced, he in the night mounted a fleet horse and made his escape, leaving his followers to shift for themselves. He had not rode many miles when his horse stumbled, and Gholaum Kaudir was so bruised by the fall he received, that he could not move. In this situation he was found by some villagers, who took him prisoner to the Mharatta camp. He had, previous to his flight, concealed the most valuable jewels acquired from the plunder of the palace, in his saddle and housings. To whose lot this prize fell, is not known, as the horse was never found. The Navob Nazir, and other chiefs who had remained in Mhirta, were in the morning obliged to surrender with the troops at the discretion of the enemy. Gholaum Kaudir was at first treated with distinction; but soon put into heavy irons, with his companion in treachery, the Navob Nazir. Akber Shaw, and the other sons of Shaw Aulum, with the Begums Mallekeh Zummāneh and Sahebeh Mhal, also the deposed Bedar Shaw, were respectfully treated by Rana Khan, who sent them to Dhely, with a proper escort for their protection. Bedar Shaw was remanded to imprisonment.

The Mharattas possessed themselves of Ghoseghur, and the territories of Gholaum Kaudir Khan. They are now without a rival in the direction of the Emperor, and likely to remain so, as long as their own state shall remain free from internal commotions, and the neutrality of the English and the Navob Vizier, with respect to the imperial affairs, be observed.'

Since this conclusion, we are informed by our compiler, translator, and commentator, Captain Jonathan Scott, the wretch Gholaum Kaudir was punished by Sindia. His ears, nose, arms, and legs, were cut off; and in this mutilated state he was sent to Shaw Aulum, but died on his road to Dhely. Shaw Aulum has resumed the throne, if such it may be called,  
and

and subsists on the bounty of India; who, according to the last advices [1792], has levied contributions from the Jeypore, Odipore, and Jodepore Rajas, and obliged them to cede some parts of their country, and to pay tribute for the rest. Shaw Aulum continues a mere pensioner on this chief. The successes of the English, Nizam, and Mharattas, against Tippoo Sultaun, and the partition of his territories, promise some continuance of peace to Hindoostan; where it is probable, however, that the sun of Timur has set for ever.

The Journal from which these particulars respecting the unfortunate Emperor of Dhely are extracted, is carried on from the 26th of July 1788 to the 10th of September. The subsequent adventures and fate of Gholaum Kaudir are related in the form of a continued narrative\*.

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\* Never did the tragic muse invent any thing more fitted to awaken sympathetic sorrow, to arrest the tumult of selfish concerns, and excite serious and profound reflection on the nature and the condition of man, and the instability of fortune, than this plain and unadorned story. This is a real tragedy; a model which poets might be proud to imitate; but which it is impossible for art to excel. The persons in the drama command attention and interest by their exalted stations: the reverse of fortune they suffer is extreme: insatiable avarice and relentless cruelty triumph for a time over long-suffering, patience, and resignation to the will of God: but soon the tide of triumphant atrocity is turned; the tyrant is dreadfully punished; and relief and consolation afforded to many innocent sufferers.

Throughout the whole of this most affecting drama the principles of human nature, and the conduct of the passions, are displayed with a force similar to that of some external convulsion laying open subterraneous fossils and mineral strata; so that this is a text on which the metaphysician and moral philosopher is powerfully invited and solicited to make many comments. The generous passions will often brave and defy dangers, before which mere self-love would sit in silent submission. Shaw Aulum gave up all that he had to the Rohilla, resigned himself to his fate, and even begged to be put to death that he might be freed from misery. But when that villain ordered his attendants to lift up the princes and dash them on the ground, which they did, 'Shaw Aulum, in the agony of his grief, exclaimed, Traitor, forbear such cruelty on my children in my sight.'—Could Shakspeare have painted the progress of conscious guilt, through various efforts to silence the inmate of the breast, to remorse and despair, by any combination of fictitious circumstances more impressive than Gholaum Kaudir's having recourse to feasting, dancing, singing, intoxication? His troubled mind, exhausted by these vain endeavours, sinks into sleep. But this is soon interrupted by horrid dreams. He awakes, and weeping, cries, 'I will restore all the property I have taken, but cannot replace the eyes of

In the sixth part of the work under review we have the history of Bengal, from the accession of Aliverdee Khan Mahabut Jung; a prince endowed with many talents as well as virtues, and who, according to a regular distribution of his time, was incessantly employed in the discharge of the duties which he owed to God, to his neighbours and subjects, and to himself. This history of Bengal was compiled from a Persian manuscript. The transactions from his last illness were translated from the Persian history of Bengal of Gholaum Houssain Khan, a learned and respectable character, once of greater consequence, but now, if living, a member of the native court of judicature under the most worthy Navob Alee Ibrahim Khan; the establishment of which by Mr. HASTINGS restored justice and police to a great capital, in which they had long been neglected. This history is carried down to the year 1780.—Of the Rohilla war in 1774, Captain Scott observes, a just account has already been published by the late Captain Charles Hamilton, the truly learned editor of the Hedaya, a code of Mahummedan laws. Of the invasion of Hyder Alee, he has not seen any respectable account by a native of India, nor of the rebellion of Cheyt Sing, or the transactions of the British, later than the period at which he has concluded this volume. And, as his design was to give only the reports of native writers on the affairs of Hindoostan, he judged it right to stop his pen when they could not be procured.

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This extensive compilation, forming the most complete and satisfactory history that we know of that portion of India to which it relates, for the period within which it is comprehended, is a valuable present to the literary, the philosophical, and the political world. It abounds with that variety of revolutions and incidents which are usually found in despotic governments; directed for the most part by caprice and passion, and subject, from their simplicity, to be overturned by one daring and vigorous exertion. The virtues and the talents of particular princes and heroes, are brilliantly set off by that effeminacy which springs from a luxurious climate, and those vices which are the natural result of slavery—adulation and treachery in

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'Shaw Aulum.'—The sufferings of the royal family of France were yet less than those of the descendants of Timûr. No passion is so relentless and persevering in cruel deeds as avarice.

The literary world is much indebted to the just taste and sound judgment of CAPTAIN SCOTT, who has given this Journal, written in a chaste and simple style, at full length; and neither abridged nor thrown it into the form of a narrative.

inferiors;

inferiors; in superiors capricious and violent bursts of passion. From the works here collected and translated, we acquire an acquaintance with the manners, customs, and opinions of the Mahummedan conquerors, and, in some measure, those of the natives of Hindoostan. The external magnificence of eastern courts; deeds of Roman valour prompted by religious zeal, intrigues, plots, assassinations, and, on the whole, the most surprising revolutions, and vicissitudes of fortune, diffuse over this publication all the charms of romance, while the profoundest moral reflections conspire with justness of character and real matter of fact to render it, to the reflecting mind, a source of important instruction.

To the mind of the scholar, this history will recal that of the Romans under the Roman emperors; stained by servility, revenge, and assassination, on the part of the governed; and, on that of the despots, by those excesses which are not unnatural in minds that, from the lofty exaltation of their fortune, are apt to disregard the sympathy of their fellow-men, and the usual restraints of moral sentiment\*.

From these works, as well as from others that have been brought under our view, in consequence of our connexion with Asia, Europeans will learn not to undervalue either the matter, or the manner and style, of eastern compositions. Hyperbolical expressions pretty frequently occur; but these are not always ungraceful even to an European eye; much less to that of an Asiatic, who well knows how to make allowance for exaggerations sanctioned by custom; just as we do for courtly compliments, handed down from times of chivalry, and thus, too, like the hyperboles in question of eastern origin. But when Asiatic writers aim to reason, to distinguish, and to instruct, there is nothing, in the diction of Europe, more chaste, precise, and accurate.—When the historian Ferishta describes a horrible defile into which a Mahummedan army was fatally led [Vol. I. p. 124.] by the treachery of a Rajah, he raises his style to the animated tone of metaphor, thus: ‘ Sirkeh, agreeably to his promise, for  
‘ the first two days conducted him along a broad easy road; so  
‘ that the whole army praised his zealous services; but, on the  
‘ third, he led them through paths so horrible, that a male  
‘ tyger, through dread of their terrors, would have become a

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\* A DESPOT considers himself as a Jupiter. CUI NIHIL SIMILE AUT SECUNDUM. This peculiarity in the situation and character of arbitrary monarchs is a strong confirmation of Dr. Smith's Theory of Moral Sentiments.

‘ female\* ; fuller of windings than the curly locks of the fais, and narrower than the path of love †. Demons would have started at the precipices and caverns, and the ghole [an evil spirit of the woods] have been panic struck at one view.’

‘ The sun never enlivened the vallies, nor had Providence fixed bounds to its extent. The grafs was tough as the teeth of serpents, and the air fetid as the breath of dragons. Death dwelt in the waters, and poison in the breeze. After winding, fatigued, weary, and alarmed, this dreadful path, they entered a dark forest, a passage through which was difficult even to the gale, bounded on three sides by mountains, that seemed to have their heads above the clouds, and on the other an inlet of the ocean; so that there was no path to advance, and none to go back, but that by which they had entered.’

The style of the historian thus gradually subsides into plain and simple though picturesque description :

‘ Mallek al Tijar [the leader of the Mahummedan army] was at this crisis ill of a bloody flux, so that he could not attend to the regular march and order of his troops; who, being excessively fatigued, about nightfall flung themselves down to rest wherever they could; nor was there a spot allowing of two tents to be pitched upon it near each other. At this time, while the troops were eager of rest, Sirkeh made his escape by the sea, and sent a message to the Roy of Songeer, that he had lured the game into his toils. The Roy, with a great force, with which also was the treacherous Sirkeh, about midnight rushed from dens, passes, and caverns, on the Mussulmauns unsuspecting of surprise, and buried in the sleep of weariness and fatigue. Nearly seven thousand of the faithful were put to death like sheep, with knives and daggers; for the wind being high, the clashing of the trees, which separated them from one another, prevented their hearing the groans of their fellow-sufferers. Mallek al Tijar fell, with five hundred noble Syeds of Medina, Kerballa, and Nujeef; as also some few Dekkanee and Abyssinian nobles, with about two thousand soldiers of those countries. When the Roy thought his bloody revenge had been glutted sufficiently, he retired with his people from the forest †.’

Among the traits in the character of Adil Shaw, drawn by Ferishta, we find what follows :

‘ Tahir Shaw relates, that he was informed by Syed Ahmed Herree, who had lived long at the court of Adil Shaw, that he was a

\* Not a much stronger expression than what an European might use ‘ would have become effeminate and timid.’

† See Proverbs of Solomon, xxx. 19, 20.

‡ Compare this with Livy's description of the Alps, and that of the massacre of the Roman legions under VARUS by TACITUS.

wife prince, well acquainted with mankind, very handsome in his person, and eloquent of speech, eminent for his learning, liberality, and valour. He wrote elegantly, and was a good judge of poetical merit, often composing verses himself. His taste and skill in music were superior to those of most of the masters of his time, whom he encouraged, by princely rewards, to attend him; and he performed exquisitely on the timboor and oode. He would frequently sing to them extempore verses. *He mixed pleasure with business, but never for the former neglected the latter\**; always warning his ministers to act with justice, integrity, and honour, and, by his own example and attention, exciting their emulation. He invited many learned men and valiant officers from Persia, Tartary, and Turkey, also eminent artists, to his court, and made them easy under the shade of his bounty.

Captain Scott has illustrated the writings he has translated, arranged, and published, with many notes, both explanatory and supplementary.

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ART. II. *The History of Robespierre, political and personal; containing his Principles, Actions, and Designs, in the Jacobin Club, Commune of Paris, Constituent Assembly, and the Convention. The whole comprehending interesting Particulars respecting his commencing Politician, establishing his Tyranny, and falling the Victim of National Vengeance. Interspersed with interesting Traits and curious Anecdotes of remarkable Characters. To which is added, a brief Sketch of his Person, Life, and Manners. With a Portrait of Robespierre.* pp. 136. 8vo. 3s. Crosby. London, 1794.

**R**OBESPIERRE was born at Arras, the capital city of Artois. He was nephew to Damien, who was broken on the wheel for attempting to assassinate Louis XV. Bred to the profession of the law, he took the advantage of substituting his own name, instead of that of the legatee in a will. For this mal-practice he was sent to prison, where he is said to have commenced his first acquaintance with Marat. 'Plausible and insinuating in his discourse, he had the greatest power for popular delusion. With a voice gentle, words selected, and ar-

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\* In a manner and terms almost equivalent to these the character of Sylla is drawn by a Roman historian—*Otio luxurioso esse, tamen a negotiis nunquam voluptas remorata.* SALL.



arguments accompanied with asseverations that seemed dictated by the purest principles, he seduced the multitude into a most confident opinion of his patriotism and integrity. Livid in complexion, puny in body, many have been surprised \* that he should be capable of fascinating a people, so as to enable him to become the instrument of their destruction. His cruel, vindictive, and rapacious aspect disgusted the light, while his affected sentiments of patriotism extorted applause and admiration. The energy of his words supplied the deficiency of a voice naturally weak, and enfeebled with disease. Possessing no passions which he could not control, he was always sufficiently collected to take advantage of those of others, except when hope left him no prospect of success but from desperation. It was his aim to deceive all, and be duped by none. His friendship was to direct the acts of others to his own advantage; and his enmity was more excited against those to whom he owed the greatest obligations, than to his real and avowed opponents. Those who could no longer serve him, fell the victims of his ingratitude and disappointment. Such as he dreaded he tried to delude into a confidence of his virtue; but his most open and inveterate foes have escaped his vengeance by his not daring to lead them to sacrifice. He coalesced with every person that could aid his designs, and whose confidence he could obtain; but he retained more in his service by fear than by friendship. He owed his rise more to the error of popular opinion than to any brilliancy of talent. Unassuming in success, simple in manners, negligent in dress, and moderate in his living, he appeared incorruptible to the people. By the transgressions of others he justified himself. Whatever he determined to perpetrate, his pretence and excuse were founded on some plea of necessity, arising from a violence he would oppose, or an injury he would avert. A stranger to humanity, he never pardoned; but always punished without remorse. His ferocity and sanguinary disposition rendered him capable of every social outrage.

This is the character given of Robespierre in the outset of the book—at the conclusion we read, among other particulars, the following: ‘ROBESPIERRE was thirty-seven years old when his life was terminated by the guillotine. His height was not more than five feet three inches. Slender in person, severe in countenance, and haughty in manners, he had none of

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\* According to the construction of this sentence, it is ‘the many,’ &c. who were livid and puny, &c.; whereas it is Robespierre that is meant,

those *agremens* that could excite any prepossession in his favour. His firm step and quick pace announced great activity and energy of temper. Absorbed in his boundless plans, he frequently folded and compressed his hands, in the same manner as persons, when full of thought, are insensibly guilty of the most fantastic motions. His dress was always neat, and sometimes elegant. He never failed to have his hair dressed in the best order. His trite and common-place declamation on virtue, crimes, and punishments, was frequently relieved with a brilliant sentiment; but with all his laboured and studied preparation, his oratory was as indifferent as his logic was subtle and deceptive. Fond of attracting the notice of women, he most wantonly imprisoned them, that he might after have their smiles for restoring them to liberty. Pride was his predominant passion, although he sacrificed considerably to the vanity of being admired for talents which he never possessed.

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Here are two portraits of Robespierre, different in some particulars from one another; and both of them, in some, inconsistent with themselves.—In the one the dictator is represented as unassuming in success, simple in manners, negligent in dress: in the other as proud, vain, fond of dress and of women. Both characters are evidently drawn by persons actuated by strong prejudices against Robespierre. The poet MILTON says, that even the fallen angels, ‘ devils damn’d,’ lose not all their virtue; but this poor devil, Robespierre, would not be left by his biographer or biographers, with the semblance of a single talent or virtue; if their inconsistencies were not so palpable. He knew no other passions than those of the ‘ selfish kind,’ they tell us; and that, ‘ with all his studied and laboured preparation, his oratory was as indifferent as his logic was subtle and deceptive.’ And yet we are told that his whole look, and gait, and manner, indicated activity, energy, vast projects, and a lofty mind. This energy, this profundity of thought, this loftiness of mind, are not compatible with that extreme degree of meanness and selfishness which in these descriptions is attributed to Robespierre. The biographers vilify the talents and the eloquence of the dictator; yet they admit that it ‘ was frequently relieved by a brilliant sentiment;’ and that, in spite of many natural or personal disadvantages, it was impressive and successful. In a word, this compilation, for a mere compilation it is, and that by a very unskillful hand, from different periodical publications tinged with all the passion of civil discord, bears the grossest proofs of inconsistency and prejudice. That Robespierre was a vindictive and cruel tyrant; that he sacrificed every

every generous, every social feeling, to his ambition and political ends; that he was a timorous foe, and a suspicious friend; may have been true, and indeed seems to have been the truth. But history proves that men of the greatest public spirit are very often less under the influence than others of sympathy with individuals. It was not a mean and selfish versatility that seems to have characterised the singular person in question, but political fanaticism; though this induced him to contrive many schemes, and commit many crimes, that would never have entered into the heads even of fanatics of nobler natures. The general conduct of Robespierre, throughout the whole of the revolution, and particularly his resolute courage at the approach of death, gives the lie to this biographical jumble; in which the positions of one page are, in some instances, at variance with those of another; and, in others, with matter of fact.

This compilation may serve to gratify vulgar curiosity, and please vulgar passion; but a life of Robespierre drawn by the pen of a TACITUS, or even a CORNELIUS NEPOS, or a PLUTARCH, who knows that great talents and virtues may co-exist in the same character, with great weaknesses, meannesses, and vices; and at the same time is skilful enough to trace and to mark the blended lines and shades of the whole, is yet a desideratum in literature.

ART. III. *An authentic Account of the late Expedition to Bulam, on the Coast of Africa; with a Description of the present Settlement of Sierra Leone, and the adjacent Country. By J. Montefiore. pp. 52. 8vo. 2s. Johnson. London, 1794.*

TOWARDS the latter end of the year 1791 several gentlemen formed themselves into a society, for the purpose of endeavouring to establish a settlement or colony on some eligible spot on or near the coast of Africa; and being tempted by the flattering information they had received of the island of Bulam, they resolved to open a subscription for raising a sum of money to enable them to proceed in the undertaking; and that every subscriber who was willing to become a settler in the intended colony, should receive immediately on possession being taken of the island, or any other convenient spot on the coast of Africa, a grant of five hundred acres of land for the sum of thirty pounds, or for more or less in that proportion. In the space of a month a subscription was raised of near nine thousand pounds. Trustees were appointed, merchandize was purchased for the purpose of bartering for the island, for traffic, and for the hire of labour. Three small vessels were provided, supplied most amply with stores

stores and provisions, and likewise plantation tools for the use of the settlers on their arrival in Africa, who were in number about three hundred. The vessels were also furnished with the necessary assortment of arms and ammunition.—In the tract before us the author describes the voyage to Bulam; the natural face or appearance of that island; its climate and natural productions; the persons, dress, manners, houses, weapons, and pursuits or occupations, of the inhabitants; and the efforts and the fate of the adventurers; a very great part of whom were cut off by disease, or murdered by savages: and a great number fain to quit those terrible shores, and make the best of their way, as they could, to America or to Europe. Yet our author, although, at the time of his quitting the island, the people, who had cleared upwards of ten acres of land, were in general in a sickly state, dying one or two in a day, attributes their sickness and dying so fast,

‘ More to a want of cleanliness, and attention to their health, as also to the great fatigue they had endured, than to the air of the island; for the climate here, though hot, appeared to me fine and healthy, being refreshed with cooling gales, that blew morning and evening from the sea and land. The country is delightful; the sea abounds with the most delicious fish of every kind, and the island with buffaloes, deer, antelopes, wild hogs, and Guinea fowls, doves, pigeons, and several sorts of small birds. In it are also many elephants, monkeys, and parrots; and the elephants had often come down to the beach to bathe in the sea.

‘ A garden that had not been planted above a month, was in a high and forward state of cultivation, and the several seeds brought from Europe were in a thriving condition and healthy. The cotton, bananas, plantain, and orange trees, with the indigo plant, pine apples, yams, and cassava-root, were in a flourishing way.

‘ The harbour of Bulam is so secure, deep, calm, and sheltered from the wind, that one hundred sail of the line might ride as safe, in all weathers and winds, as if in dock. Certainly, if this island had been in the possession of the Sierra Leone Company, with their capital it would, in a very short time, become second only to Jamaica, if not its equal. I have been to that island, and the little knowledge I have of the same warrants me to say, that the soil of Bulam would produce the sugar cane, indigo, cotton, pimento, and ginger; so that when the island comes to be properly settled, the inhabitants will soon be supplied, not only with the necessaries, but with the luxuries, of life in great abundance.’

Mr. Montefiore gives a pleasing account of the settlement of Sierra Leone, which is under excellent regulations, and not a little promising:

‘ This colony is situated on the river Sierra Leone, so-called by the Portuguese from the number of lions that formerly infested the neighbouring

neighbouring mountains. The climate is in general unhealthy to Europeans, particularly in the mountainous parts; the open country is not so bad, as it is temperate in the afternoon from the breezes that generally blow from the sea. The bay and entrance to the river abound with a great variety of fish, such as gar fish, cavalloes, jew fish, soles, cat fish, sharks, and mullets; and on the rocks are plenty of oysters. The country about the colony produces rice, oranges, lemons, plantains, bananas, yams, cassava, pine apples, and several sorts of white plumbs. In the mountains are the palm and cocoa tree; indeed the country is overgrown with trees, so close together, that it is one continued forest. In the mountains are a great number of wild animals, as tigers, wild boars, roe-bucks, monkeys, and serpents; in the woods are doves, parrots, and parroquets. There are also deer, goats, and fowls.

The native inhabitants are not so black as those of the neighbouring countries. The men in general are tall and well made; the women have very pleasing features, but are short and robust, owing to their being constantly employed in labour. They are a very quarrelsome, impetuous, and revengeful set of people, and on account of the least trifle will raise a palaver, in order to extort, as a compromise, spirituous liquors, to the use of which they are much addicted. They will part with every thing they have, nay, I am well informed, their chiefs often sell their people to procure them. At every religious ceremony, marriage, or burial, and at their palavers, they drink to an excess, which generally creates quarrels, that seldom or ever terminate without some sanguinary act. Instances have been known at their burial ceremonies, which continue a week, of their broaching an hoghead of rum, and sitting round it until it was finished, hooting, singing their threnody, and beating the drum.

The men take upon themselves the perils of war, together with the toils of hunting, shooting, and fishing. From the several European ships that frequent the coast for slaves, they procure guns, of which they are very fond, and use them with great dexterity. The women cultivate the land, make palm oil, spin cotton, and carry their produce to market. It is not uncommon to see a woman with two children in her arms, and a heavy load on her head, coming down from the mountains, whilst her husband walks behind, without any incumbrance, except his gun, whistling and singing.

The clothing of the women consists of a piece of cloth, generally blue or white, which is fastened about their middle, and capable of being brought up round their shoulders. The children adorn their middles with a net made of glass beads. The men's drefs differs but little from that of the women's; but they are very partial to European clothes, and appear proud and pleased when they are attired in them.

Their houses, or huts, are low and thatched with straw. Some are round and others oblong. Their furniture consists of iron pots to boil their victuals, gourds to fetch palm wine, a few earthen dishes, and a large powder dish to gather their cockles and oysters in.

Their

Their bed is a mat, on which they sleep without any covering. Their food is principally boiled rice, herbs, fruit, cockles; and oysters, which they prefer to the greatest varieties. They are very fond of dancing, and generally spend their evenings in that diversion. Their music consists of a drum, made of a hollow piece of wood.

As to their religion, they believe in a future state, but do not seem to have any object of worship, except that they appear to pay some kind of reverence to the sun and moon. They have many superstitious notions, and have a high opinion of their several charms, which they constantly carry in a bag about their necks.

Upwards of two hundred of the settlers at Sierra Leone, with several of the natives, continue to clear the woods; they have each a weekly payment in money, besides their allowance of provisions. They are much better situated, in many respects, than our labouring people in England, as the Company gives them every encouragement they can wish or desire. It is impossible to conceive the cheerfulness with which they go to their daily labour at five o'clock in the morning, and continue till the afternoon, when each attends his domestic concerns, and cultivates his garden. In the evening they adjourn to some meeting, of which they have many, and sing psalms with the greatest devotion until late at night. It is a pleasing sight on a Sunday to see them go to church, attired in their gayest apparel, with content and happiness imprinted on their countenances.

A school is established here for the education of the children of the settlers; who are taught reading and writing. The several natives of the adjoining countries have begun to send their children to Sierra Leone for education; therefore it may be presumed, that, in the course of a few years, the inhabitants contiguous to this colony will become useful members of society. The Sierra Leone Company have certainly great merit in reforming their black settlers, who before were a pest to the community, and had not the least idea of religion or morality, but are now so far reclaimed from their original degeneracy of manners, as to be equal at least to the populace of most civilised nations.

Mr. Montefiore says, in a preface, 'The reader will, perhaps, be surprised to see the work contained in so small a compass: but his astonishment will cease when he is informed, that I have written only strict matter of fact, with the most scrupulous adherence to truth. It would indeed have been no difficult task to have augmented the bulk of the following tract, by adopting a method too common in performances of this nature, writing from invention, and supplying from the sources of fancy that industry which has been wanting in observation. But I pledge myself to prove, by respectable witnesses, the authenticity of every incident I have related.'

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This is a very judicious and satisfactory defence. And we wish that many of our travellers, who swell their volumes with a thousand particulars drawn either from fancy or books already published, had observed the same conduct with our author.

ART. IV. *The Rhine; or, A Journey from Utrecht to Frankfurt; chiefly by the Borders of the Rhine, and the Passage down the River, from Mentz to Bonn: described in a Series of Letters, written from Holland to a Friend in England, in the Years 1791 and 1792. In Two Volumes. By T. Cogan, M. D. Embellished with Twenty-Four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn.* pp. 730. 8vo. 1l. 12s. boards. Johnson. London, 1794.

DOCTOR Cogan, in an introductory letter, takes notice of the difficulties attending the investigation of national characters. 'The customs, manners, and scenes,' he observes, 'that are the most opposite to those with which the traveller has been the most familiar, must be to him the most striking. And thus, while he imagines that he is drawing a perfect likeness, his pencil, being under the guidance of his particular feelings, will produce a caricature. This propensity reduces the history of travels\* to the history of opinions; and descriptions given of the most striking objects become mere transcripts of the author's conceptions and feelings concerning them. Superficial observance must be erroneous in ten thousand instances. No one is qualified to delineate national character who has not enjoyed frequent opportunities of conversing familiarly with different classes, and of viewing them in various circumstances and situations; who is not able to discriminate the dispositions, passions, and prejudices, that are common to man, and are to be found in the individuals of every country, from the peculiarities belonging to the one he would investigate; who does not examine the good and the bad with strict impartiality, that he may mark both the nature and preponderancy of both virtues and vices, excellencies and defects. If he directs his sole attention to their best qualities, and conceals their worst, he will compose a panegyric. If he selects all the bad with malicious eagerness, and connects them

\* A like observation may be made on most of the writers of civil history; who, for want of grand and comprehensive views, are, in their selections from an infinite variety of materials, guided chiefly by their own nostrums, prejudices, and habits of thinking.

together in some idle narrative, he will make every country in its turn, from Lapland to Malta, *les sauvages de l'Europe.*'

Our traveller and his worthy friend Mr. E — being together at UTRECHT, and both in the same humour, agreed to recruit their spirits by a tour along the Rhine, and sallied forth on the 26th of July, in the year of the nativity 1790. They passed by Wyk, Zulestein, a hunting seat of King William III. into the *Betuwe*, an oblong island formed by the bifurcation of the Rhine, in the province of Guelderland. This was the ancient Batavia, and formerly gave the name of *Batavereen*, or *Bata-vians*, to the inhabitants of the Dutch Netherlands, which they have now transmitted to their colony in the island of *Java*. In this morass it was that the ancestors of the present race first settled, when, at different times, and from different causes, they emigrated from Germany. The great abundance issuing from every spot of the *Betuwe*, to the supply of other parts, is not merely to be ascribed to its fertile soil, but to the division of the land into small parcels\*; by which the soil is not only made capable of sustaining an increased population, but to furnish superfluities for the use of others.

'It is pleasant to see with what economy the ground is occupied. While the trees of their orchards furnish an abundance of the most luxurious fruits, hogs and sheep in numbers are fattening under their branches. The pools adjacent to their dwellings are stocked with ducks and geese; and their corn-lands support and supply to the neighbouring country an incredible number of turkeys and smaller fowls. Thus, by neglecting nothing, by their not being sufficiently affluent to despise small gains, the industrious farmer, and his frugal, attentive wife, support a numerous progeny, and diffuse plenty around them.'

The peasants in this part of the world, our traveller informs us, retain much of what is commonly termed the ancient simplicity of manners; and afford, in many respects, a specimen of what we may suppose to have been the character of the English about two hundred and fifty years ago.

Our travellers, having passed the WAAL, the largest ramification of the Rhine on its approach to the ocean, they arrived at Nimeguen, situated in the south-east extremity of the province of Guelderland, supposed to contain about fifty thousand

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\* The wisdom of this economy we conceive it to be our duty to hold up on all occasions to the public. It is surprising that it has not been adopted; or at least that the immoderate extension of farms has not been restrained by the British legislature.—See Captain Newte's Tour in England and Scotland; and An Essay on Property in Land, published by Walter, Charing Cross,



inhabitants, the grand emporium of the products of Germany, and the frontier town in the Dutch provinces in the eastern direction:

• In the year 1788 this town was distinguished, and greatly benefited by its becoming the occasional residence of the Stadtholderian family. The Prince and his household being, as it were, expelled from the Hague by the violence of opposition, waited here with patience to try the effects of negotiations; which, however, could not be brought to any amicable conclusion. Let me just whisper in your ear, that this most excellent *man* is a most indolent and irresolute *prince*. His love of peace, and pious dread of shedding human blood, has occasioned the loss of more lives than might have fallen a sacrifice to vigorous exertions. His conscientious fears of doing wrong, have perpetually checked him from doing right. He has been passive in a situation which a *wise* and good man might have improved to the prosperity of his country, and to the acquisition of popularity honestly purchased; which a *wise* and *ambitious* man might have improved to the augmentation of his own power. Though he is neither *king* nor *sovereign*, yet one would think that the Fable of the Frogs choosing a King was made for this country, and for himself. Inactive as a log was he driven up to this place by the tide of opposition; inactive as a log was he conveyed back again by the powerful current of Prussian aid. Such is the placability of his temper, that, since his restoration to authority, he has greatly outstript the precepts of Christianity—passed by and neglected his friends to embrace and reward his enemies. He has often been represented to you as of a tyrannic disposition; but, so far from meriting this reproach, I am fully persuaded he wishes for nothing more than to enjoy with tranquillity the etiquettes of a court, and the little busy rounds of public affairs. I am fully persuaded that it was the *mildness* of his temper that encouraged his enemies to reprobate him so frequently in the public papers as a *tyrant*; and the more exemplary his patience, the more abundant were their insults. In short, without refusing to the patriots their right to effectuate a reform in their constitution, the moment they can agree upon a wise plan; or to retrench the enormous influence given to their Stadtholders in the hours of gratitude, the moment they can deposit this power in better hands; I am well convinced that they seized the opportunity to throw off the yoke, and get rid of the burden, because the yoke was easy, and the burden was light; and because the man they opposed was reluctant to gall them.

About half way from Nimeguen to Cleves are the boundaries of the two governments, where their High Mightinesses yield the reins to his Majesty of Prussia:

• In passing from Holland to the Austrian Netherlands, where the affinity was formerly so close; from these to France; from the Dutch Netherlands into any part of Germany; at the first barrier, or at the first public house, where you give water to the cattle, and a dram

to their driver, you perceive a considerable difference in dress and manners, as well as in language; and the traveller often feels, from a general something which he cannot always explain, that he is not now as he was five minutes before.

CLEVES, the capital of a dutchy of the same name, is described, and a sketch given of its religion, antiquities, civil and natural history. It is highly favoured by nature, but has for many centuries back been the sport and the prey of contending parties. At Cleves our travellers met with an aged officer, a great predestinarian, with whom, at table in an inn, they had a great deal of conversation about liberty and necessity. At Xanten, about eighteen miles from Cleves, they lodged at the post-house, which was kept by a jolly, civil Frenchman, who in ten minutes told them all the material circumstances of his life. Here we were amused with anecdotes and observations on French authors and French valets de place.—Early the next morning they proceeded on their journey to DUSSELDORFF, where they changed horses, and found it necessary to take some refreshment. They made known their wants to the landlord, expressed their indifference as to either quantity or quality, within due bounds, but most earnestly recommended expedition:

‘He promised accordingly; and, full of confidence in this promise, we confined ourselves to a short ramble about the premises. In the space of half an hour we returned, with increased hunger and increased impatience. But nothing more substantial than promises could be obtained before two o’clock, when the profusion of viands that were served up, would have amply recompensed the greatest epicure for a more tedious delay. Soups, fish, roast and boiled meats, game, poultry, vegetables, and fruits of various kinds, made their entry with solemn pomp, and in repeated successions, and filled up their respective stations according to the strictest discipline of an elegant table.

‘We could not contemplate the splendid arrangement of the first course without some apprehensions that the *fête* was in honour of our *post-chaise and four*; and we trembled for the consequences that might follow such a mark of distinction. These apprehensions were considerably abated when we saw our landlord with his fair consort, their mother, and sister, enter the room, and place themselves at the table, after they had invited us to the first seats; for we would not encourage the idea that they intended to consider themselves as our guests. But how agreeable was our surprise to find, when the *mauvais quart d’heure* of Rabelais arrived, that, exclusive of wine, the whole expence of this sumptuous entertainment was not more than *ten-pence* each person! My companion and myself determined not to be precipitate for the future, either in our judgment, or in our humours; but to leave comfortable mysteries to unravel themselves in

the best manner they can, secretly hoping, that the *dénouement* will now and then furnish a treat.

'The whole family seemed to be the immediate descendants of a race of giants. Each person was upwards of six feet in height, was well proportioned, very comely, genteel in address, and courteous in behaviour. Indeed, they appeared much above the common class, or their station in life.'

As men of gallantry, our travellers were discomforted to observe that women and maidens were chiefly employed in all the labours of the field. Health and cheerfulness are the rewards of their industry. To judge from their complexions, stature, and muscular strength, one might almost conclude, that they were changing their sex. Such scenes were the more striking from the contrast they formed with female education in the province of Holland; where the general tenor of education is systematically calculated to enervate body and mind:

'I have known,' says our author, 'cans, filled with warm water, placed at the feet of new-born infants, from the first moment they were put into the cradle. If their children *take exercise*, as they term it, in the open air, they are laid at full length upon a bed, placed in a hand waggon: their clothing, particularly among the lowest class, is, from top to toe, both a mistrust and a defiance of fresh air; their growing bodies, and shooting limbs, are to expand, in every direction, through woollen gloves and stockings, flannel envelopes, coats upon coats, waistcoats upon waistcoats, shirts upon shirts. In short, they are so surcharged with an incumbrance of dress, that they are almost as immoveable as what they strongly resemble, an Egyptian mummy. Add to this, the perpetual use of warm stoves to their feet, immense quantities of miserable coffee, and a diurnal diet of dried fish, salad, and butter-milk. The consequence of this mode of education is, that the class of men destined to the most active and laborious employments in a community, are indolent, weak, enervated; and the women a prey to hysteric diseases; and that the most arduous services are principally committed to Danes, Norwegians, Westphalians, or the inhabitants of Guelderland.

'These observations are confined to the province of Holland; which, being the richest, is the most luxurious and degenerated, and where the climate is the most unhealthy.'

Dr. Cogan here takes occasion to give very good medical advice to the British fair, relative to exercise, air, and early rising, on the extreme importance of which to health and spirits he insists with equal earnestness and ability. He is led, by a natural enough transition from the portly dames of Dusseldorf, to the gigantic stature of the ancient Germans; in support of which he makes the following ingenious and just remark:

'From the names of various measures now in use, may we not conclude, that such measures were originally correspondent to

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“sized much larger than our own.”—Our author proceeds to describe DUSSELDORFF, the principal town in the dutchy of Berg, containing about eighteen thousand inhabitants, including the garrison, and formerly the residence of the Elector Palatine, who now resides at MANHEIM, where he has built a most sumptuous palace. Dusseldorf is chiefly distinguished by its gallery of paintings, which are here described, and various anecdotes related of painters and engravers.

Our traveller, in his way from Dusseldorf to Cologne, eighteen miles distant, describes the fertility of Westphalia; the wretchedness, or rather the dirtiness, of its inns (for there is no want of necessaries), or barns, where rationals and irrationals, men, women, and children, with all their live stock, dwell under one roof, and in the same apartments\*. Here he inquires, as a chemist and physiologist, into the causes that produce the superior flavour of Westphalia hams. Cologne, for several centuries one of the first, perhaps the first commercial city in Europe, and the birth-place of *Rubens*, is now chiefly distinguished by the wealth and power of its ecclesiastics; by religious pomp, bigotry, and superstition. It is, in respect of improvement in art and science, a century behind other places; and in genius and manners resembles the fifteenth century.

[ To be concluded in our next Number. ]

ART. V. *On Electric Atmospheres. In which the Absurdity of the Doctrine of Positive and Negative Electricity is incontestibly proved; and the real Nature, Production, Mode of Existence, and Properties, of Atmospheres in an Electric State, are clearly demonstrated and fully explained. To which is prefixed a Letter, addressed to Mr. Read, of Knightsbridge, in reply to his Remarks on the Author's former Tract on Electricity. By E. Peart, M. D. &c. pp. 133. 8vo. 2s. 6d. boards. Gainsborough, printed: Miller and Murray, London. 1794.*

IN a short preface the author informs us, that this tract was written in consequence of the remarks which were made by Mr. Read upon his former Treatise on Electricity and Magnetism; in which he had shewn the absurdity of Dr. Franklin's theory of positive and negative electricity; proper ideas being affixed to the terms.

\* Compare this passage with our critical observations on *Tacitus's Treatise on the Manners of the Germans*, in the 9th and 10th pages of our Number for January last.

In Mr. Read's Summary View, &c. and in his remarks upon the above tract, he still retained the terms positive and negative, but used them both with positive ideas, saying, that a body, negatively electrified, is only deprived of part of its natural electricity; by which means, he thought of evading the objections against the Franklinian theory, by partly deserting the ground; without considering, that the argument which destroys the whole involves every part. The author, therefore, thought proper to attack Mr. Read upon his present ground, and to shew that the doctrine of one homogeneous electric fluid producing all the appearances which we call electric, is insufficient and absurd, in every point of view, howsoever qualified. He therefore determined to reply to Mr. Read's remarks in a separate letter, and then to give a full refutation of negative electricity, and prove that there are two active principles, which, when excited, produce the phenomena of electricity. The author particularly chose this method of giving a complete and general view of electricity, because, in his former tract, there is an error which he wished to rectify; having been deceived in the experiments with the insulated jars and plates, there related, on account of his insulators being too cold and damp to be so perfectly, so as he expected; consequently the explanations and reasonings about these experiments have no weight whatsoever.

A table of contents follows the preface, and then the letter to Mr. Read.

In this letter the author makes one general observation on Mr. Read's remarks, which is, that in them there is not one attempt made to remove the objections so forcibly urged against the doctrine Mr. Read embraces, nor one argument brought against the author's theory of electricity; but that they are taken up entirely with quibbling about trifles of no import, which owe their imaginary existence to Mr. Read's contracted ideas, delivered in a magisterial, supercilious style, condemning the author's opinions in toto, for no other reason but because they differ from the opinion Mr. Read has taken up.

It is not necessary to enter upon any particular analysis of this letter; it consists of ample proofs that the observation above given is particularly just.

With respect to Mr. Read's general opinion, that all bodies possess a natural quantity of an electric fluid, homogeneous in its nature, and only sensible when some bodies possess more, and others less, than their natural proportion, the author observes, 'because electric atmospheres are of two kinds, attractive to each other, but each kind resisting the near approach of another atmosphere, similar to itself, you reason thus: one body must possess more than its natural share of an homogeneous fluid;

fluid; the other less; that fluid is evidently electric; therefore all bodies, in their natural state, are accompanied by a certain equal quantity of that electric fluid. You might, by the same mode of reasoning, with equal propriety, say one man is excited to *frenzy*; another is depressed to *melancholy*; each is evidently in a state of *madness*, but in the contrary extreme to the other; therefore all men are naturally *civil mad*.'

The author next considers Mr. Read's particular opinion, delivered in these words: 'With respect to myself, I conceive that electric atmospheres consist of electricity naturally resident in the humidity of the air, surrounding an electrified body to a certain distance; that excited glass, for instance, repels the electric fluid from it, and consequently beyond that distance makes it more dense; whereas excited wax attracts the electric fluid in the aqueous matter nearer to it, making it rarer than it was before.'

By way of exposing the fallacy of this explanation, the author observes, that the electric fluid acts in vacuo, where no humidity of the air can exist; and so far from the humidity of the air being the source of electricity, every electrician knows, from experience, that the most humid air is the very worst for electrical purposes; as the humid particles carry away the electric fluid, instead of supplying it: and with respect to excited glass repelling and wax attracting the electric fluid in the air, Mr. Read gives a contradiction to that himself, by saying that both those atmospheres evidently decrease in their intensities, as the distance increases from the electrified body.

Besides, an electrometer may be immersed in an electric atmosphere, and withdrawn out of it, unelectrified; but if it be plunged deeper into the same atmosphere, it will acquire an electric charge; if that be nothing more than the effect of the various intensity, as Mr. Read asserts, the author asks, why does not the atmosphere of the glass, whose density is greatest at a distance, communicate itself to the electrometer, at a greater distance than the atmosphere of the excited wax, whose density is greatest at its surface? And, if every electric atmosphere is absolutely formed of one kind of electricity throughout, as Mr. Read maintains, why, asks the author, cannot an electrometer become electrified as soon as it is completely immersed in an electric atmosphere, as well as by being suffered to approach within a small distance of the electrified body?

The author then explains fully the reason why an electrometer may be completely immersed in an electric atmosphere, and withdrawn unchanged, upon his own principles; and exonerates himself from the charge of having mistaken the subject, with respect to the extent of the meaning of the term negative, by

quotations from Dr. Franklin; by which, he proves that the Doctor, by the term completely negative, meant totally deprived of all electricity.

He then protests against the whole doctrine of plus and minus electricity as absurd; observing, that the more a negative body is deprived of its natural electricity, the greater is the extent of the remaining atmosphere; and, after a few general remarks upon the unpleasant style in which this controversy has been conducted, he concludes with declaring, that he is sorry Mr. Read ever gave cause for harsh expressions between them; that with him the cause is now done away, and he could meet Mr. Read upon the subject again with pleasure, if he came with temper, and only armed with fair argument, merely for the purpose of investigating nature and promoting true knowledge.

We come now to the principal part of the work, the tract on Electric Atmospheres.

This is divided into four sections, which are followed by a recapitulation.

In these short sections the absurdities of the plus and minus doctrine of electricity are detected in every point of view. The electric atmospheres are considered in all their various states; their properties are examined; their laws investigated, and their modes of existence and action are so fully explained, that every period, every word, seems necessary; and it is impossible to give any satisfactory analysis of the whole, without transcribing the whole. We can, therefore, only give the general positions, and a very contracted view of the arguments upon which they are founded.

Sect. I. Bodies perfectly at rest, and uninfluenced by other bodies, have no electric properties; consequently they have no electric atmospheres, or no fluid, naturally and essentially electric, attending them.

The author brings several arguments to prove this position; he observes, that an atmosphere of active particles surrounding a body, and possessed of general attraction, is called electric, merely because it possesses those properties; and therefore nothing, strictly speaking, can be called electric which does not possess them.

Similar electric atmospheres repel each other, whether plus or minus; but in the intermediate state they do not repel; therefore bodies in a natural state have no electric atmospheres.

Certain bodies by friction become electric; therefore the electric state is an effect produced upon some principle or principles, naturally in a very different state, and with no electric properties,

Attraction,

Attraction, or a kind of chemical union between bodies and the electric fluid, is a supposition which cannot be admitted; because, if that union be disturbed by friction, so soon as each body can regain its natural quantity, it readily attracts it into its usual quiescent state; but the body having less than its usual quantity, will not attract that part, though it is unaltered in its properties: therefore it must follow, that, by losing a part of its electric fluid, a body cannot attract the remainder; which is absurd: and that absurdity is increased by the atmosphere becoming more extensive as the body becomes more negative.

From these and other considerations, therefore, the author concludes, that the doctrine of one simple homogeneous electric fluid, naturally present in all bodies, at all times, is erroneous and untenable.

SECT. II. Electricity depends upon two principles, naturally combined together, and in a quiescent state present in all bodies; which being separated and excited by the action of certain substances assume the atmospheric states possessing those peculiar properties which are called electric.

Under this head the author observes, that a glass globe and its rubber, naturally, have no electric atmospheres, prior to excitation. If they be made to act upon each other, an electric atmosphere is immediately evident; consequently some principle or principles are put into that state, which naturally were not possessed of electric properties. If the apparatus be properly insulated, a conductor connected with the globe will be surrounded with an electric atmosphere; and so will another conductor communicating with the rubber—each atmosphere is similar in extent and properties with respect to other bodies—two bodies surrounded with either of them repel each other; but a body repelled by the globe after communication with it, is attracted by a body communicating with or repelled by the rubber: consequently the atmosphere surrounding the globe is a different fluid from that of the rubber, or it is the same fluid in a different state. If each be formed of the same fluid, the difference must be in their quantities; their qualities or properties being similar. But bodies naturally attract the electric fluid, and render it quiescent or non-electric: if, therefore, the globe attracts part of the fluid from the rubber, that can be no reason why the part remaining with the rubber should be no longer attracted by it; on the contrary, it should be more powerfully detained in a quiescent state; for if we suppose that these two atmospheres are one and the same fluid, we must reason thus:

Bodies naturally attract a certain quantity of electric fluid so closely as to prevent its electric properties from being evident:

Take



Take away part of that natural quantity from any body, and it will lose its attraction to the rest :

Restore what was taken away, and though it could not attract a part, it will now rapidly attract the whole.

This reasoning is absurd. For if the two atmospheres will be attracted by bodies, and remain quiescent with them, when combined together, but not singly; they are not one and the same fluid when separate; and produce a still different fluid when combined: consequently there are two fluids naturally combined and attracted by bodies in a quiescent state; which, by friction, are separated; and then each assumes an atmospheric state with those properties called electric.

Sect. III. Every electric atmosphere consists of both the electric principles; one being peculiarly excited to form an atmosphere of small extent upon the surface of the body electrified; and the other, on the contrary principle, by that small but active atmosphere being attracted and excited so as to form a more extensive atmosphere around it: and each of the contrary principles, separated from these two, assumes a state of arrangement and excitement at the same time similar to that acquired by the principle with which it was naturally combined; so that an electric atmosphere, of either kind, cannot be produced without its contrary.

To establish and explain this fundamental part of his theory, the author brings many leading experiments in electricity, to every circumstance of which he pays minute attention; and produces his reasons, gradation, as he proceeds, to prove that every electric atmosphere must consist of two parts, formed of the two active principles, one surrounding the other; and that no single homogeneous fluid can explain the properties of an electric atmosphere.

It is a fact known to every electrician, that if a light body, suspended by a slight electric substance, be brought towards a conductor electrified, it will be attracted so soon as it comes within the extent of the electric atmosphere. If it be suffered to approach the conductor gradually, at a small distance from its surface it will be repelled, without touching the conductor; and in that state it will be found to have acquired part of the atmosphere of the conductor; but, had it been withdrawn, at any distance before it came to that very point, it would have been found without any electric atmosphere around it.

Every electric atmosphere, therefore, hath two contrary properties: first it attracts, through the greatest part of its extent, and then it repels—contrary effects cannot be produced, *ceteris paribus*, by the same cause: therefore an electric atmosphere cannot be formed of one homogeneous fluid. Should it be urged,

urged, that the light body is repelled because the electric atmosphere is, in part, communicated to it; then, why did it not communicate itself so soon as the body was completely surrounded by it? If it be answered, because the atmosphere was not of sufficient intensity beyond that point—then the author asks, what is the reason why a very small body will remain firmly fixed to the surface of the conductor, by the attraction of that electric atmosphere, as is always the case when it is properly or accidentally introduced there? Is not the intensity as great there as at the repelling distance? and is not the very notion of intensity an unmeaning term, invented for the sake of enveloping ignorance in obscurity, to prevent immediate detection? It is evident that the external part of every electric atmosphere uniformly attracts a light body till it comes to a certain small distance from the surface of the conductor; then the body becomes electrified and repelled: it is a fact equally certain, that two contrary kinds of electric atmospheres may commix without destroying each other, unless they be made to approach so near, that the point where each begins to repel touches the other; when the two atmospheres instantly unite with an explosion, and return to their natural state, without either atmospheric arrangement or electric properties; consequently each atmosphere is formed of two different fluids, and no body can become electric by being surrounded by the external atmosphere, unless it first of all approaches to the internal atmosphere; when, acquiring a portion of it, it takes its quota of the external atmosphere also, and becoming completely electric is pushed aside.

The author then produces many reasons to prove that every body is naturally accompanied by two active principles, which he calls phlogiston, and ether, combined together in a quiescent state; that certain substances have a peculiar attraction to them, and by friction separate them; that when thus divided, they become peculiarly active, and arrange themselves separately in an atmospheric manner, so as to form an atmosphere of small extent around the surfaces of the bodies they respectively attach themselves to; that, in this state, they have each of them the power of attracting a portion of the contrary principle, and of exciting it to form an atmosphere of great extent around it; that these external atmospheres are acquired at the moment when the two first principles, being excited by the electric and its rubber, are, as it were, torn asunder by the motion of the electric upon its rubber, or vice versa; that upon these double atmospheres all electric properties depend, and without them cannot be explained; and that an electric atmosphere, of one kind, cannot be produced without its contrary; for if ether and phlogiston be separated, and excited by friction, when they are forced asunder  
by

by the separation of the exciting surfaces, the ether will attract a portion of unexcited phlogiston from the common principles flowing to the apparatus, and will excite it so as to form an external atmosphere, widely extended, and possessed of universal attraction to other bodies; while the phlogiston, equally excited by the same means, will seize upon the ether which was naturally combined with the phlogiston attracted by the other; which will therefore acquire a similar state and properties; and the electric per se and its rubber will have each an atmosphere, formed of the two active principles, but in contrary positions with respect to the surfaces they surround.

The author then gives a full explanation of all the experiments with electric atmospheres, and comes to his last section.

Sect. IV. When two electric atmospheres are produced by the separation of the two naturally active principles, each atmosphere being strongly attractive, can only be satisfied by uniting with the other; neither will either of them attract any surface, so as to become fixed upon it, unless it be the surface of an electric substance, and the electric atmosphere of the contrary kind be present with the opposite surface; in which case, by the mutual action of the two contrary atmospheres, they will become fixed, one to one surface of the interposed electric substance, and the other to the opposite surface; as is particularly seen in the charged Leyden bottle.

In this section arguments are brought to prove that the doctrine of plus and minus electricity is absurd; when applied to the explanation of the Leyden bottle. If the bottle be charged, its outside coating negative, why will it not acquire an equilibrium when passed upon a table which contains its natural quantity of electric fluid?—it is said, because the quantity accumulated within prevents it by repulsion. If the bottle be positive, or possessed of more than its natural quantity within, what is the reason that, if placed upon glass, that inner surface will not part with any of its redundant electricity to the hand, or any body in its natural state, and consequently containing less?—because its contrary surface is negative, and while that is so, the inside cannot discharge itself;—one side then is positive because the other is negative; and that side is negative because the other is positive: *risum teneatis!*

The author then gives his explanation of the experiment. If a point, communicating with the globe, be brought near the inner surface of a coated jar; and another, connected with the rubber, be extended to the outer coating nearly; so soon as the globe and rubber are made to act upon each other, a stream of electric fluid is seen to flow to each surface; and that accumulating quantity is fixed on each side by their mutual action upon the

the common principles in the interposed electric substance, till the jar is charged; for all electrics *per se* have a peculiar attraction to the common principles; and those, by the action of the contrary fluids, in an electric state, on its opposite surfaces, are peculiarly excited in the substance of the interposed electric substance, so as to be drawn one towards each surface; in which state of partial separation they powerfully attract the atmospheres of electric fluid, by whose presence they are excited; as the author particularly explains, and in which explanation we have not room to follow him further—and for the same reason we cannot further notice the recapitulation, than by saying, that in it is given, first, a general view of the absurdities of the positive and negative system of electricity; and then, a summary but connected and complete view of his own principles and theory; and we therefore conclude our analysis with recommending it to the attentive perusal of those who wish for farther information upon a subject so important in itself; so much attended to; and, by the theory of Dr. Franklin, though generally embraced, so unphilosophically explained.

ART. VI. *A Practical System of Surgery. By James Latta, Surgeon in Edinburgh. Illustrated with Cases on many of the Subjects, and with Copperplates. In Three Volumes. pp. 404. 8vo. 7s. boards. Mudie, Edinburgh; Murray, London. 1794.*

THE art of surgery is daily advancing nearer to perfection: to the labours of *Callisen*, *Plenck*, and others, we are obliged for many improvements and reasonings which former practical surgeons omitted. The present author, in a modest advertisement, says, that he has practised surgery ten years at Edinburgh, and, previous to this, he was seven years clerk, or house surgeon, in the Royal Infirmary of that city; and he had the singular good fortune to possess the friendship and patronage of the late Dr. William Cullen.

It would be a great advantage to the whole art of medicine, if experienced practitioners oftener became authors: it would prevent many whimsical and hypothetical idlers from obtruding their crudities on the public. The directing the minds of students to contemplate objects above human comprehension, by diverting their attention from the most important and useful truths, has been a great stumbling-block to the acquisition of real medical science. It produces vain talkers, disputers, and cavillers, in the medical art, and may be productive of mischief to society, but rarely improves the human mind. It is of great consequence

consequence to practitioners in medicine to consider and well know what is, and what is not, above human attainment; and it is better for men to rest contented with truth, and what is demonstrated, than to take their soaring flight into the aerial regions of fancy, perplexing themselves and others with what none can comprehend. Surgery is partly a science, partly an art. Some parts, nay many, of anatomy may be justly called science; the practical and operative part of surgery art; which includes dexterous manual operation. The hand is guided, however, by previous science; or many operations would inevitably prove fatal. The present surgeons, as their works prove, reason more acutely than their predecessors; therefore modern surgery is preferable to the ancients, in many respects. With these general observations we shall commence the analysis of the work, which is to be the subject of the present criticism.

The present book, it should be remarked, is only the first volume of three; two more are to appear to complete this system of surgery; the second is in the press, and the third will be published as soon as the author *can overtake it*: which, to us critics, seems a quaint mode of expression. But to the business.

The first four sections are on blood-letting, phlebotomy, arteriotomy; topical bleeding by the scarificator; by leeches; by scarifications with a lancet. Dry cupping.

On these subjects, as might naturally be expected, little appears new, or different from the generality of modern authors. On the advantages of blood-letting, and when it should be avoided, are some useful practical remarks. In true inflammation, &c. the operation is necessary; in disorders of a putrid tendency, and in great debility, bleeding is injurious. The fifth section treats of the accidents arising from blood-letting, &c.

Chap. II. contains Directions for opening Abscesses, with Five Cases.

Chap. III. On Sutures.

Chap. IV. Of the Ligature of Arteries.

Chap. V. Of Aneurisms.

Chap. VI. Of Inflammations, Erysipelas, Scirrhus, Cancer; of scrophulous Tumors; of the Rickets, Mollities Ossium, and Spina Ventosa. White Swellings. Cases.

Chap. VII. Of Herniæ. Hernia congenita. The Exomphalos, or Umbilical Hernia. Ventral Hernia.

Chap. VIII. Of the Hydrocele. The Hydrocele of the Cells of the Tunica Communis. Hydrocele of the Tunica Vaginalis.

Chap. IX. Of the Hæmatocoele, Variocoele, Sarcocoele, and other Kinds of false Herniæ.

Chap.

Chap. X. Diseases of the Penis. Phymosis. Paraphymosis. Obstructions in the Urethra. Of the Amputation of the Penis.

Chap. XI. Of the Stone in the Bladder. Of the high Operation. Of the lateral Operation. Of Stones in the Kidneys, the Operation of Nephrotomy, and Stones in the Urethra. The foregoing Directions for performing the Operation of Lithotomy exemplified and confirmed by the Histories of a Number of Cases.

The author of this volume appears to us to have been an industrious practical observer; at the same time possessing an earnestness to compare different methods of treating chirurgical cases, and a warm desire to select what is least exceptionable. In the work, until we come to the treatment of abscesses, we find little more than is generally known to well-educated practical surgeons. On the opening of abscesses, after delivering his opinion on the most preferable mode, whether by incision, caustic, &c. the following observations seem to merit the attention of surgeons; especially of those who are too attached to making larger openings than abscesses require; which practice was too generally adopted from the time Mr. Samuel Sharpe's treatise on the operations in surgery appeared:

\* These are sufficient objections against large incisions, whence there has been a third method proposed, which seems preferable to either caustic or incision, viz. the draining off the matter by means of a seton. This has the advantage of being attended with little pain, emptying the abscess in a very gradual manner, and very effectually preventing the access of air, which in the other methods is so much to be dreaded; and a cure is generally performed in half the time that would otherwise have been requisite, and that even under the most favourable circumstances.

\* The method of performing this operation is by means of the instrument represented Plate 1. Fig. 5. The director there represented, being threaded with glovers soft silk, is to be introduced into the upper part of the tumor, through an opening made with a lancet; the thickness of the thread being always proportioned to the size of the tumor. It is then to be pushed down to the most depending part, till its point can be felt on the outside of the skin; an incision is to be made upon it somewhat larger than the upper one, and the director, with part of the cord, drawn through the wound, after which the director is to be withdrawn. The reason of making the under incision larger than the upper one is, that the matter may thus all flow out through the under orifice, and none through the upper. Two or three inches of the cord should be left hanging out at the lower orifice; and, to cause it to run easily, it ought to be well rubbed over with any kind of emollient ointment. In about thirty-six hours after the cord

has

has been introduced, it may be drawn out as far as to allow all the part that was within the cavity to be cut off; and the same is to be done every day, until the matter be completely evacuated. Thus a regular and slow discharge of the matter is procured, the sides of the abscess gradually contract, and at last adhere firmly to one another, by reason of the slight inflammation kept up on them by the friction of the cord. As the discharge lessens, the cord ought also to be diminished in size; and when the former becomes very small, the cord may be taken away altogether; after which, the sinus will soon be thoroughly healed, by compressing it with a roller and small compress made of linen, applied in the direction of the cord. The same method had been found to answer very well in all tumors of the melicerous kind, where the matter is not very thick, as well as in tumors of the scrophulous kind; but when the cord is apt to press upon any very sensible nervous part, the excessive pain and irritation it occasions renders the use of the lancet or knife preferable.

The practice is illustrated by apt cases; and there seems some similarity in the author's doctrine to that of the ingenious Mr. Abernethy's, surgeon of St. Bartholomew's Hospital. In the treatment of large abscesses, especially of the lumbar kind, which carry down the matter of the abscess sometimes amongst the muscles of the thigh, we have formerly seen large openings made with the knife, dreadful to reflect on; all the muscles have been nearly laid bare, without any advantage; but frequently attended with shocking misery to the afflicted patients. It is a pleasing reflection to humanity, that unnecessary cruelty is avoided, and that surgeons are seriously engaged in rendering their art more useful, with less pain to the unfortunate sufferers.

The whole art is becoming milder; and we may hint, if the use of judicious compress and sponge tents were better understood, not only in sinuous ulcers, but likewise in wounds of a certain description, they would be found excellent auxiliaries to the art, and render the treatment of wounds and fistulous ulcers, &c. less severe.

On sutures, of the ligature of arteries, and aneurisms, little appears novel; but some of the cases may be worthy of observation, especially those which describe ossifications of all the arteries of the body.

In inflammations, the opinions and doctrines are similar to others, and the author adopts those of Dr. Cullen, in general, which, however, are exceptionable, and partly mere opinion. The too free use of lead preparations seems to be an hazardous practice in some instances. The author's opinion of amputation in the gangrene, though true in Europe, is not so in hot climates; for if surgeons wait for a separation, they may wait in vain, for the patients often expire before such separation happens; therefore the delay of that operation, under such circumstances,

circumstances, ought not to be admitted, especially in large lacerated gun-shot wounds. This doctrine, we believe, was first published by Dr. Rowley, in his Medical Advice to the Army and Navy, during the American war.

The author observes, that it is universally allowed, that neither hemlock nor arsenical preparations ever cured a confirmed cancer; and he adds, that *excision*, or *cutting out* a confirmed cancer, *never* removed the disease, *except* for a short time, and that when it returned, it was always attended with more violent symptoms than before. Opiates internally, and a carrot poultice, seem the best palliatives, and hemlock only acts as a narcotic. These are certainly just practical remarks, and are what we have found true by long and reiterated experience, and which is now confirmed by all the excellent surgeons in Europe; therefore the constant administration of that poisonous drug hemlock, except merely to stupify the senses, is a disgrace to the art. Trick and design were its introducers; credulity and fashion hath been its supporters; but truth and conviction ought no longer to suffer this drug to spread its baneful influence amongst the most miserable of the human kind.

[ *To be continued.* ]

ART. VII. *A Case of Hydrophobia, commonly called Canine Madness, from the Bite of a Mad Dog, successfully treated.*  
By Thomas Arnold, M. D. Fellow of the Royal College of Physicians, and of the Royal Medical Society of Edinburgh. pp. 245.  
8vo. 4s. boards. Dilly. London, 1794.

THE history of any case that can throw new lights on the hydrophobia, is well worthy of attention; but the unnecessary prolixity and useless minuteness of the author before us, are enough to tire the patience of the most industrious critic. This tedium, however, is happily relieved by some enlivening and sensible observations at the latter end.

*The Analysis of the Case.*

A girl of ten years of age, who had been frightened by the neighbours, and called *Mad Bess*, &c. was admitted into the Leicester General Infirmary, 3d of April, 1792, 'on account of some alarming complaints, supposed to be the consequences



‘ of the bite of a mad dog ; and to be the commencement of  
 ‘ that distressing train of symptoms which have been rarely  
 ‘ found to yield to the skill of the physician,’ &c. Ormskirk  
 remedy had been ineffectually applied. The wound was cau-  
 terised. She had mocking fits—solids gave her pain ; but she  
 drank *cold water*—was put into a cold bath—had a blister ap-  
 plied between the shoulders, and a plaister of opium to the  
 throat—took half a drachm of powdered bark every two hours in  
 red wine, with tincture, increasing the dose. Pulse 90—vomited,  
 was thirsty—gum pills were exhibited and *tinctura opii* ad g<sup>ss</sup> vi.  
*quartis horis*—olive oil was used externally and internally—no  
*difficulty of swallowing*—leeches were applied to the head, as she  
 complained of a pain in that part, and a pediluvium was used—  
 had fits, was purged. All these circumstances are recited from  
 the 3d to the 12th of April. 13th a blister *ad nucham*. 16th  
 disliked swallowing liquids from the pain of a *fore throat*—warm  
 bath and laudanum were applied as remedies. 17th, pain, ri-  
 gidity of muscles ; disliked, as the nurse saith, the hearing of  
 water poured from one vessel to another—glands under the chin  
 swelled—complained of pain in the breast, where she had been  
 bitten by the dog. Musk was given, volatile liniment applied,  
 and she was put into a cold bath with reluctance—on swallow-  
 ing a glass of water her whole body was convulsed—she took  
 musk, and swallowed red wine, the former to the dose of ʒss  
*tertia quaque hora*. On the 19th *eat boiled beef*, drank wine,  
 swallowed down sago, broth, biscuit, and a bun.—From this  
 last date to the 4th of May swallowed food very well, but was  
 disturbed by the pouring water out of a tea-kettle. May 4th,  
 saw a *green man*, a *green cat*, &c. pulse 72—76. The 5th of  
 May took *flores zinci* and musk, and occasionally magnesia. On  
 the 7th a *stiff fit*—9th, pulse 124. Flowers of zinc given to  
 three grains.—12th, delirious—spirit. minderar. added, and  
 laudanum.—17th, green cicuta applied to the breast—leeches  
 occasionally. In this manner the case was treated until June  
 9th, when *lead cream* was applied to the inflamed parts, leeches  
 repeated, &c.—25th, when bark, *nitre*, calcined magnesia, and  
 laudanum were exhibited, the last to g<sup>ss</sup> xij. She was dis-  
 charged cured 3d of July, 1792.

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After this narrative, the substance of which we claim no  
 small share of merit in selecting from a huge mass of diffusive  
 verbosity, some observations appear, in which many remarks of  
 various authors are introduced: in these will be often found  
 more credulity than cautious reasoning or judgment; but  
 amongst

Amongst the author's own remarks are some well worthy of attention. A series of questions follow, relative to the hydrophobia and its symptoms, chiefly extracted from what numerous authors have written on the subject; but for these and the answers, conjectures and various opinions, the work before us may be consulted by the curious. We shall only observe, from the contradictory accounts of authors, and the wonderful relations of cases, where a disturbed imagination seems oftener to preside than cool reflection, that we have great reason to assert, that many cases of the hydrophobia, which have appeared extraordinary, and frightened all the world, were fictions, or arising from that perturbation of mind, ever the companion of those who have been bitten by dogs supposed mad. The world is much obliged to a learned physician\* for his laudable endeavours, in his late publication, volume the fourth, not only to chase from society the dismal and irrational apprehensions that have been often unnecessarily excited; but for his excellent mode of treating the disorder, with which, in some measure, the present case corresponds, as far as bark, and tonics of flowers of zinc, were used.—Dr. Arnold's concluding observations are, in some respects, excellent; but we wish, if ever that gentleman should resume the pen, either on this or any other occasion, that he would compress his subject into a smaller compass, and rather give the mode and result of his practice, than exhibit a long desultory discourse; *sed verbum sapienti*, &c.

Before we quit this subject, we should remark, that eating *boiled beef*, &c. on the 19th of April, with *broth*, *sago*, and *wine*, *biscuit* and a *bun*, or *wig*, appears to us extraordinary, and is contradictory to the nature of the hydrophobia; nor can we reconcile the administering *bark* and *nitre*, *magnesia* and *laudanum*, on the 25th of May, as they appear incongruous practices. The very soul of medicine is consistency; and he is the best physician who least deviates from uniformity in his prescriptions. Upon the whole, however, with these little blemishes excepted, the work may be read with advantage, as it contains some new information, especially that which results from the real facts accurately observed by Mr. Meynell.

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\* Dr. Rowley.

ART. VII. *Zoonomia; or, The Laws of Organic Life. Volume the First.* By Erasmus Darwin, M. D. F. R. S. 4to. 11. 5s. boards. Johnson. London, 1794.

[ Continued from our last Number. ]

THE next four sections, viz. the XVIIIth, XIXth, XXth, and XXIst, are employed on four situations of our system, which, in their moderate degrees, are not usually termed diseases, and yet abound with many curious and instructive phenomena; these are *sleep, reverie, vertigo, and drunkenness*.

1. Dr. Darwin begins his observations on sleep, by asserting, as before, that in this state volition is suspended. On this point we stated, in our last number, an apparent difference between our author and Professor Stewart; but, on farther examination, the difference appears to be more nominal than real. On this subject Mr. Stewart does not seem to possess his usual clearness; for while he contends that the power of volition is not suspended during sleep, he asserts that there is a suspension of the influence of the will. The term volition, it should seem, is used by Mr. Stewart in the sense that our author uses the word voluntariness, that is, for the faculty or capacity of willing; while Dr. Darwin confines it to an active sense—to the will actively exerted; in which he is supported by the authority of Locke. Agreeing then in substance in their fundamental position, there is a general agreement in their account of the nature of sleep, and more particularly of the train of ideas in dreams.—The observation is, however, peculiar to our author, that as volition is suspended, the other faculties of the sensorium are more strongly excited, particularly the sensibility. And this observation serves to explain many of the more curious phenomena of sleep.

The increase in the sensibility, irritability, and associability, Dr. Darwin ascribes to the suspension of volition having left a greater quantity of the spirit of animation to be expended by the other sensorial powers; and hence he observes our irritability to internal stimuli (for the external are shut out) is not only greater in sleep, but increases as our sleep is prolonged. Whence digestion and secretion are better performed in sleep than in our waking hours; and our dreams in the morning have greater liveliness and vivacity, as our sensibility increases, than at night when we first lie down. And hence epileptic fits, which are always occasioned by some disagreeable sensation, so frequently attack those who are subject to them, in their sleep; because at this time the system is more exciteable by painful sensation from internal

internal stimuli; and the power of volition is then suddenly exerted to relieve this pain, the struggle constituting the epileptic convulsion.

These observations will afford a specimen of what the reader will find in this chapter, which is altogether curious and important in a very high degree.

That our sensibility is increased in sleep cannot be denied, but the proof is not equally strong as to the irritability and the power of association. The increase of the sensibility in sleep explains a phenomenon which others have no doubt observed as well as the writer of this article. There are men that, in the progress of life, have ceased to weep in their waking hours for real distresses, who in their dreams have the founts of their eyes sometimes opened by ideal sorrows, and their pillows steeped with fruitless tears. The proof of the increase of our sensibility on the approach and during the continuance of sleep, may indeed be brought from the pleasures as well as the pains of sensation that at such times affect us. Sleep, according to the ancient mythology the brother of death, is described by Homer as enamoured of one of the graces (*Iliad*, XIV. 267). Mr. Hume, in speaking of the imperfection of the mythological allegories, approves of the brotherhood of sleep, but can see no propriety in giving him a mistress. On this point, however, the poet was a better judge than the philosopher, as those who study nature, or the chapter before us, will probably agree.

Dr. Darwin concludes this chapter with a definition of perfect sleep, the essence of which, as may be collected from the few observations we have extracted, is, that during this state the power of volition is totally suspended; that the other sensorial powers, particularly the sensibility, are increased in their energy, but that their connexion with the external world is cut off, the organs of sense having their functions suspended.

Though this chapter is full of curious and interesting observations, there are some points that we could have wished to have seen more fully discussed. The various uses of sleep in the animal economy form a subject of great importance. Its effects on the intellectual faculties are particularly interesting. According to the theory of Dr. Darwin, the powers of volition should be most energetic in the morning, and those of sensation the reverse. The truth of this may, however, be doubted. Literary composition requires, perhaps, as much voluntary exertion as any effort of the mind, especially on subjects in which the judgment is chiefly engaged. Yet we do not know that distinguished authors have generally appropriated the morning for their literary exertions. In some instances we have known the evening and the night devoted to painful and successful studies.

Among the Greeks it is known, that works which exhibited signs of labour were said to smell of the lamp; and the moon is asserted in every age to have been the lamp of wisdom.

2. Reverie differs from sleep in this respect, that in it the powers of volition are not suspended, though the external world is shut out, or at least our attention to it is prevented by the great efforts of volition, or the great sensation of pleasure with which we pursue some interesting train of ideas. In reverie we cease to be conscious of our existence, are inattentive to time and place, and, when it is suddenly disturbed by the ap-pulses of external objects, we wake as from a dream, and return with regret or surprise to the common tract of life. The trains of ideas in reverie differ from those of delirium or sleep, as they are kept consistent by the power of volition; and they differ from the trains of ideas belonging to insanity, as they are as frequently excited by sensation as volition. In sleep the nerves of the organs of sense, though susceptible of irritation, are not exposed to the stimuli of external objects; in reverie they are exposed to the usual stimuli, but the action to which they are excited is not sufficient to produce sensation or attention. Dr. Darwin refers to a very curious history of reverie in the *Lausanne Transactions*, and subjoins a case that fell under his own care, not a little interesting and instructive.

He considers reverie in its higher degrees as a disease, and as allied in its nature to convulsion and insanity.

3. Perhaps there is no part of the work before us more truly original than the chapter on vertigo; and this very circumstance renders it almost impossible to convey any distinct notion of its contents within our limits. The fundamental position is, that in learning to walk we judge of the distances of objects by the eye; and by observing *their* perpendicularity determine our own. Some muscular exertion is necessary to preserve our perpendicular posture, and if at any time we find ourselves inclining to one side, we restore our equilibrium by an effort of the muscles on the other side. Whatever then deprives us of the usual means of determining our own perpendicularity, or confuses our judgment on the subject, produces a deviation from the upright position of our bodies, and introduces vertigo. No one that is hoodwinked can walk in a straight line for a hundred steps together. The fact is, he cannot walk upright, and by moving his foot to the right or the left to support his inclining weight, he errs from the line he wishes to proceed in.

People become giddy when they look from the summit of a high tower, because being so much elevated, the objects around them are out of the sphere of distinct vision, and they are obliged to balance their bodies by the less accurate feelings of their muscles,

muscles. A sense of giddiness also occurs when we ride over a plain covered with snow, without trees or other eminent objects. Here the uniformity presented to the eye is such as to give us no means of adjusting our own perpendicularity.

In this manner Dr. Darwin goes on to examine all the various situations in which vertigo occurs; shewing that in each of these it is to be referred to our being surrounded by objects in an unaccustomed point of view, which prevents us from determining by them our own perpendicularity. When experience teaches us the relative situation of such objects, vertigo goes off.

The dizziness felt in the head after seeing objects in unusual motion, Dr. Darwin supposes to be no other than a continuation of the motions of the optic nerve excited by those objects, and which engage our attention. 'Thus on turning round on one foot, the vertigo continues for some seconds of time after the person is fallen on the ground; and the longer he continues to revolve, the longer will continue these successive motions of the parts of the optic nerve.' This explanation of a curious phenomena, first given by Dr. Robert Darwin, *Philosophical Transactions*, Vol. LXXVIth, has been controverted by Dr. Wells, in his ingenious and profound work on vision\*. If this account of the matter be just, Dr. Wells observes, no apparent motion of surrounding objects ought to take place, if we turn round with our eyes shut, and open them on falling to the ground; for in this case, as the surrounding objects could not send their pictures to the retina, there would be no spectra to present themselves afterwards in rotation—but the contrary is the truth—no difference in the circumgyration of objects takes place, whether in revolving the eyes have been shut or open.

To this striking observation Dr. Darwin, in an appendix to this volume, replies, 'that when a person revolves in a light room with his eyes closed, he nevertheless perceives differences of light, both in quantity and colour, through his eyelids as he turns round; and readily gains spectra of those differences.' On this point we observe Dr. Wells rejoins (*Gentleman's Magazine* for September), that the circumgyration of objects takes place equally when the previous revolving has been performed not only with the eyes shut, but in a room completely darkened, the light being admitted as the person falls to the ground—an experiment which, if it succeeds uniformly, we conceive it will be difficult to invalidate.

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\* Essay on Single Vision with Two Eyes, p. 93.

Our author, in the concluding part of this section, explains the symptoms that accompany vertigo—particularly the noise in the head and sickness at stomach. A very curious, and, we apprehend, a very just explanation is, also given of the vertigo which is apt to affect persons at the period of life when the sight becomes indistinct; and of the auditory vertigo, or noise in the head, which generally attends the first symptoms of deafness.

4. The section on drunkenness commences by explaining the pleasurable sensation, and the disposition to sleep, by which it is ushered in. After great fatigue or inanition, when the stomach is filled suddenly even with common food, a degree of intoxication often takes place. Wine and opium, it is also observed, produce their effects most powerfully after fatigue or inanition. These facts are explained by our recollecting that a less quantity of any stimulating material will excite an organ into energetic action, after it has lately been torpid from defect of stimulus.

Intoxication begins with a disposition to sleep; but noise, light, business, or the exertion of volition, prevent it, and the drunkard proceeds in his course. Through this our author attends him, explaining the phenomena as they occur, *e. g.* why pleasure is produced by intoxication, and pain is relieved by it—why drunkards stammer and stagger, and are liable to weep—why they make pale urine and vomit—why they see objects double—why they become delirious, stupid, drowsy, and comatose.

He also inquires why attention of the mind diminishes drunkenness; explains the disordered, irritative motions of the senses that it occasions; and points out the diseases to which it gives birth. This section, like the other three, is concluded by a definition.

These four sections are written in a more ornamented style than the rest of the work, especially the last, which abounds in the graces of composition. In treating of the effects of the grape, it is difficult for a great poet to suspend his fancy. The powers of the imagination are perpetually stimulated by the memory; and the lyric songs of many a bard crowd on his remembrance.

To these sections succeeds the XXIIId, ‘On Propensity to Motion, Repetition, and Imitation.’

Propensity to motion, as has been already explained, is in the living body the necessary consequence of inactivity; because, during this inactivity, the sensorial power accumulates, and with its accumulation the disposition to action augments.

There

There must, however, be some stimulus to excite this activity; and if neither desire, aversion, pleasure, pain, or external stimulus, operate, action is produced by some link of association. Hence indolent people repeat the same verse, or hum the same tune, for hours together:

‘ Onward he trudg’d, not knowing what he sought,  
And whistled, as he went, for want of thought.’

Motions repeated for some time, soon become associated together, according to the seventh law of animal causation (Section IVth); and thus are easier performed than other kinds of action. If the stimulus be repeated at uniform intervals of time, the action, whether of our muscles or organs of sense, is produced with still greater facility and energy, the acquired habit assisting the power of the stimulus.

These observations are illustrated by a reference to rhymes and alliterations in poetry, and to other phenomena of the fine arts.

Imitation Dr. Darwin considers as an universal propensity. Man, according to Aristotle, is an imitative animal. Imitation consists in repetition, the easiest of all kinds of action. As our perceptions are, in our author’s opinion, copies or imitations of some properties of external matter, the propensity to imitation is thus interwoven with our existence, and may be said, indeed, to constitute all the operations of our minds.—On this notion of Dr. Darwin, that our perceptions are copies of the properties of matter—*material* copies—we have already given our opinion.

He goes on to explain the four kinds of imitation referable to the four sensorial powers.

The doctrine of imitation he employs to explain sympathy, and all our virtues; the operation of contagions on the body, and the sex of the embryo. In this reasoning there appears to us something very fanciful, or very unintelligible.

These subjects being discussed, Dr. Darwin steps forward to illustrate some of the phenomena of diseases, and to trace out their most efficacious methods of cure; and he commences this in Section XXIII. with a short account of the circulatory system.

To this succeeds, in Sect. XXIV. a description of the secretions of saliva, and of tears, and of the lachrymal sack.

Sect. XXV. is employed on the stomach and intestines, and Sect. XXVI. on the glands and membranes.

In these sections description is relieved by reflections, and many striking and important practical observations are to be found. It would give us great pleasure to enter particularly on



on their contents; but the length to which our account of this work has already extended, forbids us to indulge our inclinations. Dr. Darwin considers the veins as a system of vessels absorbing blood, as the lacteals and lymphatics are systems of vessels absorbing chyle and lymph; and his reasons for this seem to us satisfactory. All the fluids going through the glands and capillary vessels, he considers as undergoing a chemical change, and acquiring new combinations, in which process the matter of heat is given out. Hence, he observes, when the action of these vessels is increased for a moment, as in blushing, a vivid heat on the skin is the consequence. Thus blushing is a chemical process! Dr. Darwin seems to accede to the new theory of animal heat throughout, though he has not entered at any length into this important subject; a circumstance that we regret.

In treating of the stomach and intestines, an incidental opinion is given of the origin of the gout. Dr. Darwin considers this disease, in its regular form, as commencing with a torpor of the liver; and the inflammation of the ball of the toe as arising by sympathy from this torpor, in the same manner as an inflammation of the membrane lining the nostrils succeeds a torpor in the feet from exposure to cold.

SECT. XXVII. treats of hæmorrhages, which he divides into two kinds, hæmorrhages from inflammation and from venous paralysis. The first he apprehends are curable by a steady application of cold, of which several instances are given. He even supposes that hæmorrhages from the lungs might be stopped by the cold bath; for the shortness of breath in those that go suddenly into cold water, is not owing to accumulation of blood in the lungs, but to the quiescence of the pulmonary capillaries from association. The last kind of hæmorrhages are cured by opium, preparations of steel, bark, &c.: but these produce a more certain effect, if venesection or a cathartic be premised.

SECT. XXVIII. treats of the paralysis of the absorbent system. Here the author takes occasion to define a particular species of atrophy arising from a paralysis of the lacteals; to give his sentiments on the proximate cause of dropsy; on the causes of herpes, mesenteric and pulmonary consumption; and to explain the reason why ulcers in the lungs are so difficult to heal. He also notices with approbation Dr. Beddoes' new method of treating consumptions.

SECT. XXIX. consists of the translation of a Latin thesis written by the late Mr. Charles Darwin, and printed in 1780. The subject is the retrograde motion of the absorbent system; and this essay has already attracted the notice of the learned. Here it is properly introduced, forming a section, and indeed a necessary

necessary section, of the work before us. It occupies forty-four pages, and contains an explanation of the phenomena of dropsy and diabetes, and of many of the most singular appearances of the animal economy. In the connexion in which it now stands it will be better understood than formerly; and it will remain a monument of the talents of this extraordinary young man, over whose untimely fate the friends of science and virtue have deeply lamented. It is true some part of the merit of the work will probably be transferred from the son to the father; but this matter ought not to be nicely scrutinised; nor will it be thought necessary to examine it at all, by those who knew the singular powers and endowments of Charles Darwin.

SECT. XXX. treats of the paralysis of the liver and kidneys. In this Dr. Darwin explains the manner in which the use of spirituous liquors affects the liver, and particularly the bile ducts; and gives an account of the use of electricity in cases of paralysis of these ducts. He also relates some experiments on bile-stones. This section concludes as follows:

‘ III. I shall conclude this section on the diseases of the liver, induced by spirituous liquors, with the well-known story of Prometheus, which seems, indeed, to have been invented by physicians in those ancient times, when all things were clothed in hieroglyphic, or in fable. Prometheus was painted as stealing fire from heaven; which may well represent the inflammable spirit produced by fermentation, which may be said to animate or enliven the man of clay: whence the conquests of Bacchus, as well as the temporary mirth and noise of his devotees. But the after-punishment of those who steal this accursed fire is a vulture gnawing the liver; and well allegorises the poor inebriate lingering for years under painful hepatic diseases.—When the expediency of laying a further tax on the distillation of spirituous liquors from grain was canvassed before the House of Commons some years ago, it was said of the distillers, with great truth, *They take the bread from the people and convert it into poison!* Yet is this manufactory of disease permitted to continue, as appears by its paying into the treasury near a million of money annually. And thus, under the names of rum, brandy, gin, whisky, usquebaugh, wine, cyder, beer, and porter; alcohol is become the bane of the Christian world, as opium of the Mahometan.

*Evoe! parce, liber?*

*Parce, gravi metuende thirso!—HOR.’*

Here also we must close our account of this extraordinary work at present, to resume, and we hope to conclude it in our next number,

ART.

**ART. VIII.** *The Holy Bible; or, The Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants; faithfully translated from corrected Texts of the Originals, with various Readings, explanatory Notes, and critical Remarks. By the Rev. Alexander Geddes, LL.D. Vol. I. Large 4to. London: printed for the Author, by J. Davis; and sold by R. Faulder, New Bond Street; and J. Johnson, St. Paul's Church-yard. 1792.*

[ *Concluded from our last Number.* ]

**A**UTHORS, who write upon a preconceived system, before they have established the fundamental principles, are foolish builders. In our number for February last was reviewed a book of Indian Antiquities, in which an existence of more than four thousand years is assigned to the Bhagvat Geeta. The date of its composition is thus referred to times before the confusion of tongues, the dispersion of mankind, and the first political establishments. The author, very preposterously, reserved for a future volume the vindication of the Mosaic history. In a like retrograde procession, and with the same eventual infatuation, has Dr. Geddes reprobated the Hebrew chronology from Arphaxad to Abraham, without proving it spurious: and, what is very unaccountable, he has adopted that of the Greek version, without authenticating its claim to the preference. After all, he confesses, that he has not yet been able sufficiently to adjust many parts of the scripture computation. Is it thus he discharges his solemn obligations to translate faithfully from the corrected original text!

After frequent hints that the sacred history rests solely on the basis of human testimony, the Doctor once more apprises and requests his readers to take notice, that he constantly sets aside the idea of inspiration, and considers the historical part of the Pentateuch as a mere human composition.

In this solemn profession he appears to be sincere. His readers have no reason to suspect that he thinks favourably of that history, as divinely inspired. Even in this view Moses stands in the same predicament, as to credibility, with Herodotus and Thucydides: with the latter for the facts he attests, as a party and a witness;—with the former for the transactions prior to his own times. Nay, inspiration apart, the Hebrew writer has preferable claims to authentic documents. In his days the primeval traditions had proceeded but a few stages from their source. The intermediate patriarchs, those especially who existed before the flood, lived to see eight or nine generations

generations of their descendants; and to four or five descents the post-diluvians imparted the transactions of their own and former ages. Many of them were cotemporary; and the memory of each individual in the coexistent generation was the repository of truths, natural, moral, historical, and divine, transmitted faithfully from the first origin of things. At any one assignable period, before the Exodus, it was no less difficult to fabricate legendary traditions, than to corrupt the genuine.

The patriarchs, both prior and subsequent to Noah, had periodical institutions, such as the weekly sabbath, and perhaps other stated times for sacrifices—convivial meetings—ceremonies of seven days continuance for marriage and funeral solemnities—long periods of sojourning, bondage, and persecution:—all which afforded expeditious and sure methods of computing time. Mutual communication had a natural tendency to revive and perpetuate the memory of events too important to be lost in oblivion; and the discipline of Providence served at once to exercise that eminent virtue, patience in tribulation; and to inspire joy in the contemplation of brighter prospects. It is scarcely supposable, that any pious Israelite after the demise of Jacob could be ignorant that the release from Egypt should, according to the prophecy intimated to Abraham, be accomplished at the end of about 400 years from the birth of Isaac.

On these grounds too we do not hesitate to pronounce that Moses, without the aid of revelation and of written records, might with certainty compose the history of the world from its origin, and arrange its materials as now extant, excepting here and there a concise supplement, and a few local notations, by a slight change of names, or relative positions, better adapted for the use of the Israelites, after their settlement in Palestine, and of all succeeding generations. The history of one people, interspersed with incidental remarks on the state of separate communities, was the subject which Moses undertook to prepare for general information; and his work is stamped with much more striking signatures of veracity than that of Herodotus, who flourished a thousand years later, at a greater distance from the source of primitive knowledge, attempted a general history, and was egregiously deceived by the fictions of licentious poets and lying priests.

But why is Moses said to have produced a mere human composition? From the very nature and name of his first volume, GENESIS, it may be expected that human genius could not invent some parts of the subject, or human intellect give a colour of probability to things seemingly impossible. The mode of transition from a state of pure potentiality to actual existence is incomprehensible. Yet this transition must be admitted; for if

it be denied, a train of absurdities will be the unavoidable consequence. Without inspiration no account could have been obtained of the world's origin. It was certainly revealed to Adam; and why not repeated to Moses, if the original tradition had, in his time, become in some points uncertain, or in others defective and corrupt. As a prophet the Hebrew legislator was undoubtedly inspired. He foretold the apostasy and dispersion of his people, and consequently the final period of his sacred ritual and civil establishment. The remains of that infatuated community still subsist, and are almost every where the living monuments, and involuntary witnesses, of his prophetic character. Now, if he did, in a very remote age, unfold the secrets of mysterious providence, without the ambiguities of mythology, the veil of figurative style, or the fallacies of obscure oracles; the presumption, that by communications of supernatural light, he composed a history of the then past ages, can involve no absurdity. His predictions are interspersed with the history. What is the inference? Some historical parts at least of the Pentateuch suggest the idea of inspiration.

‘ From whatever documents, when, or by whom, the Pentateuch was ultimately compiled, it has not come down to us in its full integrity, or without alterations. It was excellently translated into the Greek, about 285 years before Christ, when the copies were less imperfect than afterward\*. This translation we have entire, though not uncorrupted†.’ By the help of this other versions, compared with one another, and with the text in its various readings, collected in the present century, from a great number of manuscripts, a nearly

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\* It was very indifferently translated: often without perspicuity and precision; some things are interpolated; others, through inattention, left out, or wilfully altered, and not a few transposed, very seldom for the better. This critic has taken much pains to depreciate the original, discovers great care to throw a covering over the imperfections of its first version, and seems to assume for his primary axiom the divine inspiration of the interpreters, admitting for verities all the ridiculous fables concerning the history of their joint performances. Strange it is, that equal advantages should not be allowed to Moses!

† It is now much more corrupted than was the original in any age since the date of its version. Very problematical are the evidences of its integrity. Several able critics, better acquainted with its history, and less partial to its supposed merits, than Dr. Geddes, affirm that it was consumed with the Alexandrian Library. This, however, was more probably the fate of the autograph, than of all its future copies, then extant.

‘ genuine

\* genuine copy of the Pentateuch may, by the rules of a judicious criticism, be at length obtained. Such a copy I have endeavoured to form, according to my best abilities; and from such a copy I have made the following translation\*. I wish to avail myself of Mr. Holmes's collation of the Sept. MSS. now in great forwardness; and of other valuable works, which I have not yet been able to procure,' pp. 20, 21.

It seems that a nearly genuine copy is already obtained. On its authority a translation of the Pentateuch has appeared in print. What then is the use of such works, however valuable? Besides, from a series of references, pompously subjoined to the explanatory notes, we are authorised to inform the public, that the Doctor's critical remarks, taken from some books not yet printed, and from others he has not yet seen, are prepared already for the press, and sufficient in quantity to form a just volume by themselves. Is this just criticism? Does this commentator possess the prophetic faculty? that inspiration which he will not allow to Moses?

This is a very singular preface. It might, with more propriety, have been exhibited elsewhere, than in the front of a bible, waiting the result of proposals for subscription. While we pay a just tribute of deference to the writer's abilities, that spirit of scepticism, which he has not prudence to conceal, extorts our disapprobation. As far as our recollection extends, he is the first divine, protestant or catholic, who has ventured to disseminate the principles of infidelity in the introduction to an English version of records, to which immemorial prescription has annexed the ideas of sacred and venerable. A very moderate share of foresight would have induced him to withhold from the public eye this composition, with all its brilliant ornaments, till he had sent his work entire from the press. In the conspicuous position, where it has a premature existence, it may discourage future contributors, and defeat his sanguine expectations of emolument and fame.

II. We proceed to the translation, compared with that now in use, and both with the original. In our public version of Gen. i. 16, we read, ' God made the lesser light to rule the

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\* For the satisfaction of the public, it is requested that the author will be pleased to produce the identical copy, whence the chronology of Genesis, chap. xi. is transfused into his version. We suspect that he has been misled by the peremptory but unauthenticated assertions of Whiston, Jackson, and Kennicott, in favour of the Greek computation, which, though discordant in its various MSS. and editions, exceeds, by many centuries, the uniformly consistent numbers of the Hebrew text.

' night;

'night; *be* made the stars also.' Dr. Geddes likewise connects stars not with *rule*, but with *made*, expressed in the first clause. Injudiciously both. In his elegant Hebrew and English Bible Dr. Anselm Bayly considers this verse as parallel with Psalm cxxxvi. 8, 9; and proposes this emendation: 'God made the superior light to rule the day, and the inferior light, and (or with) the stars to rule the night.'

## DR. GEDDES.

## PUBLIC VERSION.

Sarai humbled Hagar.

1 Dealt hardly with her, Gen. xvi. 6.

The well of the visible God, v. 14.

2 The well was called Beer-la-ha-roi.

Ye shall not be retainers to the great, for the purpose of doing evil.

3 Thou shalt not follow a multitude to do evil, Exod. xxiii. 2.

If ye see the ass of your enemy succumbing under its burden, v. 5.

4 If thou see the ass of him that hateth thee lying under his burden.

Lo! I send mine angel before thee. Be observant of him.

5 Behold, I send an angel before thee. Beware of him, v. 20.

*Humbled*, in the first example, suggests a ludicrous or immoral idea. In the Septuagint the original word, which denotes the violation of female purity, is thus rendered in several texts; and elsewhere, as Jud. xix. 24.

Ex. 2. The *visible* God is improper; especially as the context mentions no vision seen by Hagar on that occasion. The common translation, which takes *roi* in the passive sense, with respect to Hagar, is preferable: 'The well of Him that liveth and seeth me,' as in the margin.

Ex. 3. The word rendered *great* signifies both multitude and dignity. The context refers to veracity and impartial justice in judicial trials. The prohibition, as Dr. Geddes renders it, is vague, and, in modern usage, has a peculiar meaning.

Ex. 4. *Succumb* is from the northern mint, and not likely to acquire a general currency.

Ex. 5. 'Be *observant*' implies respect; 'beware' denotes caution of danger from an insidious enemy. Dr. Geddes better.

The Doctor's style, though on the whole manly and significant, is not without a tincture of affectation, which in solemn subjects gives disgust.

'*Insoluble* questions.' The verbal is not analogically formed; and insoluble is obsolete. *Gonorrhea*, *guilt-offering*, *holocaust*, *kinships*, *libation*, *sequestration*, *skip-offering*, *convention-tent*, *vigil*, are not more proper, or better understood, than their equivalent terms, which have acquired establishment from prescription;

prescription; issue, sin-offering, whole-burnt-offering, generations, drink-offering, separation, passover, tabernacle, even.

Instances of expressions neither usual nor perspicuous, both in single words and phrases, are thick sown. But

*Quid te exempta levat spinis de pluribus una?*—HOR.

Pluck out one thorn!—to mitigate thy pain,  
What boots it thee, while many more remain?

III. The various readings are intended to supply deficiencies, retrench superfluities, and ascertain the order of things. Misled by the loud clamours of Whiston and Kennicott against the printed Hebrew text, as extremely corrupt, this critic has, in many needless instances, preferred the authority of the versions, not considering whether corrections were requisite. For example: 'Let there be luminaries in the expanse of the heavens † to illuminate the earth\* |.' The words between the symbols of addition are not in the original. But Dr. Geddes foists them from the Greek into his English text. He then incloses in brackets the whole 15th verse. [And let them be for luminaries in the expanse of the heavens to illuminate the earth.] A correspondent explanatory note contains this sentence of reprobation: 'This whole verse has all the appearance of an interpolation. See Crit. Rem.'—But retain this verse, and expunge the idle addition from the foregoing, the tautology is then removed. The translator could not more unequivocally express his persuasion, that the authority of the version is paramount to the original.

'Cain said to his brother, † Let us walk into the fields.' | Gen. iv. 8. The latter clause, omitted, or rather lost, in the Hebrew, is preserved in Sam. Sep. Syr. Vulg. & Targ. For its recovery Kennicott refers to the authority of Philo the Jew, in whose time, it may be presumed, the Hebrew text was entire. It is to be observed, that the two brothers brought their oblations to the altar in the presence of witnesses, perhaps Adam's whole family. The divine approbation of Abel was, therefore, notified in public, as may be inferred from Heb. xi. 4. Cain, overawed by the presence of his fellow-worshippers, as appeared from his down-cast looks, was wroth. Though, in the mean time, he stifled his causeless resentments, he from the first moment harboured the deliberate intention of murder, which, under the semblance of friendship, and the secrecy of solitude, he, with cruel hands, and a relentless heart, executed. This

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\* Gen. i. 14.



circumstance, happily restored by a cluster of concurrent authorities, elucidates the history, otherwise too concise and obscure.

Another important supplement to an accidentally mutilated Hebrew text is in Exodus xii. 40, Sam. & Sep. have preserved the deficient clauses marked in these two parentheses: 'Now the sojourning of the children of Israel (they and their fathers) in the land (of Canaan, and in the land of) Egypt, was 430 years.' Thus the original text, when entire, was certainly read. Jacob's descent into Egypt was 215 years after the arrival of Abraham in Canaan, and the Exodus was at the same distance after the descent into Egypt. Valuable are those different readings which illustrate history. The whole interval of 430 years answer to the self-same day, as in the next verse. Calculation excludes both more and less.

The symbol of subtraction is now to be exemplified. 'A bit of its flesh ye shall not carry abroad,' Exod. xii. 46. These words are in the original. But some copies of Sep. add, 'Ye shall not leave aught of it until the morning.' The addition is useless; because the prohibition is anticipated in the 6th verse of the same chapter. Under the article of various readings, different from those in the text, no one has occurred which contradicts the original, or improves the sense.

The symbol of transposition denotes words, sentences, and paragraphs, which, as they now stand, separate things which ought to be in juxta position, and so destroy grammatical order, or the series of historical arrangement. Important emendations of this kind have unfortunately eluded our activity of research. Several dislocations, consisting of long sections, are characterised as out of place. To our learned readers, who have leisure, skill, and the volume in their custody, we refer the consideration of the proposed transpositions. Among the many which have escaped the author's perspicacity, we specify one: 'Know of a surety that thy seed shall be a stranger in a land not theirs, and they shall afflict them 400 years,' Gen. xv. 13. A very slight variation of order would accommodate the clauses of the prediction to the report of history. 'Know of a surety that thy seed shall be a stranger in a land not theirs, 400 years, and they shall serve strangers, who will afflict them.' Thus is the sojourning commensurate with the whole 400 years, and the term of bondage and oppression restricted to a part of that period. So history, as in other cases, is the sure interpreter of prophecy.

As no copy of the Hebrew text has entirely escaped partial depravation, and as all the versions (by which mistakes might be corrected) have also, somewhere or other, contracted similar blemishes, inseparable from the multiplication of copies, Dr.

Geddes

Geddes has, with great labour, collected various readings to an immense extent. It is to be regretted that his skill, as far as he has given a specimen, is unequal to his industry.

The authenticity of the sacred books is not confined to any one of their editions by Leusden, Vander-Hooght, or Kennicott, for the Old; nor by Mill, Kuster, or Wettstein, for the New Testament. No: authenticity is a character which pervades these, and all other copies collectively, whether written or printed. If one, suppose it, the least accurate of all, exhibit one true reading peculiar to itself, this one true reading is an important discovery, and a precious acquisition. In proportion to the number of various readings, the means of correcting errors are multiplied. 'One manuscript only of Paterculus, and one of Hesychius, had the good luck to be preserved. In both the faults are so numerous, and the defects so far beyond all redress, that those books, after all the pains of the acutest critics for two whole centuries, are likely to continue a mere heap of errors. Of the classic authors Terence is now in the best condition. The oldest and best copy is now in the Vatican. But even that has hundreds of errors. Most of these may be mended out of other exemplars, more recent and of inferior value. I am morally certain, that if half the number of manuscripts, for Terence, were collated with that minuteness which has been used for twice as many of the New Testament, the number of variations would amount to above 50,000.' Dr. Bentley, Remarks on a late Discourse of Free-thinking, p. 96.

IV. Explanatory notes. 'Let there be luminaries. It is not necessary to suppose that these luminaries were now first created. The text does not say so; and there are many strong reasons for believing the contrary. The objection which may seem to rise from ver. 16, has no force but from theological system, and an ignorance of the Hebrew idiom. To *make* is often equivalent to *appoint* to a certain use. The luminaries then may have long existed, and most probably did long exist, before this period; although now, for the first time, they shone forth, in their full splendour, on this little world of man.' Gen. i. 4.

Neither here nor in ver. 16 does the sacred historian affirm, that the luminaries were produced out of nothing on the fourth day. This was the first effort of Omnipotence, and prior to the production of light. On the fourth day they began, by emanation or reflexion, to illuminate our upper and lower hemisphere alternately.

If Dr. Geddes will admit the word **CREATED** in the first verse to signify the production of that which formerly was not, he is at liberty to take it every where else in a less strict and proper sense. The verbs **BARA** and **GNASAH** are from the first

verse of this chapter exclusively, used, without distinction, to express operation upon pre-existent, but inept materials. In contempt of theological system, and in the confidence that he has an infallible knowledge of the Hebrew idiom, our critic and translator believes that the creation was past long before the primeval, that is, the creation week. But till he shall so define the interval, as to exclude both more and less than a determinate day, we must suspend our assent. So far from allowing this version, with all its apparatus, to be 'a fairer and fuller image of the prototype than has yet appeared in any modern language,' we affirm that his fundamental principle (which assumes, that the paraphrases and versions of the Hebrew Pentateuch are the ultimate tests of its authenticity) is certainly false. This version obtrudes on the Christian world a spurious genealogy and chronology, contradictory to Moses, and reprobated even by the Romish church. In other respects, the author's labours exhibit 'many imperfections, which will perhaps require the business of his future life to retouch and amend.'

*Preface.*

His learned readers can scarcely peruse one chapter where Dr. Geddes does not discover a propensity to set forth the original text as redundant, mutilated, uncertain, or otherwise vitiated. Of the many variations which crowd and disfigure his English text with symbols of reference, not one of a thousand improves or fixes the sense, where the common version is obscure or ambiguous. Very few, therefore, are the real emendations.

On the whole, we cannot acquit this translator from a vain and pragmatistical intermeddling with things sacred in their origin, and consecrated in the minds of men, if not an insidious intention to undermine the foundations of the Christian faith; though we apprehend little danger from a work which conjectures loosely, but proves nothing. Another volume, executed by the same hand, and in the same manner, will not, we venture to presage, be a valuable acquisition to British literature, to the Catholics in England and Ireland, or to the protestant churches.

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ART. IX. *Sermons, by Hugh Blair, D.D. and F. R. S. Edin. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres, Edinburgh. Vol. IV. pp. 446. 8vo. 5s. London: printed for A. Strahan and T. Cadell; and W. Creech, Edinburgh. 1794.*

IN no species of literary composition is the gradual fluctuation of taste more observable than in the writings prepared for the pulpit, during the currency of the past and passing century.

Performances

Performances of this class more than fifty years old, though perfectly well understood, are now become antiquated. If allowances be made for constitutional peculiarities of habit, which characterise individuals, and stamp marks of diversity on their compositions, these will still derive a tincture from the times; and though the age produces the men, the men give to the age its *form* and *pressure*.

About the time the two crowns were united, divines seldom could find a text plain enough which did not seem to require a prolix explication; and few, however short, had that character of simplicity which might supersede a long portentous chain of divisions and subdivisions. These were but the basis of propositions piled upon propositions, which were separately to be illustrated and confirmed. Certain cautions were then to be premised for obviating mistakes, which none but the preacher could foresee; and all this complex apparatus of machinery was but introductory to the grand object of edification;—the directory part. This operose method of explication, division, doctrine, reason, and use, was in vogue till the restoration, and continued some time after.

Then appeared Sanderfon and Barrow, who, deviating from the involved method of their predecessors, introduced a mode less formal, though not quite pure from the parade of artificial composition. Each, rich in sentiment, seems to have thought, not in his mother tongue, but in a kind of barbarous latinity, the language at that time of the schools; and in no better dress did either imagine that his ideas could be sent from the pulpit, or the press. Their English is depraved Latin.

In that reign Scott, the author of the *Christian Life*, diffuse, figurative, serious, and fervent, formed a manner peculiar to himself:—a manner which, without an equal portion of congenial talents, it was impossible to imitate. It therefore died with him, and now exists only in his own valuable writings.

Tillotson, elegant and lively, Sharp plain and neat, having formed themselves on the admired productions of the ancients, were the models of the present age.

Clarke, that reasoning machine, as Voltaire somewhere calls him, pondered his subjects with patience, compared the Bible carefully with itself, conjectured boldly, argued coolly, decided with caution, wrote with precision, and seldom admitted an improper word, or gave it a wrong position.

To him succeeded Hoadly, Sherlock, and Secker, of whom each had his distinct characters of excellence. This last having formed a stricter notion than his predecessors of the *simplex duntaxat et unum* [unity of plan and simplicity in its execution], introduced a mode of pulpit composition, which less capable

judges pushed to a total omission of marks, to intimate a transition from one part of the subject to another. The result was a multiplicity of elaborate essays (on common-place topics, with little regard whether the general idea had any connexion, in sound and sense, with the text, or rather motto, at the top); in which essays just as little matter could be found to inform the intellect, or impress the heart, as to offend the ear. This age boasts a great number of public instructors, more attentive to general edification, whose praise is already in the churches, and whose names posterity will recollect with veneration.

This volume, like the three others by the same author, enters the theatre without a prologue, or apology, to bespeak a favourable reception. No sooner was the second published, than said to be less meritorious than the former. The third too was pronounced less perfect than the second; and now some readers express their preference of the third to the fourth. All three, however, had a rapid and extensive circulation; and though this fourth has scarcely surmounted the damp exhalations of the press, it is already in many hands; and, if we be not misinformed, a new impression now employs the compositors. This intelligence, if premature, may at least be prophetic.

The contents of the volume, or rather the titles of these twenty sermons, are, I. The Causes of Men's being weary of Life. II. Charity the End of the Commandment. III. Our Lives are in the Hand of God. IV. The Mixture of bad and good Men in Society. V. The Gospel affords Relief to the Distressed. VI. Luxury and Licentiousness. VII. The Presence of God in a future State. VIII. Curiosity concerning the Affairs of others. IX. We are now ignorant of the Ways of God. X. The Slavery of Vice. XI. Importance of public Worship. XII. The Fashion of the World passeth away. XIII. Tranquillity of Mind. XIV. Men's Misfortunes chargeable on themselves. XV. Integrity the Guide of Life. XVI. Submission to the Divine Will. XVII. Friendship. XVIII. Our Conduct with regard to future Events. XIX. On following the Multitude to do Evil. XX. The Wisdom of God.

Sermon I. 'I am weary of my Life,' Job x. 1. The author considers the words as expressing the sentiment, 1. of a discontented—2. of an afflicted—3. of a devout man. Three classes, he observes, are chiefly liable to the disease of a discontented mind, the idle, the luxurious, the criminal.

#### E X T R A C T.

First. This weariness of life is often found among the idle; persons commonly in easy circumstances of fortune, who are not engaged in any of the laborious occupations of the world, and who are,

at the same time, without energy of mind to call them forth into any other line of action. In this languid, or rather torpid state, they have so many vacant hours, and are so much at a loss to fill up their time, that their spirits utterly sink; they become burdensome to themselves, and to every one around them, and drag with pain the load of existence. What a convincing proof is *hereby* [here] afforded that man was designed by his Creator to be an active being, whose happiness is to be found, not merely in rest, but in occupation and pursuit? The idle are doomed to suffer the natural punishment of their inactivity and folly; and for their complaints of the tiresomeness of life, there is no remedy but to awake from the dream of sloth, and to fill up, with proper employment, the miserable vacancies of their days. Let them study to become useful to the world, and they shall soon become less burdensome to themselves. They shall begin to enjoy existence; they shall reap the rewards which Providence has annexed to virtuous activity; and have no more reason to say, 'My soul is weary of my life.' \* \* \* \*

'Thus I have placed before you, in various views, the sentiment in the text; and shewn in what circumstances, and from what causes, that disrelish of life arises, which is often found among mankind. On a review of the whole, we cannot but acknowledge, that it is oftener to be ascribed to our own vices and follies, than to any other cause. Among the multitudes in the world to whom life at this day is burdensome, the far greater number is of those who have rendered it so to themselves. Their idleness, their luxury, and pleasures, their criminal deeds, their immoderate passions, their timidity and baseness of mind, have dejected them in such a degree, as to make them weary of their existence. Preyed upon by discontent, of their own creating, they complain of life when they ought to reprehend themselves.'

Of this volume we have no reason to exclaim, 'what a falling off is here!' The three others, formerly in the hands of the public, have obtained the sanction of a suffrage almost universal, from the readers in Great Britain, literate and illiterate. In this volume, or in the rest, nothing occurs contrary to sound doctrine or pure morals. To profligates and infidels, the author affords no city of refuge. The unchangeable laws of religion we conceive it possible to represent in terms which may relax their obligation, and betray men into the presumption, that a partial conformity will be acceptable. Its truths may be so explained as to flatter the passions of the multitude; and its sanctions so stript of their awful solemnity, that hope and fear eventually lose their energies. Thus the false prophets of old, by saying smooth things, acquired popularity. In allusion to that alarming example of handling the word of God deceitfully, our Lord awfully instructed his disciples to beware lest, by contracting such guilt, they should incur the like danger: 'Wo unto you when all men shall speak well of you.' The

now numerous publications of this preacher, on the truths and duties, the authority and sanctions, of the gospel, do not contain one expression which can fix on his character an imputation so dishonourable. Yet have they obtained a voluntary and general applause. Some criterion of perfection, either in the matter or form of these discourses (or in both), it is reasonable to presume, has attracted the public regard.

If this criterion pervade Dr. Blair's productions, it cannot elude discovery. Every author has, as such, a characteristic manner, no less his own than a system of features, a tone of enunciation, or a gesture in movement. This author, well acquainted with what is proper, comely, and of good report, in temper and conduct, and what is suitable or repugnant to a supreme standard of rectitude, seems to have observed, with a discerning eye, the opposite effects of wise or foolish courses, in the ordinary occurrences of life, and in particular instances. Such observations treasured up in the memory, or marked for future recollection, are, when collected and arranged, fit materials for expressive descriptions of real life, which may be called *moral painting*. It is conformity with nature which charms and strikes, in the most perfect dramatical representations. From nature this moral painter copied (in the specimen above given) the three examples of characters usually weary of life, the disappointed, the afflicted, and the devout. From the same anti-type he again delineated three other characters comprehended in the first class—the idle, the luxurious, and the criminal. Similar instances are frequent.

It hence appears to be his aim to

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‘ Shoot folly as it flies,  
And catch the manners living as they rise.’

As to the form of these sermons, the method is natural, and the parts generally proportionate to the whole and to one another. The style is full, flowing, and harmonious. These exteriors in composition characterise the discourses of Atterbury, who, though sometimes superficial, is never inelegant.

Though our plan does not admit articles from the private history of writers, we do not judge it incompatible with our province to contrast briefly the literary characters of Dr. Blair and the late Rev. Robert Walker, his colleague, considered merely as cotemporary authors of sermons.

Genius, a sufficient stock of professional erudition, exemplary morals, and a happy facility of communication, soon distinguished both as public instructors. In the vigour of their faculties, and the meridian of fame, they were called, separately,

to the same pastoral charge\*. The magistrates of the city, the senators of the College of Justice, the barons of the Exchequer, and the principal-inhabitants in the vicinity, were the usual hearers. Without the jealousy of rivals, the two colleagues acquired estimation, without a preference. A deliberate and solemn manner characterised the one, and a lively and spirited the other; dignity was a criterion common to both. To their mutual honour, it was observed, that each seemed to discover a wish to possess the discriminating talents of the other†. As yet neither had made themselves known as authors. At length Mr. Walker sent forth one volume of sermons, afterward another, and a third has been published since his death; all which, as the productions of taste and genius, exercised on important subjects, were deservedly commended, and, though of late rising in reputation, have not acquired a quick currency like those of his colleague. The reason has, perhaps, been assigned—Dr. Blair's talents for exhibiting natural pictures of life and manners is more attractive than the same truths illustrated in a different mode. Which of the authors may live longest, in their works, is a discovery reserved for the decision of time.

Insinuations now begin to circulate rather unfavourable to the opinion hitherto entertained of Dr. Blair's originality. It is said, he has borrowed liberally from some of the most applauded French sermon writers. This we do not suggest as the result of our own observation. If the remark be just, it

\* The High Church of Edinburgh.

† The following anecdote is here reported on the authority of the late Dr. Oswald. A gentleman of rank asked the Doctor, 'Which of the colleagues is the better preacher?' It was replied, You, Sir, as being a hearer during a considerable part of the year, are better qualified to judge. I seldom hear either, and hope to be favoured with your opinion. 'Answer.' When Mr. Walker appears in the pulpit, I am struck with his manly person and fine countenance. As soon as he begins to speak I forget his aspect. He chains my attention to his subject, and I can think of nothing else till he has done. When it is Mr. Blair's turn, his appearance too is engaging. He proceeds, and captivates the ears of the congregation. They behold him with smiles of approbation, as if each were ready to exclaim, 'Charming speaker.' It was rejoined, 'Then, Sir, I think you have determined your own question.' The experiment may be tried by reading both authors on the same subject. If the one impresses the heart, and the other entertain the fancy, as in the former experiment, the question recurs, 'Whether is the impression or the entertainment more durable and operative?'



is a compliment to Dr. Blair's judgment, and no objection to the usefulness of his sermons. It would, however, have done him no dishonour to give a note of reference to any author whence he has adopted a sentiment, or new-moulded a paragraph. Tillotson, it is said, spent more time in preparing Barrow's works for the press, than would have been sufficient to compose an equal number of sermons superior in value; and that from this mine he derived that ore which afterward enriched his own works. It is likewise said, that he was indebted to Whichcott; some of whose sermons are found, with little variation, in Tillotson's posthumous works. He had, perhaps, transcribed some of that author's pieces for an emergent occasion. But the editor alone was answerable for their publication. Tillotson certainly produced many things which neither Barrow nor Whichcott had powers to execute with equal correctness. Dr. Blair's discourses, it is said, are sometimes retailed from some of our English pulpits. We do not censure the choice; but cannot help expressing our opinion, that advertisements for the sale of single printed sermons, in the form of manuscripts engraved, are a reproach to our national clergy. The Methodists collect numerous congregations by attempts to impress the hearts of their hearers. Those who serve our parish churches, and approve this mode of address, might, we apprehend, easily defeat them with their own weapons. Whether necessity or choice be the motive for rehearsing borrowed discourses, those which are the most intelligible, and the most serious, seem to merit preference. In these qualities, we know of none superior to the large and valuable collection of the late venerable Bishop Wilson. To him, with the change of one word, is applicable the character of the consummate dramatic poet in Horace:

*Irritat, mulcet, veris terroribus implet,  
Ut magus. —*

He with *no feigned* terrors fills my breast,  
As with a magic influence possesse. — FRANCIS.

**ART. X.** *Letters addressed to Edmund Gibbon, Esq. Author of the Decline and Fall of the Roman Empire. By George Travis, A. M. Archdeacon of Chester. The Third Edition, corrected and considerably enlarged. pp. 569. 8vo. 9s. boards. Rivingtons. London, 1794.*

**T**HE *first* of the letters is introductory to the general subject, which is a vindication of the authenticity of the verse, 1 John v. 7. The *second* contains all the positive evidence which

which the author has adduced directly in proof of that authenticity. The *third* states or replies to the objections which Dr. Benson has brought against the originality of this contested passage. The *fourth* is employed in considering the objections of Sir Isaac Newton, Mr. Griesback, and Mr. Bowyer. The *fifth* attends to the three principal objections which are, or may be, alledged against this disputed text, and sums up the whole argument, applying it particularly to Mr. Gibbon. This edition is built generally on the basis of that which immediately preceded it. But many parts of the superstructure are enlarged by new and valuable materials. Some errors of the second are rectified in the present edition.

This is a clear statement of the contents of the *five letters*; to which are added an appendix and index. In the *first letter* the Archdeacon thus addresses the historian of the Roman empire; ‘ Sir, I shall make no apology to you for the following address. It is caused by certain assertions which are contained in a work lately given by you to the public; in the truth or falsehood whereof the public is materially concerned. The assertions here meant are found in the following note to the third volume of your “ History of the Decline and Fall of the Roman Empire.” — “ The three witnesses (1 John v. 7.) have been established in our Greek Testament by the prudence of *Erasmus*; the honest bigotry of the *Complutensian* editors; the typographical fraud or error of *Robert Stephens*, in the placing \* a crotchet; and the deliberate falsehood, or strange misrepresentation, of *Theodore Beza*.” The Archdeacon having managed his argument in a very masterly manner, towards the close of the last letter, observes, ‘ In addition to the note which has caused you the trouble of these letters, you declare in the body of the correspondent pages and their notes, with Dr. Benson, that this text, which asserts the unity of the Three in heaven, is condemned by the universal silence of the orthodox fathers, ancient versions, and ancient manuscripts; and that the two manuscripts of Dublin and Berlin, are unworthy to form an exception. You then insinuate, that this text owes its present existence to an allegorical interpretation, in the form perhaps of a marginal note, invading the text of the Latin Bibles, which were renewed and corrected in a dark period of ten centuries. You affirm, with Sir *Isaac Newton*, that this verse was first alledged by the catholic bishops, whom *Huneric* summoned to the conference of Carthage.

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\* Few inaccuracies are discoverable in Mr. Gibbon's language; but this is evidently a faulty mode of expression; it should have been, ‘ the placing of a crotchet.’

‘ And, from your own treasures, you produce a confident assertion, that *Gennadius*, patriarch of Constantinople was so much amazed at the extraordinary composition—the creed of *Athanasius*—that he frankly pronounced it to be the work of a drunken man; in support of which remark you refer to the *Dogmata Theologica* of *Petavius*.’—‘ Let me observe, that by having adopted the objections\* just stated, you are now become responsible for them as your own. If this adoption were originally no more than the result of a cursory and imperfect examination of the subject; and if any part of the preceding letters shall have been fortunate enough to convince you of your error; you will, without doubt, as the best reparation in your power, hasten to efface the stigma with which you have endeavoured to brand this text, by cancelling those pages which contain it. But if, upon a patient view of the subject, you shall see no reason to reverse your former sentence, it will be incumbent on you to demonstrate to the world the incompetency of the facts stated, and the insufficiency of the arguments urged in support of their authenticity.’

Archdeacon Travis is an excellent controversialist; he has thoroughly discussed the question. But, since Mr. Gibbon was an avowed infidel †, the Archdeacon might have exclaimed with St. Paul, ‘ So fight I, as one that beateth the air!’—as far at least as the faith of the sneering historian was affected by the success of the argument. That he, who scrupled not to reject the whole of the sacred writings as imposture and fable, should enter into a tedious controversy with a Christian divine on the subject of a doubtful text, would be a striking phenomenon in the polemical world. For ourselves, we are free to declare, that Mr. Travis hath adduced such arguments in proof of his assertions as have carried to our minds a full conviction of their truth.

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\* Those objections have been proved, in the preceding letters, to be in general false, and universally inconclusive.

† It is notorious that Gibbon was a professed infidel. Among his friends he was accustomed to ridicule religion, and all its appendages, in a most indecent manner. But he confined not his cavils and sarcasms within the circle of his intimate acquaintance. The writer of this article is well acquainted with several persons—a lady in particular—whom Gibbon, in violation of all the rules of good-breeding, attacked on the subject of their faith, the very first time he had an opportunity of conversing with them. It was by sneers and inuendos that he conducted the assault. The historian scoffed much at the lady’s hopes of a resurrection.

ART. XI. *The History of the Life and Death of our Blessed Saviour.* By Mrs. Catharine D'Oyly. pp. 711. 8vo. 7s. 6d. Baker, Southampton. 1794.

THE writer, in 'her address to the reader,' observes, that she is too sensible of her own deficiencies, both in point of knowledge, style, and method, to submit them to public notice without feeling the greatest timidity. She then proceeds to state her reasons for publishing—which might as well have been suppressed. Apologies for insufficiency often discover an author's vanity. An affectation of modesty never operates to the disarming of criticism. But we mean not to be 'severe in marking what is done amiss.' The following extracts, however, must lead to some decisive judgment upon the merits of the work before us:

‘TOWER OF BABEL.

‘Very soon after the flood, men began to build the Tower of Babel. They could not mean it as a security against another flood, as they must know that brick and mortar could not protect them against such an inundation. It was Ham's wicked race, headed by Nimrod, who formed this design. They forsook the worship of the true God, and wanted to acquire a glorious name, as they called it, and to establish an universal empire. Rebels too often glory in their crimes. This was a very daring act of impiety against God; particularly as it was so shortly after his destroying the old world. The Almighty confounded both their language and their pride at the same time; and, as it is usual with him to bring good out of evil, made that very punishment conducive to the benefit of mankind, by giving them a variety of tongues.

‘PUBLIC WORSHIP.

‘Every wilful neglect of public worship is very dangerous, as something requisite for us to learn, or applicable to our own situation, may be lost by our absence. Stanhope, in a discourse on St. Thomas's day, attributes the disbelief of that apostle to his not being with his brethren when Jesus appeared. . . . To slight or neglect so great a privilege, when offered to us, as that of being admitted into the presence of our Maker, and of applying to him for whatever we stand in need of, with a promise that he will grant our petitions, as far as they are conducive to our real good, may naturally be supposed to offend him.

‘DIVINITY OF OUR SAVIOUR.

‘That they who profess Christianity, I mean who, upon reflection, have adopted the religion of Jesus Christ, should dispute his divinity, appears to me a contradiction in terms. I would ask, upon what,

what, then, is their faith founded? If it is answered, upon the scriptures, do not the scriptures expressly declare him 'the Son of God?' Does he not, when questioned, declare himself to be so?

### ‘ REDEMPTION OF MANKIND.

‘ It was the will of the Father that the Son should lay down his life for the redemption of mankind; and as this was the will of the Father, so was it also the will of the Son: the sacrifice was entirely voluntary; for though the malice and obduracy of the Jews were made use of as the means of effecting God's gracious purposes, yet, unless it had been the will of our blessed Lord to give up his life, they could have had no power over it. Surely this is the most astonishing and sublime instance of love to fallen mankind, both in Father and Son, that can be conceived by the human mind!’

We cannot say that this treatise displays any great share of literary talents. But though it exhibit neither genius nor learning, it seems to have been dictated by the spirit of piety. It may prove useful to the practical Christian. Yet it has so little novelty, either in point of sentiment or language, to recommend it, that speculative inquirers after truth would reject it as unworthy their attention.

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ART. XII. *The Trial of Daniel Isaac Eaton, for publishing a supposed Libel, intituled, Politics for the People; or, Hog's Wash; at Justice Hall, in the Old Bailey, Feb. 24th, 1794.* pp. 62. 8vo. 1s. stitched. Eaton. London, 1794.

ART. XIII. *The Trial of William Winterbottom, Assistant Preacher at How's Lane Meeting, Plymouth; before the Hon. Baron Perryn, and a Special Jury, at Exeter, on the 25th of July, 1793, for seditious Words.* pp. 132. 8vo. 2s. stitched. Ridgway. London, 1794.

ART. XIV. *The Trial of Joseph Gerrald, Delegate from the London Corresponding Society to the British Convention. Before the High Court of Justiciary, at Edinburgh—for Sedition.* pp. 256. 8vo. stitched. Edinburgh. Robertson. 1794.

THE first trial terminated with the verdict of *not guilty*. Winterbottom and Gerrald, however, were not fortunate enough to escape the stroke, which fell heavy on the latter.

For the composition of these pamphlets, we hardly think them the subjects of criticism: but in the trial of Joseph Gerrald there are many brilliant passages, which must amuse the classical reader.

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ART. XV. *A Prospect of the Political Relations which subsist between the French Republic and the Helvetic Body.* By Colonel Weiss, Member of the Sovereign Council of Berne. Translated from the French by Weedon Butler, B.A. pp. 56. 8vo. 1s. stitched. Debrett. London, 1794.

AT the close of the last chapter of this spirited representation of the French republic, as related to the Helvetic body, our author thus remarks: ‘Philosophical simplicity is incompatible with a large and populous state. Cast but a retrospective glance over Paris, for instance; inspect carefully any street or section in so wide a district, and you will find that luxury supports nine-tenths of the inhabitants. Who then shall give the artist a livelihood? or who will be inclined to inhabit the palaces? Must they too be destroyed, that people may rebuild more upon an equality? And would you, in humble imitation of the Lacedemonians, only allow your workmen the use of the hatchet and the saw? No, no! you want only a little moderation; you should not endeavour to do in one year the work of a century.’—The writer seems to be actuated by patriotism, by an attachment to the welfare of France, and by a love of truth.

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ART. XVI. *The Alteration of the Constitution of the House of Commons, and the Inequality of the Land-Tax, considered conjointly.* By J. Brand. pp. 176. 8vo. 2s. 6d. Evans. London, 1794.

WE cannot present our readers with an extract from this book any way tending to the illustration of its character. The treatise is of such a nature as to render this impossible. But, in justice to the author, we must observe, that he seems a master of his subject.

ART. XVII. *Letters addressed to the Chancellor of the Exchequer, &c. pointing out the Inequality, &c. of the Taxes on Coal, &c. &c.* pp. 200. 8vo. Johnson. London, 1793.

ART. XVIII. *Abstract of an Act for the Discharge of certain Insolvent Debtors, 34 Geo. III. Cap. LXIX. With Explanatory Notes and Remarks.* pp. 35. 8vo. 8vo. Scatchard. London, 1794.

OF such publications we can only announce the titles.

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ART. XIX. *A Supplement to the Conduct of the King of Prussia, &c. investigated; containing Observations upon the present State of English Politics; and a Plan for altering the Mode of carrying on the War. Addressed to all Ranks of Britons. By Lady Wallace.* pp. 56. Bell. London, 1794.

A Philippic from Lady Wallace!—Yes, and a spirited one, too!—But she seems another Sibyl, possessed by the god!—Hear her, by all means, hear her—‘ O! Britons, if ye follow  
 ‘ the French, look on the picture of your plains strewed with  
 ‘ the lifeless forms of those dear to you—the streams stained and  
 ‘ rendered rapid by your own blood—which would force you in  
 ‘ anguish to exclaim (*from my manuscript tragedy*)

‘ Ah! now our miseries are most piteous!  
 Where are those days of smiling dove-ey’d peace,  
 When sportive innocence stray’d o’er each mead,  
 Secure from mischief; when riches, honesty,  
 And quiet, smil’d o’er each gay fertile plain.  
 Alas! the haggard form of deadly war  
 Now scares each beauteous maid, who shrieking flies,  
 Mourning a brother or a lover slain.  
 Pale desolation bathes each step in blood:  
 The blooming summer’s tender flowrets blight,  
 All drench’d in gore—each blossom faded, droops:  
 Even our once verdant meads are harrow’d up  
 By the frenzy of ambitious traitors,  
 Whose hearts beat only to the voice of gain.  
 May foul reproach for ever damn his name  
 Who builds his fortune on his country’s ruin.’

Lady Wallace, you perceive, can rant in politics, and swear in poetry! It is characteristic of her ladyship.

ART. XX. *The Necessity of continuing the War, and the Dangers of an immediate Peace. Translated from the French of L. Comte de Montgaillard.* pp. 68. 8vo. 1s. 6d. Crosby. London, 1794.

**M**ONS. de MONTGAILLARD is known to the political world as the author of a pamphlet entitled 'The State of France in 1794; for an account of which see our Number for August last.—It is generally known that the revolutionists in France are divided into two parties; the Constitutionalists, or, as the translator of this pamphlet has it, the *Constitutionnells*, and the Jacobins. But Montgaillard knows but of 'two parties' in the world.' These, says he, must be either Loyalists or Jacobins; faithful subjects of the monarch and his government, or violators of his mandates and of his laws. The Constitutionalists, he says, have rallied together against him [Montgaillard] in defence of their own principles. He has become guilty, in their opinion, because he would not deceive the governing powers; because he would not induce the French people to reason according to the views of those assassins; and because he has also asserted how much the French people despised and accused the *Constitutionnells*. The miscreants! their only knowledge consisted in vilifying their king, and then betaking themselves to flight; in invading all property; in destroying all orders, and in proscribing princes; and in coming to implore for an asylum, which they had themselves denounced as a punishment.—These, among other particulars, we find in Mons. de Montgaillard's preface to his publication.

On his main subject, *The Necessity of War and the Dangers of Peace*, he says, this vast horde of men and crimes, denominated the French Republic, is perhaps on the very point of becoming the universal republic. Let us not any longer flatter ourselves that we can either enchain or disarm *Jacobinism* by acknowledging its republic. This act would prove death-warrants against all the governments who might sign it.—There is no treaty of Ryswick or Nimeguen for opinion. A revolution does not disarm; for its soldiers do not disband themselves; and when a vast empire has become a camp, each cottage continues in it as a tent. We now touch at one of those epochs of nature, the memory of which, like that of the deluge, can perish only with the globe. Europe may avoid this epoch, if all the sovereigns, without becoming divided, know how to avail themselves of the only moment which at present remains for their use. It is by arming the French in favour of France; it is by dissipating their fears, and heating those of all the states; it is



by raising up the people against the Convention, that we can entertain any hope of bearing away from it all the French nation. The salvation of France is inseparable from the salvation of Europe. The whole property of Europe is, at this moment, attached to the fate of proscribed property; and the assignats, which represent it, are mortgaged upon the territories of all the powers:

‘ The rights of man are become the seeds of all the revolutions, and the means of these are the assignats. Whensoever sedition shall break out, it will proclaim the one and make use of the others. There is no public fortune, there is no royal credit, which can flatter itself with the power of acting as an equipoise against this immense resource. Perhaps Europe herself is not sufficiently rich to become as poor as France; and probably she is not sufficiently strong to entertain a hope of feeling such a degree of weakness. France has dissipated the capital of her territories; but it is this capital which she is on the point of demanding again from Europe: it is by absorbing all its specie, granting that we should declare peace, that the Convention will preserve every means of waging war against Europe.

‘ Each nation, therefore, as well as each sovereign, is called upon to this battle of anarchy against the laws, and of robbery against properties. Liberty, which the people always place within a change of government, now only presents itself as laden with spoils, and eager for proscriptions. All those who are threatened by a similar benefit, have no longer any hope to preserve, and can only oppose to it their intrepidity; for if the Convention be acknowledged, all the monarchies are without masters, and all the governments without laws.

‘ For three months past the attainment, by force, of the re-establishment of order, has become so difficult, that it is within the heart of France that the allied potentates must chiefly search after the means of accomplishing this object. It is a civil war which must now be landed in France; but it must be the war which looks out, in all quarters, for Frenchmen, and not enemies; and which, by casting over the vanquished the whole brilliancy of conquest, will, in the same moment, render them the participators of all its advantages.

‘ It is by enlightening the army with respect to the ideas which they should entertain concerning the real intentions of the allied powers; it is by graciously receiving all the signs of their repentance, and by incorporating every Frenchman into a French army; it is by gratifying their just pride in the inviolable preservation of their prerogatives; it is by securing to their officers their rank, and to the soldiers their subsistence, that any hopes can be made to spring up of those desertions which are to rally together, under the standards of the fairest of all causes, the soldiers and the victims of the Convention; it is the French chiefs who must be ushered into their presence; and these are the two illustrious brothers who have explored every quarter for the avengers of the cause of royalty, and to whom only opportunities have been wanting to re-establish it in all  
its

its lustre; it is this warrior \* whom we have observed, in the course of the same day, after having forced the enemy to give way at the head of his squadrons, march on to victory in the front of his infantry; this prince, upon whom the most faithful historic record will prove the highest panegyric; it is, in one word, the house of Bourbon, the pride of the French nation, that must be commissioned to receive either its repentance or its submission.'

At this epoch an army, *entirely French*, is indispensably requisite. Emigration, that devotedness as sublime as it is impolitic, threw before England a splendid opportunity for one full display of her generosity: it *now* goes much farther for her sake; it ascertains for her the means of acquiring immense glory, an eternal glory! By the single exertion of her naval power, Great Britain, mistress of the seas, might yet carry the monarchy into France, and place it in that land where it will never perish!

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With regard to the political sentiments of this writer, it is evident he is a determined loyalist. The constitutionalists, who wished to steer a middle course (the safest, when established, but not the easiest to be established), he abuses in the foulest manner. As to the measures he advises, they might perhaps have been successful if they had been adopted in time, and accompanied by a manifesto in favour of the constitution of 1789, with perhaps a few alterations.—The style and manner of Montgaillard we wholly disapprove. He endeavours to rouse attention by the shock of paradoxical positions, and diction involved, obscure, and sometimes unintelligible. This unintelligibility, in some instances indeed, arises from a faulty translation. 'The more the Convention desires it [peace], and the more it warns the powers that they must refuse to it this peace, it is so happily impossible, at the present moment, that perhaps as many efforts are necessary to grant it with dignity, as to contend against it with courage,' p. 19.—'They [the French] march forward in the very midst of conquest, and place Europe in so difficult a situation, that the powers which yet compose it have as much cause to fear the dangers of the evil, as the perils of the remedies to which they are applied,' p. 2.—In these sentences the intelligent reader will easily conjecture what the meaning must be; though he cannot infer it from a grammatical construction of the words. In grammar the translator is miserably deficient, even to the almost confounding of *these* with *those*; making *these* to refer to what is distant, and *those* to

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\* Prince de Condé.

what is nearest. By a slavish adherence to the French idiom, he seems desirous of burlesquing the French language. He seems to want such a knowledge and command of both the French and English tongues as is necessary to convey a just idea of the author's meaning.

ART. XXI. *Odes, Moral and Descriptive.* By the Rev. John Whitehouse. pp. 94. 4to. 3s. 6d. boards. Cadell. London, 1794.

[ Concluded from our last Number. ]

WITH the testimony of Horace in favour of Pindar we are well acquainted; though Horace must be ranked with the other class of lyric writers. The choral pieces of the three Greek tragedians, particularly Æschylus, are replete with the same species of imperfonation—the same compound epithets—the same dark phraseology, the same general and expanded description.

Before we 'hold high converse' with Gray, we should possess our minds with the Horatian verse:—

*Ingenium cui sit, cui mens divinior, atque os  
Magna sonaturum, des nominis hujus honorem.*

Nothing can be more exactly descriptive of our poet. To give the English reader an adequate idea of the *magna sonaturum*, let us take his own character of Dryden, so applicable to himself:

'Behold where Dryden's car  
Wide o'er the fields of glory bear  
Two coursers of ethereal race,  
With necks in thunder cloth'd, and long resounding pace.'

To render his ideas of a true poet still clearer, the sensible critic of antiquity has preserved to us an example of poetical expression from Ennius:

———*postquam discordia tetra  
Belli ferratos postes portasque refregit.*

These high-sounding lines were too excellent to escape the imitation of Virgil. 'Now (says Horace), transpose these verses—throw the words out of their natural order as much as you please; and you never lose sight of the poet: attempt, however, the same either with mine or Lucilius's verses, and they will be all plain prose.' This is an excellent rule, which might be applied, in the same manner, to the odes of Gray and the

the satires of Pope. The first are impregnated with the genuine seeds of poetry. Whatever transmutation they may undergo in the critic laboratory, they shall still come out instinct with those elementary principles which are essential to their nature. But try the same experiment with Pope, and, before half the process is over, all his spirit will evaporate. Nor would the odes of Akenfide bear decomposition without considerable injury. It is evident, from Ennius's line, that the prosopopeia was, in Horace's opinion, the very essence of poetry. With a view to this opinion, we advise the censurers of Gray (since they have always appealed to the canons of the Venustian critic) to call down the impersonated beings from Gray's ethereal region: and we challenge them to produce images more natural or more classical from all the poetical world. '*The Progress of Poetry*,' and '*The Bard*,' are the most obnoxious, it seems, to the hypercritical tribe. But, in these sublime poems, the slightest deviation from the truth of nature hath never been detected. Every figure, and every group, though at first indistinct to the unpoetical eye, grow more and more luminous, in proportion as they are examined and criticised. And if the classics be faultless, as these censurers maintain, it would be extremely difficult to find any defect in Gray. His odes run in the same strain as those of Pindar. The finest images in Pindar's Addresses to his Lyre are transplanted into '*The Progress of Poetry*.' And it is singular and laughable enough, that many passages in our poet, which have raised a senseless clamour among grammarians and pedants, because (as these critics say) they are unclassical, have been proved by a late elegant and ingenious editor of Gray, to be literal translations from the classics!

Let no man, therefore, dare in future to reject Gray because he is *unnatural*; since the lofty flights of genius, though above the reach of the vulgar, are strictly consistent with nature. Nor let any scholar be so proposterously wild as to condemn this divine bard, because he is *unclassical*; since he is sanctioned by the very writers for whom, perhaps, the pedantic enemy of our poet has conceived a stupid veneration.

This far we have premised with the view of preparing the public mind for the reception of Mr. Whitehouse's Odes, which must be classed among the sublime, not the beautiful. We here, indeed, recognise both the spirit and the manner of Gray.

The work contains ten odes. The ode to '*Poetical Enthusiasm*' is nobly conceived. It has a grandeur of phraseology, a magnificence of imagery, that '*delights and chills!*' But possibly that swelling diction, those brilliant personifications, which we deem '*the pomp and prodigality of heaven*,' may to some appear the exuberance of a youthful fancy running riot

with language. A few passages, we confess, might be lopt off as excrescences; but a little redundancy is more consonant with the ode, than a nice precision of phrase. From the 'Ode to Ambition' we shall extract the eighth stanza, as not exactly meeting our approbation in regard to the rhymes—though, for its awful pauses, it is much to be admired:

' Yet know, ye impious, know ye coward band,  
That Jove will one day wake in wrath: his eye  
Sleeps not, but marks the outrage; and his hand  
Is raised to launch the thunder! Though ye dare,  
And, in the face of Heaven, profane  
Each hallow'd right to freedom dear,  
And, deaf to nature's powerful call,  
Insult the pleadings of humanity,  
Yet in some secret moments ye *shall* hear  
A voice that *shall* your souls appal,  
A voice of dreadful note, that cries '*beware!*'  
The adverse heavens portentous frown;  
The earth is mov'd beneath;  
Woe-fraught events, and fearful bodings strange,  
*Possess* men's minds, and new-fledg'd rumours breath  
Intestine broil, and sublunary change,  
With many a dark unperpetrated crime;  
While, suited to the dangerous time,  
*Hood-wink'd* revolt pales o'er the sickly crown  
Of princes. On this nether ball  
Evil and good alternate sway,  
And they that rise, and they that fall,  
But Fate's immutable decree obey,  
Mere vassals of Heaven's will, and creatures of a day.'

This stanza, from the distance and irregularity of the rhyming sounds, and the points in the middle of lines, produces all the effect of blank verse. But the points give a solemn air to the whole. We only wish that the rhymes had been differently managed. We should not omit, that the sentiment is truly great. The odes 'To Sleep' are not in Mr. Whitehouse's best manner. It is only in the school of Milton that our poet succeeds. In praise of the 'Ode to War,' scarce enough can be said; but our readers shall judge of it themselves:

## I.

' Dread offspring of Tartarean birth,  
Whose nodding crest is stain'd with gore;  
Whom, to some giant son of earth,  
Strife, in strong pangs of childbed, bore;  
O War! fierce monster, homicide,  
Who marchest on with hideous stride,  
Shaking thy spear distilling blood:  
Bellona thee, in angry mood,

Taught proud ambition's spoils to win,  
*Amidst* the loud conflicting din  
 Of arms, where discord's gorgon-featur'd form  
 High shakes her flaming torch *amidst* the martial storm.

## II.

Stern god! wolf-hearted and accurst,  
 Foster'd by power, by rapine nurst,  
 Oppression ever in thy train,  
 For hapless man prepares her chain:  
 A thousand vulture forms beside  
 Stalk on before thee; bloated pride,  
 Thick-ey'd revenge, his soul on fire,  
 And slaughter breathing threatenings dire,  
 Tumult and rage, and fury fell,  
 And cruelty, the imp of hell,  
 Her heart of adamant! and arm'd her hand  
 With iron hooks and cords, and desolation's brand.

## III.

There, where the battle loudest roars,  
 Where wide the impurpled deluge pours,  
 And ghastly death, his thousands slain,  
 Whirls his swift chariot o'er the plain,  
 Rapt in wild horror's frantic fit,  
 Midst the dire scene thou lov'st to sit,  
 To catch some wretch's pating sigh,  
 To mark the dimly glazing eye,  
 The face into contortions thrown,  
 Convulsed—the deep, deep-lengthening groan,  
 The frequent sob, the agonising smail,  
 And nature's dread release, the pang that rends the heart.

## IV.

Avaunt from Albion's isle! nor there  
 Thy arms and maddening car prepare,  
 Nor bid thy crimson banners fly  
 Terrific through the troubled sky;  
 But stay thee in thy wild career;  
 Lay by thy glittering shield and spear,  
 Thy polish'd casque, and nodding crest,  
 And let thy sable steeds have rest:  
 At length, the work of slaughter close,  
 And give to Europe's sons repose,  
 Bid the hoarse clangors of the trumpet cease,  
 And smooth thy wrinkled front to meet the smiles of peace.'

The sixth ode, 'To Horror,' is written with the same animation as the preceding; but the seventh, lamenting a favourite

parrot, reminds us of Gray's elegant stanzas on a similar occasion, very much to the author's disadvantage. Nor do we relish the eighth ode, 'To Beauty.' It is deficient in ease; it wants the graceful negligence of Horace—the tender delicacy of Catullus. Mr. Whitehouse's poetry is not suited to light subjects; it is grave—it is majestic—witness the ninth and tenth odes, 'To Truth,' and 'To Justice.'

In short, our author's is by no means a versatile genius. It strongly points to the *sublime*; but has seldom the slightest inclination to the *beautiful*. This circumstance, as it illustrates our introductory remarks, shews the justness of our preconceptions with respect to the *two distinct species* of lyrical composition.

ART. XXII. *The Parisian; or, Genuine Anecdotes of distinguished and noble Characters. In Two Volumes.* pp. 446. 12mo. 5s. London: printed for W. Lane, at the Minerva Press, Leadenhall-Street. 1794.

THIS novel is evidently the story of the Duke of Orleans and his family. It does not create much interest; but we can suppose many of the anecdotes to be (as mentioned in the title page) genuine. The story of Laura is that of a young lady educated in the family of the Duke, as a friend and companion of his daughter. She is here represented as the daughter of the Prince de Lamballe, who was brother to the Dukes of Orleans, and is said to have been stolen, when a child, at the instigation of the Duke, in order that she might not share with the Dukes the large fortune of her father, the Duke de Penthièvre; and also that, upon his disagreement with the Dukes, he meditated a divorce, and then purposed to marry Laura himself, and so totally to deprive the Dukes of her property. Madame Silleri is made the confidante and agent of this man, whose crimes have been of such enormity, that it is hardly possible to relate one of which he might not be thought capable. 'This, with a little love story, makes up the plot. It may serve to amuse those who are fond of secret history.'

ART. XXIII. *Count Roderic's Castle; or, Gothic Times: a Tale. In Two Volumes.* pp. 470. 12mo. 5s. London: printed for W. Lane, at the Minerva Press, Leadenhall-Street. 1794.

THIS novel seems almost incomprehensible. It contains a continued scene of terrors, battles, and escapes; subterraneous vaults and men in irons; and ladies in distress. There  
have

have been so many such castles in the air, that this is by no means new. It seems to be the intention of many of the novelists of the present day, as well as of former times, to outdo each other in the marvellous at any expence of probability.

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ART. XXIV. *The Wedding Day; a Comedy. In Two Acts. As performed at the Theatre Royal, Drury-Lane. By Mrs. Inchbald. pp. 44. 8vo. 1s. 6d. London: printed for G. G. and J. Robinson, Paternoster-Row. 1794.*

THIS comedy opens on the wedding-day of Sir Adam Contest, whose own words in his first speech will best describe him. ‘Nothing is so provoking as to be in a situation where one is expected to be merry—it is like being asked in company to tell a good story, and be entertaining; and then you are sure to be duller than ever you were in your life. Now, notwithstanding this is my wedding-day, I am in such a blessed humour, that I should like to make every person’s life in this house a burthen to them. But I won’t [*struggling with himself*])—No, I won’t.—What a continual combat is mine! To feel a perpetual tendency to every vice, and to possess no one laudable quality, but that of a determination to overcome all my temptations. I am strongly impelled to violent anger, and yet I have the resolution to be a calm, peaceable man—I am inclined to suspicion, yet I conquer it; and will place confidence in others—I am disposed to malice, yet I constantly get the better of it—I am addicted to love, yet I—No, hold!—there I must stop—that is a failing which always did get the better of me. Behold an instance of it.’—This is the entrance of Lady Contest, who is a very young bride, as Sir Adam is a very old bridegroom; he having parted from his first wife fourteen years before at sea in a storm. He had come off in the long-boat, and left his lady in the ship, which he supposes was lost. He is continually telling his young bride of his first wife, and has much trouble to keep his temper at some answers she gives him, in perfect simplicity, but which seem to signify that she thinks him rather too old an husband. On this joyful day Sir Adam’s first wife arrives, accompanied by the mother of his second, who has also been some time abroad, and has met at Florence the son of Sir Adam, whose heart she has gained, and they now hope for the consent of Sir Adam to their union. The first Lady Contest introduces herself to the second, and says, on receiving an answer to her question, whether she is Sir Adam’s wife, ‘There is then, Lady Contest, a very material circumstance in my life that I wish to reveal to you,  
‘and



‘ and to receive from *you* advice how to act, rather than, by  
 ‘ confiding in the judgment of any of my own family, be flat-  
 ‘ tered by their partiality into a blameable system of conduct.  
 ‘ Such is the nature of my present errand to you: but, to my  
 ‘ great surprise, I find you very young.’ She then informs her  
 of the circumstance which she supposes will render her miser-  
 able for the rest of her life. On the contrary, being informed  
 that Sir Adam’s first wife is before her, she tells her that she  
 don’t know any body on earth she should be happier to see.  
 She embraces her repeatedly; upon which the first wife retires,  
 and leaves it to the second to inform Sir Adam. This she  
 fancies will be joyful news to him, but finds that he does not  
 receive it as she expected. At length he gets the better of his  
 weakness, and determines to exert his power over himself, and  
 do justice to his first wife by parting with his second. Just at  
 this time arrives Sir Adam’s son, leading in the mother of his  
 young bride, in order to obtain his father’s consent to their  
 union. This creates a laugh. The piece concludes with Lady  
 Contest’s declaring that her next husband shall be of her own  
 age; but that he shall possess Sir Adam’s principles of honour.

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This comedy is much indebted to a simple song, which is  
 rendered extremely interesting by the manner in which it is given  
 by Mrs. Jordan, whose style of singing those ditties of our grand-  
 mothers is, like her acting, not to be excelled. The situations  
 in this little piece are whimsical, and the characters are sup-  
 ported in our authoress’s usual style of excellence.

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#### A D D E N D A.

PRICES of BOOKS omitted in former Numbers.

Ferishta’s History of the Dekkan, 2l. 2s. in boards.

British India analysed, 18s. in boards.

Roman Portraits, 1l. 7s. in boards.

For the *ENGLISH REVIEW*.

## NATIONAL AFFAIRS

For NOVEMBER 1794.

## FRANCE.

**I**T is a common thing for kings, ministers of state, and whole parties of men, when they come into the possession of power, in their conduct, to depart as widely as possible from that of those whom they have supplanted. May we not ascribe, in some degree, to this principle, that return towards justice, moderation, and humanity, which has auspiciously been displayed in the present month by the ruling powers of France to what may be called their state prisoners, as well as their prisoners of war? and in the decree of the Committee of Public Safety to make some examples of those wretched assassins that disgraced the name of Frenchmen, and rendered the administration of Robespierre an object of horror? But this reflux in the national spirit of our neighbours is, no doubt, in part owing to their rapid successes, in all quarters, which have removed those internal terrors that first introduced those atrocious practices which the tyrant seemed to have a pleasure in continuing. The generous and brave are merciful. The timid and cowardly are cruel, because they can never believe themselves to be out of danger. Success inspires courage, courage an elevation of mind, nearly allied to sensibility and sympathy of temper. But it may be questioned if this return of the sentiments of humanity be so certain a symptom of approaching peace as by some of our daily writers seems to be supposed.—It may be, or become more and more their system, like the Romans, on the one hand *PARCERE SUBJECTIS*; and on the other *DEBELLARE SUPERBOS*.—It is much to be feared that the French republic, sanguine by nature, and elated by prosperous circumstances, will not grant peace, shall we say, or accept it, on any terms to which the allies could in honour or safety accede. After overrunning Navarre, and investing Pampeluna; after conquering so great a part of the Low Countries, and opening a passage into Holland and into Germany, by the reduction of Bois-le-Duc, Grave, Nimeguen, and Maestricht, will they consent to a mutual restoration of places taken in the war? Will they abandon the splendid object, now, as they imagine, within their grasp, a natural and a noble barrier on the eastern side of the French empire?

It would be an indignity done to moral law, and a species of impiety towards Providence, to affirm that the successes of the

French are due to a cause which, in their hands, has been sullied by so much dirt and blood. They are, however, the natural result of the energy of passion uniting and propelling the greatest nation on earth, and of genius both in politics and war, unopposed by equal energy and union, and equal genius in politics or war, in all or any one of the allies. The total abdication of philosophy by our own cabinet we have had occasion frequently to deplore\*; nor do our German and Dutch allies appear to be a whit wiser than we are. It does not appear that the war, on the part of the allies, is conducted on any principle, or comprehensive system, that might, by comprehending or supposing, control particular accidents. We strike about us like madmen, any where, and any how, without any other consideration than how to provide fresh armies. To general maxims we have not paid any regard. We will endeavour to explain what we mean by an example or two.—Previously to the undertaking of the war it was to be considered, whether we might not raise a spirit that we could not quiet; and provoke an enemy whom we could not subdue. The danger of rousing the French nation to a collection of all their energies, and converting them into a military republic, was pointed out by one writer †; and it was demonstrated by another ‡, ‘that, in the present equally diffused knowledge of all the scientific and practical branches of the military art, no assemblage of detached armies from different states can penetrate, conquer, and reduce to submission, an armed nation of the size and population of France.’—Now, the propriety and wisdom of these positions may, perhaps, in the midst of party passions, be controverted, although the former is verified, beyond all doubt, by events, and the latter too probably soon to be so. But, by the instances of these two general questions, we sufficiently illustrate our meaning, when we assert, that the present administration have buried themselves under the ruins of blind empiricism and temporary expedients, instead of ascending those heights of moral and political science, raised on the basis of history and human nature, from whence they might have a prospect of the enemy’s camp, and all their posts, and be thereby enabled to take their measures accordingly. The French, in the prosecution of their object, take a wide range, and call to their aid all that is presented to the most enlightened minds by natural and by moral philosophy. In making war they

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\* See particularly the political appendix to this Review for April last; and our observations, in the same Number, on Colonel MacLEOD’s Considerations on real and false Alarms.

† In the Morning Chronicle, under the name of A Calm Observer.

‡ Colonel Norman Macleod.

send up balloons, which are attached to the ground by cords, with aeronauts skilled in tactics, who view the position of the ground and situation of the enemy's forces, take plans, give information by signals, or by dropping papers; and by this means cotemporaneous attacks are made in different places. In the perfection and use of the *Telegraphe* the English will soon be their equals. We have not yet, in the course of the present war, shewn ourselves equal in the military art. Their calculations have been more just than those of the confederates, their combinations more happy, their measures more prompt and decisive. In political address, too, and negotiation, their dexterity is well known. While they use force in the field, they carry on a kind of spiritual warfare on the minds of men. The complexion of the times, the aspect of the political horizon, is still changing; and as knowledge and the intercourse of minds is more and more advanced, it would seem that changes are greater and more and more rapid. It is only sublime genius that can devise measures proper in new and unheard-of situations.

The allies, when they formed the league of *Pilnitz*, supposed that the wealth of the commercial members of that association, and the soldiers of Germany, would make the reduction of the French revolutionists a matter of certainty. They made no allowance for the energy of passion, the contrivance of necessity, and the perseverance of deeply-rooted opinion! It is said that experience teaches fools: but experience does not teach princes and statesmen; therefore princes and statesmen are not fools. With the recent emancipation of America before their eyes they did not foresee the difficulties that must arise from an attack on France. An enlightened, as well as a most candid and impartial historian, although he had borne arms against the revolted Americans, on a general retrospect of the American war, makes, among others, the following reflections: 'While the natural strength and spirit of Great Britain were embarrassed and encumbered with the disadvantages and errors now enumerated, the Americans, in spite of a thousand difficulties and wants, by the energy of liberty, the contrivance of necessity, and the great advantages arising from the possession of the country, ultimately attained their object. The American generals, having the bulk of the people on their side, were made acquainted with every movement of the British army, and enabled, for the most part, to penetrate their designs. To obtain intelligence, on which so much depends, was to the British commanders a matter of proportionable difficulty. The Americans had neither money nor credit; but they learned to stand in need of only a few things; to be contented with the small allowance that nature requires; to suffer as well as to act.

' Their councils, animated by liberty, under the most distressing circumstances, took a grand and high-spirited course, and they were finally triumphant.'—The same philosophical politician, on the same occasion, observes that, ' had the measures adopted by Britain been adopted in time, perhaps they would not have been adopted in vain. Her concessions, as well as her armaments, were always too late. Earlier concession, or an earlier application of that mighty force which was at the disposal of the commanders in chief in 1777, might perhaps have prevented or quashed the revolution\*.'

The present war was entered on rather rashly †; but, whatever may be said on this head, it is urged, with at least equal plausibility, that Great Britain might have got out of the scrape with honour after the retreat of DUMOURIER from the United Provinces: and, with still greater certainty, that the war, on the part of the allies, has been most miserably conducted. But, since what has past cannot be recalled, the question is, what is now to be done? Undoubtedly all Europe should unite in order to repress the French within their own territories; otherwise their thirst for territorial conquest, their *gais-mania*, will increase.

About a century before the birth of Christ, more than three hundred thousand men, known by the name of the Cimbri and Teutones, forsaking their own country on the shores of the Baltic, went in search of plunder and glory. They attacked and subdued whatever people they found in their passage; and, as they met with no resistance, resolved to push their conquests farther. Their career was not to be stopt by any thing less than the political and martial courage of the Romans. They sent an embassy to the Romans, to offer them their services, on the condition that they would give them lands to cultivate. But, although the consternation that the Cimbri and Teutones had raised in Italy and at Rome was extreme, the senate, too prudent to enter into any kind of accommodation with such dangerous enemies, returned to their demand a direct refusal. War ensued, and the barbarians were conquered, and almost entirely cut off by the Roman MARIUS. But had the Roman senate attempted to sooth and quiet the Cimbri by territorial concessions, either in Gaul or Spain, Italy too must by and by have become the prey of rapacity only inflamed by gratification. Germany is now, as Italy at the time of the Cimbric migration, the most warlike of the European nations. Where, since the death of FREDERIC the Great of Prussia, shall we find a MARIUS?

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\* See Mr. Stedman's History of the American War, Vol. II. p. 448—9.

† The French, indeed, menaced their neighbours; but their neighbours first menaced them by the treaty of Pilnitz.

## SPAIN.

The French arms have overrun Navarre, and perhaps, by this time, reduced the rich city of Pampeluna. But the Spaniards conduct themselves with dignity and firmness: nor is there a doubt but, with the advantage of a strong natural barrier, they will be able to defend their country. As the invasion of the Germans roused and united the French in the cause of freedom, so the invasion of the French may animate and unite the Spaniards in that of religion and the customs of Spain.

## ITALY.

The Grand Duke of TUSCANY, it is said, has acknowledged the French republic. This measure, we may presume, is not taken without the knowledge and consent of the court of Vienna.

## GERMANY.

The King of PRUSSIA has made a separate peace with the French, with whom he has long had a good understanding, and recalled his troops from the Rhine to the frontiers of Poland. In the diet of the empire at Ratisbon, it has been resolved, pretty unanimously, by the different states and princes, to furnish extraordinary supplies for carrying on the war, if necessary, with vigour. But this was followed by a motion for setting on foot a negotiation for peace.

## POLAND.

The POLES, worthy of freedom, and capable of regulated liberty, are oppressed and abandoned, it would seem, by God and man. Kosciusko is wounded and in confinement. Warsaw, if not reduced, is on the point of being reduced by the Russians, who are but too successful in advancing the standard of tyranny, and crushing the buds of freedom.

## TURKEY.

By all accounts great military and naval preparations are going on at Constantinople. Perhaps the Turks will yet succour the Poles. They would probably have done it before, if we had encouraged them to do so. But our cabinet, no doubt, had respect for our good ally the King of Prussia.

## RUSSIA.

The ambition of Russia, inflamed by success, no doubt, points to the subjugation not only of Turkey, but of Denmark and Sweden. Yet it is by no means certain that even so glorious an *arrondissement* would contribute to the stability of the Russian empire. It would bring the sensibility of that empire to extremities more accessible and more vulnerable than its present boundaries.

## DENMARK AND SWEDEN.

The DANES and SWEDES, in conjunction with the Americans, are likely to become the mediators, and in some degree, no doubt, the arbiters of peace in Europe.

## NETHERLANDS.

## NETHERLANDS.

The United Provinces are in the utmost danger of falling wholly under the power of France. Yet is there still a possibility of warding off that blow, if the Dutch nation could be roused and united in arms; if it were possible to awaken in their breasts that *amor patriæ*, that fond love of FATHER-land that animated their ancestors to make head, with glorious success, against the Austrians and Spaniards, united by a family compact, proud in military renown, and affluent in the wealth of a newly-discovered world. The narrow defile, called the Greb, presents to the Batavians a *Thermopyla*: will the circumstances of the times produce a Leonidas?—The head quarters of the Duke of York are still at Arnheim, the capital of Guelderland. Its future movements will depend on contingencies. If the Dutch shall consent to the measure of breaking down their sea-dykes, then the Duke will probably fall back on Utrecht, and from thence, if necessary, to Amsterdam. If not, then, we suppose, the British army will endeavour, in time, to retreat into Germany. Public spirit flees away from Holland, and leaves behind nothing but anxiety for individual security.

## GREAT BRITAIN AND IRELAND.

THE ACQUITTAL of the state prisoners, Hardy and Mr. Horne Tooke, has proved the unrivalled excellence of the constitution and laws of England, and given general and lively satisfaction. The conduct and deportment of Mr. Tooke, throughout the trial, displayed the highest talents as well as fortitude. It is a glorious political and civil constitution that can form such a spirit. The trial and acquittal of those men exhibited a more glorious spectacle than Lord Howe's naval victory; though that was brilliant and decisive. While our free constitution is preserved, military energy will never, on necessary occasions, be wanting. Yet this trial is, in some respects, unfortunate: it teaches the people how far they may go on to associate, and to arm too, with perfect safety; and it has thrown a degree of ridicule on ministry, and lowered the high name of PITT considerably in the public estimation.

This ACQUITTAL will not be without its effects abroad. What will the French think of it? Men of reflection will conclude, that the constitution must have something good and sound in it that can thus shield the meanest individual from ministerial power and vengeance; but others, that the people of England are of the same way of thinking with themselves.

In these difficult, dangerous, and alarming times, when nothing can be announced, the MEETING OF PARLIAMENT has been farther prorogued to the 30th of December.

✂ Communications for THE ENGLISH REVIEW are requested to be sent to H. MURRAY, No. 32, Fleet-street, London; and T. DUNCAN, Bookseller, Edinburgh; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

# ENGLISH REVIEW,

For DECEMBER 1794.

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ART. I. *The History of Devonshire. In Three Volumes. By the Rev. Richard Polwhele, of Polwhele, in Cornwall, and late of Christ Church, Oxford. Vol. II. 4to. 2l. 2s. Cadell. London, 1793.*

[ *Concluded from our Number for October.*  ]

HAVING exhibited a few specimens of Mr. Polwhele's talents in *Picturesque Description*, we proceed to the three remaining topics—*Description of Gentlemen's Seats—Account of Parish Churches—and History of Families.*

### *I. Description of Gentlemen's Seats.*

In *Whyddon-Park*, a fine old seat in the parish of Chagford, is still preserved the memory of the Whyddon family. This place came from the Northons to the Seymours; and by the marriage of a Seymour to a Bailey. The house is in Chagford, and the park in the parish of Moreton. It is a truly romantic spot. The situation of the house, like that of many old buildings in this county, was very injudiciously chosen. In the front of it, the prospect has nothing remarkable; yet, behind the house, we are presented, at a little distance, with a distinct view of rock and wood, the most beautiful I have observed in the vicinity of the Teign. It may be called a cliff, that seems divided into bare and solid rock, and wood of deep rich foliage. By the side of the mill, behind the house, this scenery is viewed to great advantage. The park (and many other parts of the estate) was overshadowed by noble trees, that were condemned to the axe. Venerable beech and ash, indeed, were already prostrate; and



a few solitary deer, that yet remained, appeared to speak the approaching ruin of this dismantled place,' p. 72.

'The parishes of Tedburne, Cheriton, and Dunsford, meet, to the north-west of *Fulford House*, within a quarter of a mile of it. The approach to the house from the lodge is about a mile, through the park. The house stands on a rising ground, near a sheet of water. It consists of a quadrangle. The entrance is through a gateway, in which is a door leading into a small but neat chapel. There are two good eating-rooms, and a very handsome drawing-room, forty-two feet in length, and of proportionable height and breadth,' p. 80.

'Considerable plantations have been made at *Ugbrook*, as well as many other seats in this county. An excellent walk, of some extent, runs through flourishing plantations of firs of all kinds, beech, poplar, chestnut, and laurel: the width of the walk is twenty-four feet, and the breadth of the plantation, on each side, forty-three. The late Lord Clifford made an addition of some hundreds of acres to the park. The approach to the house is about a quarter of a mile. This building has two fronts. In the main front are eleven windows, besides the library and chapel, which are contiguous. In the side front are ten windows, which look into the park on a fine sheet of water. The house is finished with battlements, has three towers, and is rough casted,' p. 119.

'*Buckland-Baron* \* \* \* \* \* descended to the family of Gould: and the present possessor of it is the Honourable Mr. Justice Gould, of Sharpham Park, in the county of Somerset. Buckland-Baron is bounded on the north-west by the Teign; upon which it has an extensive fishery. On this large Barton are the remains of a good family-mansion, beautifully situated between Milbourn-Down and Newton, with hanging woods down to the Teign,' p. 144.

'Sir Peter Balle (whose great exertions in behalf of his sovereign Charles the 1st. have been sufficiently noticed in the first volume of this work) was as respectable in his private as in his public character. He rebuilt the house at *Mamhead*, whither he retired, and died in his 82d year, 1680. \* \* \* \* \* Mamhead-house was well designed for the period in which it was erected. Sir Peter Balle, in a manuscript account of himself and family, then seated at Dawlish, states the motives for his making the purchase of Mamhead, and his building the greatest part of the house now standing there. He intimates, that he was allured by the beauties of the situation, which he could not resist, but that he did not proceed on his plan; his preference at the restoration not being adequate to his own hopes or merit. Sir Peter planted many of the trees now there. From Sir Peter Mamhead descended through several persons of the name and family of Balle, to Thomas Balle, Esq. the last of the family: this gentleman having passed his youth abroad in the profession of a merchant, returned, about the year 1718, to his paternal seat, which he adorned with beautiful and extensive plantations—insomuch that he was among the first who attempted any improvement in the style which now prevails. At the same time, in many of his works he fell into the old error of torturing nature, and deforming the face of it, by raising

raising gardens with terraces, and making ponds and fountains on the sides of hills—all which remained in this state when the present owner (Lord Lisburne) engaged in the arduous and expensive task of restoring the ground to what he presumed it was before. This has been effectually done; and Mamhead now appears as one natural and extensive enclosure, with various prospects of sea, river, and country. Towards Haldon the most beautiful plantations of firs and forest-trees in Devonshire are crowned at the top of the hill by a noble obelisk, which was built by the late Mr. Balle. This obelisk stands on Mamhead-Point: it consists of Portland stone, about an hundred feet in height. In front of the house we cannot but admire the easy swell of the lawn, whose smooth verdure is relieved by groupes of trees and shrubs most judiciously disposed; whilst, at one extremity, the eye is attracted by General Vaughan's picturesque cottage, and, a little beyond these grounds, by a landscape which no scenery in this county exceeds in richness. On this side of the Exe are to be seen the ancient castle and possessions of Courtenay, and Kenton, and the village of Starcross; on the other side, Exmouth, Lymington, Nutwell, and the Retreat, with the country stretching away to the Dorsetshire and Somersetshire hills. In the mean time, the river itself, and the sea in full prospect, give an additional beauty to the scenes I have described\*. A great part of the house has been rebuilt by the present possessor. The south-front, which is entirely new, includes a drawing-room, 32 feet by 22, and 14 feet 9 inches in height; an eating-room 36 feet by 24, and 16 feet in height; a breakfast-room 17 feet by 24; and several convenient offices,' pp. 156—157.

\* In point of architecture, *Haldon House* merits attention. About seventy years since Sir George Chudleigh began to build Haldon-House: it is one of the best modern houses in Devonshire, executed

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\* 'The following sonnet, written at Mamhead, beneath an ever-green oak, in 1785, may convey, perhaps, some faint idea (says the author) of this place:'

'Here, Laura, since our wearied feet have stray'd  
From the proud obelisk that fronts the scene  
Of many a tufted hill, whose bolder green  
The sweet perspective blends in mellow shade;  
While, sparkling through the stately fir-trees, play'd  
The burnish'd hamlets of the vales between;  
And, while the misty bosom of the glade  
Seem'd opening to the azure sea serene—  
Here, Laura, let us rest our roving eyes,  
And near this ever-verdant oak repose:  
For lo, unharmoniz'd yon' prospect lies,  
And dim discover'd views the landscape close:  
Yet clearer beauties on the lawn arise,  
And in full pride the shadowy foliage flows!'

See Polwhele's Poems, as noticed with approbation in our Review, Vol. XIX. p. 415.

after the manner of Buckingham-House, in St. James's Park. Sir George Chudleigh died before the building was completed. At his decease Haldon-House consisted of four regular fronts, six rooms on a floor, with suitable offices in separate wings. Haldon-House was built of brick, which Sir R. Palk covered with Rawlinson's patent stucco: this gives it the appearance of a freestone structure,' p. 182.

## II. *Parish Churches.*

'The church of *Biton*, dedicated to the Holy Trinity, is a small but neat building. Its situation is most romantic. Placed in silence and solitude, it stands embowered amidst the fine deep foliage of forest trees, that surround it at a little distance, and interweave their branches as if to guard it from every prying eye. Whilst we approach the church, we feel sensations of awe from its holy seclusion; but they are mixed with ideas of fairy scenery,' p. 223.

'The church of *Otterton*, dedicated to St. Michael, is situated at the west end of the parish, upon a rising ground (which overlooks the river Otter, about two miles from the mouth), and adjoins the ancient nunnery (now the mansion-house), from which there was, not many years since, a covered way that led to it. The church is built of stone, with a slated roof. It is one of our neatest country churches, being uniformly scaled with the best wainscot. The tower is situated at the east end of the church,' p. 231.

'The church at *Columpton* is a very fine Gothic structure, 100 feet in length, and 70 in breadth. It consists of a spacious body and chancel, and three aisles, and a well-built tower, 100 feet high, containing eight bells, of very harmonious tones. The roof of the body is in high preservation, consisting of squares curiously carved and gilded; so also is the roodloft. The principal part of the church and tower was built in the reign of Edward the First. The front of the tower, in the reign of Edward the Sixth, was beautified by John Manning and Catherine his wife. The southern aisle of the church is a handsome building, with a beautiful freestone roof, constructed with the most admirable skill. It was built about 250 years ago, at the expence of John Lane, a prosperous clothier in this town,' p. 255.

'*Broadbembury* church, situated in the east north-east part of the parish, is dedicated to St. Andrew, on whose day the parishioners hold their fair. It is built of flintstone, and roofed with lead and blue tiles: it is 18 feet 6 inches high, 69 feet long, and 34 feet broad. The tower is 100 feet to the pinnacle, and to the battlements 79 feet 6 inches—containing five bells,' p. 261.

'*Plymtree* church, dedicated to St. John the Baptist, is one of the most beautiful in the deanery, of which it is head. It is a small stone building, covered with slate; consisting of a nave and chancel, with a south aisle, which is supposed to have been built and was repaired by the family of the Fords, till the time of the late heiress, who threw it upon the parish. Between the chancel and the body of the church there are marks of a confessional once being there. The screen is very

very handsome, and finely carved and gilded, but wants refreshing; and, in the lower pannels of it, are figures of various saints, painted like illuminations in ancient popish manuscripts. The length of the building is about 80 feet, and the breadth, including both aisles, about 35. The tower is near 60 feet high, square built, and covered with lead,' p. 264.

### III. History of Families.

\* *William de Ou* is thought to have built *Powderham-Castle*. After him the Powderhams were in possession of it—then Humphry de Bohun, and then Hugh, Earl of Devon, who gave it to Sir Philip Courtenay.——William, the present Viscount, is the sixteenth from Sir Philip Courtenay, the first of the family that lived at Powderham-Castle; the seventeenth from Hugh, Earl of Devonshire, and Margaret his wife, daughter of Humphry Bohun, Earl of Hereford and Essex, and Elizabeth his wife, daughter of King Edward the First; the twenty-second from Reginald de Courtenay, who came into England with Henry the Second; and the twenty-fifth from Atho, who built the castle of *Courtenay* in France, and gave the name of Courtenay to his family. Mr. Gibbon's splendid 'digression' is well known. With respect to the motto of the arms of Courtenay, the historian of the Roman Empire concurs with Cleaveland in opinion, that it was adopted by the Powderham branch, after the loss of the earldom of Devon. A manuscript, however, at Powderham, informs us, that this motto was adopted by the Courtenays of France, in consequence of the ill success of their claims when they asserted the royalty of their blood. They had sunk from princes to barons, and even to the rank of simple gentry. In this situation, whilst their pedigree was become ambiguous, they attempted to prove their royal descent; but, failing in their attempt, they attached to their arms, we are told, the plaintive motto—*Ubi lapsus? quid feci?*——The present Lord Courtenay has added to his coat-armour ('or, three torteauxes'), the *fleur de lis* of France,' p. 178.

\* Colonel Hugh Bampfylde left two sons, the eldest of whom, Coplestone Warwick Bampfylde, succeeded to the title of baronet, after the death of his grandfather, Sir Coplestone. Sir Coplestone, making a visit to his son's reliet and his grandsons at Warleigh, said, as soon as he entered the house, that 'he should never more go thence alive'—which accordingly happened; for he had been there but a very short time before the gout (with which he was greatly afflicted), returning upon him with violence, put a period to his days. Before his decease, he called his family together, and left it in strict charge with them, that they should continue faithful to the religion of the established church, and be sure to pay their allegiance to the right heirs of the crown. He died in the 55th year of his age, and was brought from Warleigh to Poltimore, and buried in the parish church, where no monument was erected to his memory. His grandson, Sir Coplestone Warwick Bampfylde, succeeded to Poltimore, and to the Bampfylde estate, also, in Somerset. \* \* \* \* Charles Warwick Bampfylde, Esq. eldest son of Sir Richard Bampfylde, Bart. married

Feb. 1776, Miss Moore, eldest daughter of Sir John Moore<sup>2</sup>; and, on the decease of Sir Richard, succeeded to his titles and estates,' p. 188.

Though we have already, perhaps, transgressed our proper limits, yet we are tempted to insert a short excerpt from a note, in which the author presents us (not inopportunately) with an account of his own family. It appears that the author, the Rev. Richard Polwhele, is 'the only son of the late Thomas Polwhele, of Polwhele, Esq. near Truro, in Cornwall; who was the only son of Richard Polwhele, of Polwhele, Esq. sheriff of Cornwall, 9th of George 1st. This name has been variously spelt; but, in William of Worcester's Itinerary, in Speede's Account of Gentlemen's Seats in Cornwall, in Camden's Britannia, in the Magna Britannia, and in the 3d volume of Browne Willis's Notitia Parliamentaria, we find it spelt *Polwhele*, as at this day. — William of Worcester (who made his tour into Cornwall in 1478) mentions the *Castle of Polwhele*, then in ruins, in *Villa Polwhele*, and intimates, that, passing through Truro, he reached Polwhele, and there spent the night. It appears from B. Willis, that in the parliament of Westminster, 4th and 5th of Philip and Mary, 1557, John Polwhele, of Polwhele, Esq. represented the county of Cornwall, together with John Arundel, of Lanheron. — In the long parliament, that continued sitting from Nov. 3, 1640, till April 20th, 1653, John Polwhele, Esq. was a member for Tregony, in Cornwall; his colleague, Sir Richard Vyvyan, Knight. In the history of the stannary laws, we find that the Polwheles bore a considerable part in the regulation of the stannaries of Cornwall. Prince, in his Worthies of Devon, has not overlooked the connexion of the Polwheles with the family of Judge Glanville. — In a manuscript of the ingenious Mr. Tonkin (to whom Dr. Borlase has more than once acknowledged his obligation in the History of Cornwall), we have the following account of the Polwhele family: "*Polwhele*, i. e. says Mr. Carew, *the miry work*. I think it should rather signify the *top of the work*, according to the situation of the place—it lying high. This place gives name to a family of eminence and very great antiquity, which flourished here before the conquest. At this time, Drue de Polwhele was chamberlain to William the Conqueror's queen, as appears by a grant from her to the said Drue of several lands in

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\* Mr. Polwhele does not inform us, whether this Sir John Moore be the gentleman who published, some years since, a small volume entitled '*Poetical Trifles*.'

"this county—*Drogoni de Polwhele camerario meo, &c. &c.*  
 "Ever since the said Drue, the Polwheles have lived in much  
 "esteem in their ancient habitation. . . . This family were  
 "forced to sell the greatest part of their estate for their loyalty  
 "to Charles the First." *Tonkin's MS. in St. Clement's.*—  
 "The Polwheles were allied to the noble houses of Edgcombe,  
 "Godolphin, and Mohun.—It appears from his own memo-  
 "randum-book (in the author's possession), that, in 1662, John  
 "Polwhele, Esq. paid for his composition-money at Goldsmith's-  
 "Hall, and other charges, the sum of 1984l. and odd money—  
 "beside the keeping of my estate from me (says he) for seven  
 "yeares, and my several imprisonments." Polwhele, the old  
 "family-estate, as yet, remains unalienated. The Polwhele  
 "arms are, *sable, a saltier engrailed, or.* The late Dr. Pryce,  
 "in his Vocabulary, mentions the family motto—'*Karenza*  
 '*whelas karenza*'—'*Love worketh love,*' p. 167.

This much for the genealogical department\*, and for our  
 extracts.

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\* In this department Mr. Polwhele, we learn, has been severely disappointed in his expectations of assistance. From his Prospectus, and several letters in the public prints, we collect that Mr. Polwhele undertook the History of Devonshire under the influence of a promise which was not fulfilled. He was told, that Sir Robert Palk, Sir John Pole, and Mr. Incedon, possessed many valuable papers, with which they were ready to supply him. Sir Robert Palk, on application, generously furnished Mr. Polwhele with all his manuscripts relative to Devon; Sir John Pole, it seems, *promised* to do the same; Mr. Incedon was silent. Sir John Pole, however, instead of performing his promise, printed and published the manuscripts in question, some time after Mr. Polwhele had entered upon his undertaking. Mr. Polwhele had proceeded too far in the work to admit of his receding. It was from the flattering idea, probably, that he should be the first to bring forward those valuable papers of Pole, the Devonshire antiquary, that Mr. Polwhele was thus induced to engage in a work of so great magnitude. Yet Sir John, we are informed, printed but a few copies: and of one thing the public should be apprised, viz. *that Mr. Polwhele has, by permission, interwoven the whole of Sir John Pole's book in the body of the work.*—With respect to Mr. Incedon, we shall only observe, that, if the commonly received notion in the polite world, that not to answer a letter is to behave in an ungentlemanlike manner, be admitted, Mr. Incedon is trebly guilty; since it appears, from a letter addressed to the possessor of Pilton (in the Gentleman's Magazine), that Mr. Polwhele had three times written to him, without being honoured with a reply. Why Mr. Incedon chose to withhold his manuscripts, is another

If provincial histories be not addressed to so wide a theatre as histories national and general, they take faster hold, and make a livelier impression on the minds of those who come within their circle. Nothing connected with a landed estate, or other species of property, can be indifferent to the owner. The histories of particular families; the means by which possessions were acquired or lost, increased or impaired, the fame of ancestors; and, in a word, all that is most particular and peculiar to one's self, presents a more interesting, and sometimes a more instructive, exhibition than the great actions of warlike kings, or the rise and fall of empires. But the interest that is felt in particular provinces, districts, parishes, cities, towns, villages, mountains, woods, rivers, rocks, and many other things, is not confined to the breasts of the owners. Every mind, and especially every sensible, every cultivated and humanised mind, is warmly attached to the place of his nativity; the haunts of innocence and early years; objects associated to his mind by a thousand relations, and the sources of a thousand mixed emotions. These form a kind of property in the land to every genuine child of nature; and this property,

—' Beyond the proud possessor's narrow claim  
His tuneful breast enjoys \*.'

All things exist in individuality: orders or classes, genera and species, &c. are spiritual abstractions. Science begins with the contemplation of individuals, and passes on by degrees to that of generals. Particular description is the grand basis of the pyramid of truth. In this general view, therefore, provincial and parochial description holds a most important place in the republic of arts and sciences: it particularly serves to authenticate facts, and to ascertain dates. But, from the infinitude of particulars into which the provincial historian is obliged to enter, his task, becomes extremely arduous. How to arrange so vast a mass of materials; how to unite particularity with such a degree of generalisation as may at once give some interest and life, as well as of a scientific form, to the work; and, finally, how to avoid prolixity and repetition: all this is a matter of such difficulty as

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question: he was conscious, probably, that they were not worthy the inspection of the historian of Devon. But here we might weary ourselves with conjectures. Any surmise, however, to his disadvantage, would be perfectly consistent with candour; since, wrapt in sullen reserve, he not only slights Mr. Polwhele, but (as his demeanor hath become the subject of open discussion) the public also. His silence will admit of no apology.

\* Akenfide's Pleasures of Imagination.

is to be conceived by those only who have themselves attempted historical composition. This species of historical composition is, in fact, more difficult, in some respects, than national, general, and universal history, where the selection of materials is guided by views that fix the attention, and engage the hearts, of all mankind.

In these circumstances Mr. Polwhele formed a plan equally clear and comprehensive; and this design, as far as he has gone, he has executed in a very judicious and pleasing manner. The natural history, the antiquities, the civil history, and the chorography of the country (including a great variety of subordinate topics) our author has not treated promiscuously, but separately. Though his descriptions of places may, in some instances, appear superficial and defective to some readers, they cannot appear either the one or the other to those who comprehend the design of the whole work. The most interesting and best of his materials are included in the first volume, for the reasons explained in a former number of this Review, not yet published. That volume we look for with a pleasing expectation.

This work is adorned with beautiful engravings on a large scale; and, on the whole, for external elegance, as well as spiritual excellence, is a picture not unworthy of the finest country in England.

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ART. II. *The Description of Greece by Pausanias. Translated from the Greek; with Notes, in which much of the Mythology of the Greeks is unfolded from a Theory which has been, for many Ages, unknown; and illustrated with Maps and Views elegantly engraved. In Three Volumes. 8vo. 11. 1s. boards. London: printed for R. Faulder, New Bond-Street. 1794.*

FROM the fifteenth century of our era (when the printing-press, that happy engine for multiplying expeditiously the slow labours of the pen, was first constructed), it has been the professed business of philologists and critics to restore to purity, and prepare for public use, those admired compositions of ancient authors, which were worthy to be written, and will, in every age, deserve to be read.

The first object of literary industry and skill was to transmit from the printing offices the original text of ancient writings; the next to have them translated from one learned language into another, more generally known, and to exhibit, in the same volume, the copy and its version; last of all, to render them into the living languages of Europe.

In



In the passing century many valuable monuments of Greek and Roman antiquity, the works, for instance, of Homer, Xenophon, Polybius, Thucydides, Dionysius of Halicarnassus, Polænus, Horace, Lucan, Cicero, Pliny, &c. have enriched the treasury of British literature, and, at the same time, exemplified the correctness of British taste in the elegant versions of Pope, Spelman, Hamden, Smith, Shepherd, Francis, Rowe, Melmoth, &c.

Of those authors, whose valuable productions had the rare felicity to survive the gradual decays of time, or the momentary rage of barbarians, one is Pausanias. His great work, seldom reprinted, and therefore little known; still incorrect, and consequently much neglected; had too much merit to escape the exploring genius of Sir Isaac Newton, who derived from it great stores of important information for adjusting the chronology of ancient kingdoms, so as to accord with the course of nature, with astronomy, with sacred history, with Herodotus, the father of Gentile history, and with itself. This version, now first done (the common phrase for publications of this class) into English, and, for any thing we know, into any one of the modern tongues, is, on these accounts, a valuable acquisition to English readers. 'Whatever be its destiny, the translator assures the world, that it is not made from the Latin, French, Italian, or indeed any language but the Greek. That it is not from the Latin, any one but a malevolent critic may easily be convinced by comparing it with the Greek.' Such (if any such be) as suspect his veracity, we refer to the Latin version in the editions by Xylander, 1613; or by Khuniüs, 1696. He proceeds: 'That it is not from any living language is no less certain; for, as those who are acquainted with me well know, I neither understand, nor desire to understand, any modern language but English; being fully convinced, that nothing so much debilitates the true vigour of the understanding, as an excessive study of words.' *Preface*, p. 10.—This consolatory reflexion seems equivocal; for ancient words may produce this effect as much as those of modern coinage\*. We proceed to his performance.

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\* This honest confession recalls to our recollection the remark of an English plebeian, the owner of his own farm. One day, in a conference with a gentleman of superior rank, he said that his education had been that of a day-labourer; he could read the Bible, and subscribe his name. But, replied the other, if you had a little more learning you would have a source of entertainment for vacant hours, and could derive from it a little more importance among your neighbours. 'O, Sir,' rejoined the farmer, 'I should never have known how to use more knowledge than I have.'

Vol. I. pp. 460, including the Preface. Book I. Attics. 44 Chapters. Book II. Corinthiacs. 38 Chapters. Book III. Laconics. 26 Chapters. Book IV. Messenics. 36 Chapters.

Vol. II. pp. 483. Book V. Prior Eliacs. 27 Chapters. Book VI. Posterior Eliacs. 27 Chapters. Book VII. Achaiacs. 27 Chapters. Book VIII. Arcadics. 54 Chapters.

Vol. III. pp 424. Book IX. Bæotics. 41 Chapters. Book X. Phocics. 37 Chapters.

Notes on the three volumes, from p. 322 to p. 362 inclusively.

Index to the whole work, from p. 363 to p. 423 inclusively.

## EXTRACT.

‘ Danaus, sailing from Egypt, and having expelled Gelanor, the son of Sthelenas [otherwise Sthenelas], took away the government from the grandsons of Agenor: and indeed the particulars respecting Danaus, and the daring wickedness of his daughters towards their cousins, are well known; as likewise that, after the death of Danaus, Lynceus obtained the kingdom. But the sons of Abas, and the grandsons of Lynceus, so divided the kingdom among themselves, that Acrisius remained at Argos. \* \* \* \* Some time after Acrisius, knowing that Perseus (his grandson by Danae) ‘ was yet alive, and illustrious for his achievements, gave up the river Larissa to Peneus. Perseus, however, being inflamed with a desire of seeing his grandfather by his mother’s side, and of procuring his friendship both by his words and actions, came to Larissa, at which time, being in the vigour of his age, and elated with the invention of the quoit, which he exhibited to every one, he undesignedly slew Acrisius, whose evil demon brought him just then unperceived in his way, with a blow of it. And thus was the oracle, formerly given to Acrisius, confirmed, who could not escape the punishment of his intended cruelty to his daughter and grandson. But Perseus returning to Argos, ashamed of the infamy of the slaughter, persuaded Megapenthes, the son of Prætus, to deliver up the government to him. And, after Megapenthes had complied with his request, Perseus built Mycena, which he so called because in that place the sheath of his sword fell off. I have heard it also said, that a man, who was thirsty, took the sheath off the ground, and that, drinking, and being delighted with the running water, which he found there, he called the region Mycena. But Homer, in the *Odyssey*, mentions a woman so named, in the following verse: ‘ Tyro and Alcmena, and Mycene, whose brows are bound ‘ with a beautiful crown.’

‘ And that Mycene indeed was the daughter of Inachus, and the wife of Arestor, is asserted in those verses which the Greeks call the great *Eoëæ*. From Mycene, therefore, the city derived its name. But, for my own part, I do not credit the relation which they say they have heard, that Myceneus was the son of Sparton, and Spartan of Pharoneus, since these persons were not Lacedæmonians.’  
Book II. Chap. 16. Vol. I. 178—9.

Our remarks are to be divided between the author and his translator.

1. As every reader is inquisitive to know something of the writer whose works are recommended to his perusal; and as even Reviewers are less acquainted with the history and character of Pausanias than of Virgil or Cæsar, Blount's *Censura Auctorum*, the Dictionaries of Bayle and Morriero, the *Bibliotheca* of Fabricius, with other authorities, have been consulted; some of them, as usual, to little purpose. The result, however, is a full conviction, that the brief account in the translator's preface is authentic. It is also beyond size for our limits, and, for this reason, considerably abbreviated, in the following abstract.

From presumptions, nearly equivalent to certainty, it may be admitted, that Pausanias, the antiquary and historian, for the name is common to many great men, was a native of Cæsarea, the metropolis of Cappadocia. That he flourished in the reign of Antoninus the philosopher, is evident from Book VIII. 43; where an historical incident occurs in connexion with the 14th of that reign, A. D. 174. He perambulated the several districts of Greece, and drew the materials of his descriptions from actual observation, as every attentive reader must perceive. He travelled likewise through Italy, Palestine, and the far greater part of Asia, and published several other works, of which Fabricius gives a catalogue; but they are lost;—a calamitous, irrecoverable loss, which artists and critics have long deplored.

Pausanias, it seems, was a professed declaimer, in which art he excelled, but a sorry rhetorician, which was the common character of his countrymen. For at Capua an expert rhetorician was proverbially a phenomenon—no less rare than a white crow or a winged tortoise. This apparent censure is, in the present case, an honourable eulogium; which is, in effect, that his powers of persuasion were more the efforts of nature, than the result of artificial rules. He possessed superior excellencies. The work under review is an invaluable treasure of Greek antiquities and history. Pausanias, with equal diligence, skill, and precision, describes, or rather presents to the eye, temples and stately buildings; statues and festivals; sportive games and sacred solemnities, the mutations of empire, and the illustrious transactions of kings; eminent warriors, and momentous battles. As a geographer, he records the natural and artificial distinctions of places, their relative distances and positions. As a chronologer, he seldom mentions national terms of computation; but in a less explicit, though not less decisive manner, measures intervals by generations, the true test for adjusting history to the course of nature. Of his accuracy in this matter the specimen above given is an apposite example.

Hence

Hence it is obvious, that Phoroneus, Danaus, Acrisius, Perseus, and Megapenthes, were cotemporary princes; and that Perseus was the founder of Mycenæ in Argos. For the name of this city he accounts three different ways, but all point to the same age. The question is, what period of time is the most probable?

Consult Bryant: he will assure you, with great solemnity, that Argos had its name from the ark; that the histories of Danae, Danaus, the Danaides, all relate to the same event, the deluge and the ark; that Perseus, the son of Danae, was conceived in showers, exposed in an ark, and at last reigned in Argos. That great genius had his foibles. Every thing was connected with the ark, every thing was of a Cuthite origin; as if the line of Ham had a more particular commission, and a greater zeal, to transmit the history of the deluge, than the progeny of Shem. His system of mythology, constructed on fanciful derivations of words, and without the least relation to time, is a pile of sand, exposed to every tempest and to every tide.

Apply to Marsham, Marshall, Cumberland, &c. they will bring down the age of Perseus 100 years lower than the Exodus; that is, about 1000 years later than the arrangement of Bryant. Inquire at the modern oracle, Newton, whose responses have almost the attribute of infallibility, because he lighted his torch at the inexhaustible lamp of the sanctuary;—he will direct you to the real age of Acrisius, Perseus, Danaus, Cadmus, with the whole cotemporary group in Pausanias. They flourished in the dark and fabulous period of Grecian antiquity; but that period happens to be the enlightened reign of Solomon. By what criterion of truth does the computation of Newton merit preference to the vague systems of Bryant, Marsham, &c.? By a twofold criterion, each certain, and both infallible;—the history of alphabetical composition, and the union of sacred with profane genealogy. ‘The dream is double and the interpretation sure.’

1. The history of alphabetical composition. This happy art Sir Isaac traces from the Edomites, whom he represents, though without authority, as the inventors of arts and sciences, particularly navigation, astronomy, and letters. This hypothesis is controvertible, as not having the sanction of historical evidence. Letters are at least as old as Moses, nor can the use of them be carried one generation higher. The first traces of this art occur in the story of Abraham’s progeny; and the earliest notices of memorials entered into a written book are Job xxxi. 35, and Exod. xvii. 14, a term prior to the date of the law at Sinai.

The late Bishop Pocock and other travellers report, from actual observations on the spot, that several encampments of the Israelites are marked on flat stones in the wilderness, with the  
months

months and days of the months when they pitched or struck their tents. The natural inference is, that the twelve tribes had then acquired tolerable facility in engraving dates on stone, or at least were then learning their alphabet. From the Hebrews the art was certainly propagated to their neighbours the Phenicians. The first missive letter recorded in any history was from David to Joab, the chief captain of his forces, 2 Sam. xi. 14; and the next is from Hiram, King of Tyre, to Solomon, 2 Chron. ii. 11. The whole correspondence Josephus has either preserved entire, or given, in his own words, its substance, *Antiq.* VIII. 2, 6, 7. The second instance of epistolary writing among the Phenicians is the letters from Jezebel, a native of that country, to the elders of Israel concerning Naboth's vineyard, 1 Kings xxi. 8. Among the Phenicians, and their descendants the Carthaginians, are found the very first specimens of chronological tables and national records. This inestimable fragment is preserved by Josephus, *Apion.* I. 18. It comprehends the reigns in Tyre from Hiram to Pygmalion, a period of 176 years in continuous order, from the 25th of David to the 22d of Joash, King of Judah:—an important era both in the sacred and profane history. Nor is its use confined to chronology alone; it directs the genealogist to that momentous link which connects the whole chain of computation by the generations of men, in the retrograde order from David among the Hebrews, and Hiram among the Gentiles, to the earliest times. This is,

2. The next criterion of certainty in Sir Isaac Newton's determination concerning the age of Acrisius, Perseus, Danaus, &c.

Ahab, King of Israel, took to wife Jezebel, the daughter of Ethbaal, King of the Zidonians, 1 Kings xvi. 31. The reign of Ahab was coexistent with that of Jehoshaphat in Judah. Hence count back five generations, Asa, Abijah, Rehoboam, Solomon, David. From Ethbaal likewise count back five generations, the reckoning terminates in Agenor, the father of Cadmus. Cadmus, who carried letters from Phenicia into Greece, was cotemporary with Perseus. Greece, therefore, began to learn her alphabet so late as the reign of Saul; that is, more than 400 years after the historical era of letters among the Hebrews. Slow was the progress of alphabetical composition among the Greeks, and late the epoch of their historical records, Josephus testifies, on the authority of the Greeks themselves, that they had, in his days, no public archives more ancient than Draco's laws against murder; and that Draco lived but a little before Pisistratus, in the days of Cyrus. *Apion.* I. 4.

If then the Greeks had no registers of pedigrees, or of chronological history, till about 1000 years after the times of Othniel,

at all, where Sir John Marsham places the history of Perseus; on what foundation does he construct his system? On tradition. But no guide is more fallacious. Still less credit is due to Bryant.

About the time of David the Tyrians began to keep national records. These were extant at the beginning of the Christian era, and had been perused both by Josephus and Virgil. The latter, in agreement with the sacred history, affirms the co-existence of Æneas, and Dido, a great-grandchild of Ethbaal\*. From the time of David to the era of letters in Greece, might historical knowledge be preserved with much more probability of truth, than from periods so remote as the days of Othniel or Arphaxad. From such valuable records as the Bible, with hints from Pausanias, has the sagacity of Sir Isaac Newton rectified the ancient chronology.

II. As to the translator: he has, it seems, prudential reasons, like the Reviewers, for concealing his name; yet adopts their manner in referring his readers to prior publications, as, 'See my Translation of Julian's Oration to the Sun—Proclus,' &c.; thus deviating from the plural to the singular. This expedient is no disguise. If the ointment on the right hand diffuse itself all around, the centre is accessible. *We*, in the style of Reviewers, unwilling to disclose the names of those contributors who wish to throw their mite secretly into the Corban, confine our strictures on this present, to its parts, its character as a whole, and its appendages.

I. The division of Pausanias into books and chapters is retained. Each book has a separate title, as, Attics, Laconics, &c. We hoped to see the contents of each chapter expressed in general terms at the top, and the subordinate parts specified in order; then notes of transition marked on the margin of the pa-

\* Their coexistence is thus ascertained: Æneas and Teucer were present at the overthrow of Troy in the 16th of Jehoshaphat, and 1st of Matgenus, Agenor, or Belus, the father of Dido, A. M. 3106. Teucer not being permitted to return to his father, Telamon, without his brother Ajax, retired from Troy to Cyprus (according to the Parian marble), seven years after that catastrophe. Dido reports to Æneas that she saw Teucer on his voyage from Troy to Cyprus, Æneid I. 623. All these notations are in exact unison with the course of nature, chronology, and history, both sacred and profane. So infallible are the signatures which give the stamp of authenticity to this fragment from the annals of Tyre! The seemingly incidental hint in one single text of a sacred writer, that Ethbaal, or Ithobaal, was the father of Jezebel, is that middle term which connects the reigns and generations in Phenicia with those in Israel and Judah, taken jointly with the coincident years of Solomon, Hiram, &c.

ragraphs,

paragraphs, as oft as such transitions occur. Literary works thus artificially digested, are perused with expedition, ease, and pleasure; particular parts are found with less fatigue of research; and the reader's memory is almost magically assisted by notations of order.

2. The translation, as one whole, is uniformly executed. Every where are exhibited indications of care and skill; qualities which, in this author, never betray a tendency to relaxation from protracted exertion. Horace's rule in poetical representation is here exemplified in familiar prose, and in one of its less captivating forms—translation.

Si quid inexpertum scenæ committis, et audes  
Personam formare novam; servetur ad imum  
Qualis ab incepto processerit, et sibi constet.

But if you venture on an untried theme,  
And form a person, yet unknown to fame,  
From his first entrance to the closing scene,  
Let him one equal character maintain.—FRANCIS.

This equability of character, and uniformity in the effect, is the more surprising, as the lenity of the liberal reader is requested from the consideration, that necessity required the whole work to be finished in the space of ten months. 'We know so much of literary labour' (these are the translator's words) 'as to be fully convinced, that to accomplish this, without committing some trivial errors at least, demands a vigilance which no weariness can surmount into negligence, a perseverance which no obstacles can retard, and ardour which no toils can, for a moment, abate.' Here is a specimen of intuitive skill in his author's language and subject. We think ten months scarcely long enough to transcribe three such volumes, from a correct copy, for the press. Tillotson was amazed when Burnet (producing the manuscript of his Exposition on the Articles) told him that it had been begun and finished within the limits of a year. The translation of Pausanias, as now printed, is four times the size.

Even the trivial errors we have discovered are few. Had they been more numerous, such an apology would disarm criticism. For one mistake, however (either the corrector or compositor is responsible, perhaps both), we offer an apology to the public. In Vol. III. the page after 211 is 216. The history is continued to the bottom of 217. The four next pages are filled with notes, and the history concludes abruptly. Then with page 223 the notes begin anew. This mistake merits correction.

3. The appendages of Pausanias in English are his habit, notes, and index.

As to his habit, he is introduced in materials of good fabric from a fashionable wardrobe. The suit is becoming, plain, and neatly elegant. The habit-maker, however, suspects that the dress in which he has arrayed the Grecian is liable to exception from a superfluity of buckles, buttons, clasps, and strings, otherwise called *connective particles*. The Hebrews and Greeks were profuse in the repetition of their *Vau* and *Kai*, which they used not merely as copulatives, but also as disjunctives, expletives, adversatives, &c. indifferently. Their translators, not attending to these distinctions, render such particles invariably by *And*. In this version we often find two long sentences divided by a full stop, the second of which begins with *And*; nay, new paragraphs are thus introduced, as are several succeeding chapters in our English Bibles. Far be it from us to recommend the omission of this connective; especially as tendencies to political mischief are foreseen. 'In the present age, indeed, it cannot be an object of wonder, that books are composed with scarcely any connective particles, when men of all ranks are seized with the mania of lawless freedom, bearing indignantly all restraint, and are endeavouring to introduce dire disorder, by subverting subordination, and thus destroying the bond by which alone the parts of society can be peaceably held together. Of the truth of this observation the French at present are a remarkable example, among whom a contempt of orderly connexion has produced nothing but anarchy and uproar, licentious liberty, and barbaric rage; all the darkness of atheism, and all the madness of democratic power.' *Preface*, p. 15.—Indulgent Heaven! avert the omen. Beware, Britons, of contemning connective particles!

We are taught to expect in the notes a theory, for many ages unknown, which unfolds much of the Greek mythology. This organon is no other than the doctrine of the Platonic school. The authors from whom the theological and mythological information in the notes is derived (the later Platonists), are considered by verbal critics, and sophistical priests, as fanatics, and corrupters of their master's doctrine. It is well known, that the former never read a book, but to make different readings; and that the latter wilfully pervert the meaning of every valuable author, whether ancient or modern, in some places, and ignorantly in others. Let the liberal reader consider too, that the later Platonists had, most probably, a traditional knowledge in some leading parts of their philosophy; that they had books to consult, which are now lost; and that they are acknowledged to have been men of great genius and profound



‘erudition, even by those who read without thinking, and by those who read but to censure and pervert.’ *Preface*, p. 12.

We must with candour dissent from the opinion of our annotator, with respect both to Plato and his scholiasts. The father of the sect was, like Homer, sublime, fond of allegories and poetical decorations. His philosophy is therefore mystical and fictitious. Long before his time traditional knowledge had been egregiously corrupted. His disciples, attempting in vain to untwist the rays of primeval light from the mass of artificial darkness, sunk deeper and deeper into the abyss of error. This annotator, much conversant in the writings of the Platonists, has acquired a tincture of their sentiments, and a partiality to their doctrines. Such studies have a tendency no less obvious to mislead and debilitate the understanding, than the labour of learning the modern tongues. An illustration of this philosophy can no where be more out of place, than in notes on Pausanias, whose chief merit is the help he affords for adjusting ancient history by his numerous references to pedigrees, and characters of time. In his new dress we hope our British critics will, with this view, peruse his works.

The author every where expresses a pious belief in the truth of the ancient oracular responses; and his translator, impressed with the same conviction, has been careful to translate them into prose, because he considers them as invaluable pieces of composition. We have the misfortune to differ from both; but with deference, and not without assigning a reason. It would be strange if several consultations out of a thousand had not an answer, which was afterward accidentally verified. In the ages of fiction many inquiries and responses might be recorded, though no advice or answer had been asked or given. Besides politicians, who were often priests, usually dictated to the oracle the response, in enigmatical terms, procured it for money, and then claimed the merit of acuteness in solving its mysterious phraseology. Superstition venerated such frauds. Tumultuous factions were by these artifices overawed into unanimity, and cowards inspired with courage. Lastly, political wisdom is the result of ripe experience, and ripe experience is near akin to the spirit of prophecy.

‘To critics in general I shall make a declaration, similar to that which I have elsewhere given, that I shall pay no attention whatever to criticisms which are merely the result of ignorance; but if I find them attended with malevolence, I shall not fail to expose the baseness of such compositions, in a copious appendix to my next publication: and would every author, whose labours have been infamously abused, adopt this plan, he would, either by intimidating such literary bullies, secure

to secure himself from their attacks in future, or render them the scorn and derision of every man of discernment and worth.' *Preface*, p. 16.

If this learned gentleman charge us with ignorance; and authenticate the accusation, we will thank him for a few sparks of intellectual light;—if with overt acts of malevolence, we can with great truth disavow the essence of criminality;—a felonious intention. The writer of this article has seen none of this gentleman's former publications, and hopes to derive entertainment from those still in reserve, without painful presages of chastisement from the contents of a copious appendix.

The index is copious, and supercedes, in a great measure, the contents of chapters. But in general the numbers of reference to the pages are incorrect. Its use is thus greatly impaired.

ART. III. *The Rhine; or, A Journey from Utrecht to Frankfurt; chiefly by the Borders of the Rhine, and the Passage down the River, from Mentz to Bonn: described in a Series of Letters, written from Holland to a Friend in England, in the Years 1791 and 1792. In Two Volumes. By T. Cogan, M. D. Embellished with Twenty-four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn.* pp. 730. 8vo. 1l. 1s. boards. Johnson. London, 1794.

[ Concluded from our last Number. ]

DR. Cogan, in the second volume of his Travels, describes BRUHL, a country seat belonging to the Elector of Cologne; the city of Bonn, which, as a place for perpetual residence, he would prefer to Cleves itself, which so greatly excels in richness, wildness, and extent of prospect:

‘ In the road from Bonn to Andernach, which is about half way to Coblenz, the scene is very sublime. The *Sehengeberte* stand as centinels to guard the entrance into this defile; and though their lofty heads seem to triumph over all their neighbours, yet do the mountains on each side the current become bold, lofty, and massive, as we advance towards the south. Some of them present an ample surface to the cultivator. Others approach so near to the perpendicular, that it is impossible to behold the husbandman at his labours without fearful apprehensions lest an unlucky fall should precipitate him into the river. In other parts they spurn at cultivation: and their bare Iron Rock bids defiance to all the machinations of art to render it fertile. Some of these rocks dart upwards, in a pyramidal form, and present at their summits the appearance of castles, mouldering into dust.

D d 2

Others

Others elude the art of the husbandman, by the falling of their loosened surface in confused heaps to the foot of the hill, or by their filling up the chinks and interstices that were formed by hasty torrents. In some parts the hills seem disposed to form a plain, and offer their broad surfaces to the trees of the forest; in some they divide, to give the traveller a transient peep at the distant country behind them; in others rivulets hastily seek their way through the deep and sharp fissures between the mountains, to pay their usual tribute to old Rhinus, the king of streams: who, like the proud lords of this country, swells into importance, by the liberal contributions of his vassals, and seems to treat them with supercilious disdain, on account of that superiority to which they have so abundantly contributed.

These beauties of nature are variegated and enlivened by castles and mountains, some of which are entire; others are rendered more venerable by their forming majestic ruins; some are placed on the summit of a cliff, others in the bosom of a mountain. Numberless towns and villages also proximate to the borders of the river, manifestly courting protection from the hills, and plenty from the stream, add a beauty to the prospect.

From Coblentz, a flourishing city at the conflux of the Rhine and Moselle, our traveller went to Mentz, and, in his way thither, describes various objects, among which we find the baths at Ems; the town and castle of Nassau, the original mansion of the family of Nassau; Schwalbach, the Matlock of this part of Germany.

Mentz is the principal residence of the nobility, who are very numerous in the electorate, and are said to possess considerable property. They are also said to diffuse a spirit of urbanity over the inhabitants in general, and to enliven the city by the frequency of winter amusements. Since the visit of our traveller and his companion a philosophical society has been erected at Mentz:

‘It has been remarked by some one,’ says Dr. Cogan, ‘I forget whom, that scarcely any subject is worth the trouble of discussion, excepting those which have met with the greatest obstacles to discussion, religion and politics. These are certainly the most important, as they relate to our welfare in both worlds; and their native dignity is manifested by the extensive influence they have upon the human mind, when the free investigation of them is allowed. No subjects are so well calculated to inspire the community at large with what is usually termed GOOD SENSE. Where the free discussion of these is prohibited, a few speculative men may cultivate the various branches of philosophy, and may acquire classical knowledge; but the ideas of the PEOPLE are contracted, their minds servile and bigotted, and their conversation frivolous; unless, indeed, they find means to cultivate their minds, and perhaps save their souls by stealth. It sometimes happens that the intellectual faculties work rapidly and effectually, though in secret, and that a treasure of solid knowledge lies concealed

concealed under an external conformity to public authority and established creeds. But in religious affairs, men become hypocrites; and in politics, the yoke is rendered galling by their *perceiving* that it is a yoke. Extremes beget each other. From credulity they sink into infidelity; and from passive obedience and non-resistance they are liable to burst forth into anarchy, when they feel their powers competent to resistance. The philosophical spirit that is already prevalent in this city, is doubtless preparatory for some momentous change at a future period; for in proportion as knowledge is diffused, the mind becomes restless under that state of servility which sits easy upon the ignorant. If there be any truth in these remarks, genuine policy will consist in the most liberal toleration of free discussion. The love of truth would then become a common cause. One class of sentiments not being under the frown of ecclesiastic or civil authority, and another supported by its smiles, they would each be appreciated according to their sterling value. We should exchange our love of *notions* for the love of truth, and become as impatient of error as we are now of contradiction. Will you object, my friend, that universal scepticism would prevail? I answer, that it *must* prevail where improved sense enables men to discover the absurdities of established principles, and the mind is impeded in its ardent desires to find out better. I acknowledge also, that, upon their first liberation, a thousand crude conjectures and imperfect notions would be proposed and adopted. But these would soon be rejected for clearer and more consonant ideas, if they were communicated without restraint. In renouncing ancient prejudices, on account of their manifest absurdity, some degree of scepticism is natural, and perhaps unavoidable. To use a medical or surgical phrase, it is a solution of continuity, previously requisite for a new organisation. To use a Catholic phrase, it is the purgatory through which the mind must pass to the enjoyment of true wisdom and knowledge. To use a chemical phrase, it is the putrefactive fermentation attending the dissolution of old systems, which will live in the generation of exhilarating truths. The partial view of things which a fettered mind must take, will naturally lead to infidelity; give full scope, and infidelity will finally terminate in a creed consonant with the nature of God; and productive of the happiness of man.

Many of the more ancient towns in Germany manifest that their ancestors had a strong predilection for finery and shew, without paying any attention to propriety in the subjects displaying it. All the houses at Cologne and Mentz, that bear decided marks of their having been formerly of a superior class, are curiously painted externally, from top to bottom, with fantastic figures, landscapes, and scripture histories, which have no relation to any one circumstance relative to the building or its situation. It is obvious, that although the modern inhabitants of Mentz are making strong efforts to emerge from that Gothic taste, yet some of its dregs still adhere to them. Many other of their public buildings are still chargeable with the fault of a gaudy impropriety.

At Mentz our author enters on a long discussion on the invention of printing; and, after summing up and appreciating the evidences in favour of each claimant, concludes in favour of Laurence Coster, and Haerlem.—From Haerlem, he thinks, the knowledge of the invention was conveyed to the city of Mentz, where it unquestionably received many important improvements; and that the popular publications which were printed at Mentz, united with these improvements, were the causes that the press at Haerlem has been so long deprived of the honours to which it had so just a claim. Our author, supposing that the anterior claims of Haerlem have been fully established, proposes eight toasts, all of which, after they have been given separately, he compresses into the following: ‘May every useful thought be fully *expressed* and duly *impressed*, and neither *repressed* nor *suppressed*, nor may worth be ever *oppressed* or *depressed*.’ This feast in honour of printing our toast-master would conclude with the following song:

## I.

‘SEE riches circulate at will,  
By coinage, and by minting:  
The Printing Art is nobler still.  
*Truth* circulates by printing.

## C H O R U S.

The Printing Art, &c.

## II.

Since truth is truth, as all allow,  
It cannot suffer *flinting*:  
Pernicious Error rears her brow,  
When tyrants limit printing.

CHORUS. Pernicious Error, &c.

## III.

Since Freedom's self sometimes runs mad,  
The thought is well worth hinting;  
Let useful truths be modest clad,  
And then go on with printing.

CHORUS. Let useful, &c.

## IV.

But Vice, you'll say, with hideous leer,  
At Virtue will be *squinting*!  
Well, if Vice squints, and looks so queer,  
We'll mend her sight with Printing.

## C H O R U S.

Well, if Vice squints, and looks so queer,  
We'll mend her sight with Printing.

Our travellers determined now to visit Frankfort, where a large concourse of strangers was already assembled, and great preparations making for the election of an emperor, the ceremonies observed at which are copiously described. The fairs at Frankfort and Leipzig, the general marts for literature, are also described. From Frankfort they return by Mentz, Johannisberg, Bachenach, and St. Goar, to Coblentz. Here Dr. Cogan expatiates on the different species of the grape, and the characteristics of good Rhenish wines\*. From Coblentz our travellers, viewing the country, and all that is most remarkable as they pass along, come down the Rhine to Nieuweid, from Nieuweid to Andernach, and from Andernach to Bonn.

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Dr. Cogan has viewed the objects that came within the sphere of his observation with the eye of a moral and political philosopher, a physiologist, and a man of taste, good humour, and lively fancy. He shews good sense, quick discernment, and a considerable degree of knowledge in history, natural and civil, and the science of human nature. Such passages as that relating to the natural impatience of Englishmen, in page 46, Vol. II. are not unworthy of Lucian or Rabelais: in others, his disposition to gaiety and jocularly is carried to the length of puerile levity; but for this he makes, in an advertisement, the following apology, that his letters were not originally designed for any other readers than the private friends to whom they were addressed.—His descriptions of natural objects are very picturesque and animated. The Rhine, with its ramifications, and the adjacent cities, towns, villages, and general contour of the country, in the present war between Germany with her allies and France, is particularly interesting. The map accompanying this Tour is on a large scale, accurately drawn, and well engraved. The views in aquatinta are twenty-four in number, and very beautiful.

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\* It is here to be regretted, that the Doctor has not investigated the medical virtues of those wines as well as their flavours. There is nothing that springs from the earth so diversified in its nature as the vine. And its efficacy in the cure of various diseases is every day more and more experienced and acknowledged. See a very judicious treatise on this subject under the title of 'General Instructions for the Choice of Wines,' &c. by Dr. Macbride—who also gives an account of many disorders cured by the wine called Tockay de Espagna; the salubrity and medical efficacy of which is well attested.

ART. IV. *Analysis of an Inquiry into the remote Cause of Urinary Gravel.* By Alexander Philip Wilson. Published at Edinburgh in 1792.

THE author observes, in the introduction, that the attempts to remove the proximate cause of gravel by lithothriptics having proved so unsuccessful, naturally leads the mind to inquire whether or not we can discover any means of preventing a disease which no succeeding care, after it has occurred, is capable of removing: but we can prevent a disease only by discovering and avoiding the causes which produce it. In order to discover the causes which produce a tendency to calculous affections, the author relates experiments, in the first chapter of his treatise, with the view of proving, that acidity in the primæ viæ tends to produce the disposition of lithic acid from the urine; and that every cause which promotes perspiration tends to prevent it. M. Bertholet, he observes, found that an acid passed off by the skin, during sensible perspiration; and he relates two experiments to prove, that an acid also passes off by the same excretory during insensible perspiration. In the second chapter he makes some observations on the manner in which acids act on the urine after it is out of the body, and on the spontaneous depositions which take place from that fluid. On the first of these heads the author observes, 'I learned the following curious fact, from an anonymous author, after the treatise I am now laying before the public was nearly completed. This author mentions, on adding any acid, even the carbonaceous, to urine, he always procured a copious deposition of what he calls the concreting acid; which is the same I have mentioned under the name of the lithic acid.' Dr. Wilson repeated this experiment, both with recent and stale urine, using the vitriolic, nitrous, muriatic, acetous acids, and the acid of lemons; and in all instances found the result as the anonymous author has stated it. To this he adds some other particulars relating to the same subject. Urine, left to itself, deposits either a whitish matter, rendering it muddy, and this often in an hour or two after the urine is made; or crystals of lithic acid, or sometimes both. Dr. Wilson never found both of these depositions existing, in any considerable quantity, in the same urine. The lithic acid is produced by acedent food; the other (which he calls the cream-coloured sediment) by a diet of a contrary tendency. The deposition of the lithic acid is diminished by promoting perspiration, which tends to increase that of the other sediment. The cream-coloured sediment is more soluble in the urine than the lithic acid. The lithic acid

is less readily acted on by acids than the cream-coloured sediment. He also found, that an acid added to urine after it was out of the body, while it produced a deposition of lithic acid, prevented the appearance of the cream-coloured sediment; and on adding an acid to urine which contained cream-coloured sediment, but no crystals of lithic acid, the former sooner or later disappeared, while the latter was deposited. Certain acids produce an effervescence with urine, during which a permanently elastic fluid is disengaged, which precipitates the calcareous earth of lime-water, and produces no contraction on the admixture of atmospheric air. With regard to the depositions themselves, the one he pretends not to investigate more accurately than has already been done; the other, which he observes seems to have been entirely overlooked, he thinks a neutral salt, containing the lithic acid, from which it may be precipitated by perhaps every other; and he is induced to form this opinion for the following reasons. On adding a certain portion of acid to urine, containing much cream-coloured sediment, and an equal quantity of the same acid to urine containing little or none of it, he always found most lithic acid precipitated from that portion of urine which had contained most cream-coloured sediment; and also, that the more of this it contained, the longer time it required to become limpid, and for the complete deposition of the lithic acid to take place. Besides, when there was a long time required for the deposition of the lithic acid to take place, he could easily perceive the gradual change induced on the cream-coloured sediment, which altered its colour, and being at the same time precipitated from the urine, was by degrees totally changed into a dark red-coloured, sandy-looking matter, lying at the bottom of the vessel.

In the third chapter he makes some general remarks on the foregoing experiments. When we see the lithic acid deposited in greater than usual quantity on using acescent diet, this (he thinks) must be ascribed to a greater than usual secretion of acid by the kidneys, which, acting in the same way with the foreign acid after the urine is out of the body, produces this deposition of lithic acid: but if the perspiration be much promoted, the acid which here precipitates the lithic acid is thrown off by the skin; and consequently the deposition of lithic acid from the urine prevented, as happened in all the experiments where a sudorific was employed. The author then puts the question, Does the body, by its own powers, generate an acid capable of precipitating the lithic acid from the urine; or is such an acid always derived from acescent diet? That the body is capable of producing such an acid, independently of any foreign acid received into the body, he thinks proved by his fourteenth experiment.

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He found the urine existing in three different states at different times of the day; in the evening more limpid than at other times, and depositing little sediment of any kind; in the morning highest coloured, and depositing much cream-coloured sediment; the mid-day urine was of a shade not so light as the former, nor so dark as the latter, but deposited more lithic acid than either of them. Hence he infers, that the deposition of lithic acid from the urine is caused by the vigorous action of the kidneys. That this therefore is necessary for the proper expulsion of the matter causing that deposition; and that an accumulation of this matter is during the hours of repose taking place in the system, which is thrown off in the day-time by the skin and kidneys, when the system is most vigorous. Upon the whole, the author concludes, 1st, that any cause obstructing perspiration produces a greater than ordinary precipitation of lithic acid from the urine. 2dly. That the same precipitation is considerably increased by acescent diet, and much diminished by using a large proportion of animal food. 3dly. That by the inactivity of the skin and kidneys an accumulation of acid may take place in the system, only to be thrown off by restoring their proper action. 4thly. That by the proper use of diaphoretics we can often entirely prevent the deposition of lithic acid from the urine. Lastly, We must conclude (the author observes), from Messrs. Shæle's and Bergman's experiments, as well as from the above observations, that it is the lithic acid which is apt to form insoluble concretions in the urine: hence the danger of all those circumstances in life tending to occasion its precipitation.

In the fourth chapter the author endeavours to prove, that all the predisposing causes of gravel act by precipitating the lithic acid; and to point out that all these causes produce one and the same change on the body. The predisposing causes of gravel, he believes to be too great a proportion of solid, from the particular formation of the body, old age, excessive labour, high living, and the liberal use of fermented liquors. Indolence, and too much heat applied to the body in general, and particularly to the kidneys; each of these causes he considers separately, and endeavours to shew, that they all tend to produce debility of the skin and kidneys; hence occasioning an accumulation of acid matter in the system, the excretion of which we have seen so immediately depending on the vigorous action of these organs; and that when this accumulated acid is at last forced off by the kidneys, it then precipitates the lithic acid, and thus lays the foundation of a fit of the gravel. The gout he thinks only connected with the gravel from the former being accompanied by some of the predisposing causes of gravel just mentioned, particularly

particularly indolence, and a great degree of dyspepsia. He gives some reasons for our not supposing these two complaints more essentially connected, but pretends not to decide the question, whether or not the matter producing both be the same?

In the fifth chapter, which is the last of the first part of his treatise, he mentions those circumstances which render it probable that the remote cause of gravel (the debility of the skin and kidneys) is present, and the means for removing it, before it induces a fit of the gravel. In attempting this, he thinks there are four indications, 1st. Strengthening and assisting the digestive organs; 2dly. Avoiding such ingesta as increase the quantity of the matter we endeavour to expel; 3dly. Curing such as have an opposite tendency; and, lastly, throwing out this matter by every means in our power. For the consideration of the first indication he refers to the second part of his treatise on dyspepsia; on the second and third he says but little, and nothing new; the last he considers at greater length, and thinks it proper to attempt the expulsion of the noxious matter both by the skin and kidneys. The propriety of this practice he considers as a fair inference from his experiments. For the latter purpose he thinks tartar emetic, given in small doses, for reasons which we omit mentioning that this analysis may not be too much protracted, peculiarly well adapted. He also warmly recommends mercurial ointment used with caution; and refers to several of his experiments for its efficacy in promoting the excretions by the skin and kidneys. Lastly, he mentions an attention to exercise, as a proper addition to any other means that may be employed.

In the introduction to the second part of his treatise, Dr. Wilson makes some remarks on digestion, and considers it proved by the experiments of Spallanzani and Dr. Stevens, that its efficient cause is the gastric liquor: hence he observes, in the second chapter, the proximate cause of its failure must be some change in the quantity or quality of this liquor. Of these two hypotheses he thinks the former the most probable, and chiefly for the following reasons. The operation of the occasional causes of dyspepsia, in producing that disease (all of which act by debilitating the stomach or general system), he thinks more explicable on this than on the other hypothesis, narcotics and indolence, which diminish all the secretions, produce dyspepsia; a dyspeptic patient can digest a small quantity of food without any morbid symptom; dyspeptic symptoms are removed without medicine, if we fast till a sufficient quantity of the gastric liquor has flowed into the stomach to digest the contents already there. In one case of severe dyspepsia he found the gastric liquor wholly wanting, and digestion completely interrupted. He produced  
dyspepsia

dyspepsia by evacuating part of the gastric liquor, and found that by these means he could very nearly produce complete anorexia. 'Finally he observes the thirst-bound belly and failure of saliva, so often occurring in dyspepsia, support the same opinion.' From the means of alleviating or curing dyspepsia he also draws some arguments in support of this hypothesis. In the treatment of dyspepsia, which he considers in the third and last chapter, he reprobates the frequent use of emetics; observes they will not be found necessary, if the patient eat only those articles, and in that quantity, which he finds from experience his stomach can digest with tolerable ease. He particularly recommends an attention to those means which promote the general vigour of the system, to sleep and exercise, an excess or deficiency of either hurts; nearly the same he thinks may be said of venery. 'The general view in this treatment, however (he observes), is more adapted to the young than the old, in whom, and indeed in all labouring under severe dyspepsia, and hence much debility, digestion is so weakened that the body can hardly be supported, far less strengthened to such a degree as is necessary for employing the remedies mentioned above, and which we may consider as the treatment for a radical cure. On this account we must use some artificial means of supporting, for the present, the digestive powers; and it remains to be determined in what manner this may be most safely and effectually done. Stimulants and internal tonics have been universally used with this intention. Physicians, however, have always complained, that while by these they relieved the urgent symptoms of the disease, they unavoidably increased the tendency to it. It would therefore be of much consequence to dyspeptic patients if a remedy could be found which would relieve the symptoms of this disease, without tending still farther to increase the debility of the stomach. Such a remedy, I cannot help thinking, is pointed out by what is said in the last chapter concerning the proximate cause. We have seen all the occasional causes of this disease, lessening the quantity of the gastric liquor, and every remedy found of service in it increasing the secretion of that fluid; hence, instead of preternaturally stimulating the stomach, and thus increasing its morbid affections, were we to introduce into it the gastric liquor of other animals, it appears probable that the dyspeptic symptoms might, in this manner, be relieved, and the body, by a greater supply of nourishment, so strengthened, that by the method formerly taken notice of, a radical cure might be accomplished, which would the more readily happen on this account, that the patient had not been in the custom of using stimulants and internal tonics.'

In compliance with the proposals which we held out to the public at the commencement of the new series of the English Review, we received from the author the preceding analysis of his work, which had not been fairly represented in some other literary journals. On a diligent comparison with the publication itself, it appears to us to be a faithful and correct abstract of its general contents, from which our readers will be enabled to form a just estimate of the original. We shall only add, that the anonymous author alluded to, has since published a second edition of his treatise with his name\*, in which he complains that Dr. Wilson has borrowed from him largely, without sufficiently acknowledging his obligations. To determine the priority of scientific discoveries is generally a difficult, always an invidious task; which we shall beg leave, on this occasion, to decline attempting.

To the public, for whom we make reports, it is the utility of a discovery that is of importance; about the author they are little concerned. If the facts and inductions contained in this treatise are confirmed by farther experience, a more important discovery has not for many years been made, than one that enables mankind to prevent and to cure the gout and the gravel, which have hitherto been considered as the opprobria of the healing art.

**ART. V.** *Cary's New Map of England and Wales, with Part of Scotland; on which are carefully laid down all the direct and principal Cross Roads, the Course of the Rivers and Navigable Canals, Cities, Market and Borough Towns, Parishes, and most considerable Hamlets, Parks, Forests, &c. Delineated from actual Survey, and materially assisted from authentic Documents liberally supplied by the Right Hon. the Post-Master-General.* Price 2l. 2s. Published by Cary, Engraver and Mapseller, No. 181, Strand.

**T**HE scale of this map is an inch to five miles, forming in size, when pasted together, seven feet six inches in height by six feet in width.

This map is a work of infinite labour and expence. It is most ingeniously planned for the purpose of travelling, being divided into sections of a size to form a quarto volume of eighty-one pages; the junctions of which are united by a general or index map prefixed, divided into corresponding parts, and

numbered agreeably to the sections; by which means the whole becomes united and placed under the eye of the observer in a moment.

The authority upon which Mr. Cary has executed this work is set forth in the title-page to be from actual survey and authentic documents liberally supplied by the post-master-general, to whom it is dedicated by permission.

Considering geography as a most useful science, we have followed this map through every part with most critical attention; and recommend it as the best that has yet been published. It is executed, in all its parts, in the most masterly manner. According to an accompanying index of names, it contains upwards of 22,000 places, which, however numerous, by means of this index, the smallest villages are immediately traced, as it refers to page and county where situated. This index applies equally well to the map when mounted on a roll and ledge for furniture. The greatest attention appears to us to have been paid to every part of this map. The whole of the turnpike roads are carefully discriminated from the inferior ones, by being done considerably wider, and coloured with a light saffron, and the distances from place to place added upon each such road. The courses of the rivers, from their source to their influx, have been minutely traced. The navigable canals are particularly attended to, and their course laid down agreeably to the acts of parliament relative thereto. Nice discrimination of character has been observed throughout the whole, to elucidate and preserve the necessary distinctions proper in so large a work. The cities and market-towns are put in Roman capitals; the former are distinguished from the latter by a cross, and the borough-towns by stars, the number of which denote the number of members returned to parliament—parishes and chapelries in the Roman print character, and hamlets, &c. in the sloping hand.

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A map of this kind, on so large a scale, so distinct and just in all its relations and proportions, is not only extremely useful and convenient for travellers, but may be formed, with great ease, into an article of elegant, and we may say, ingenious, furniture. There is no person of sensibility who, in a vacant hour, when lounging on a journey, in a tavern, or on any similar occasion, does not find great amusement in tracing places he has heard much about, seen, or intends to visit, on the map. Various objects and correspondent emotions are thus brought up in the mind without any effort. In this respect maps possess an advantage similar to that of paintings; while at the same time they unite, with equal facility of communication, an infinitely greater variety of ideas.

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To have maps constantly before the eye in libraries, schools, and private teaching-rooms, is a very great aid, and almost the only sure way of acquiring an accurate knowledge of geography. Thus, too, many happy ideas have been suggested to the physiologist, particularly the inquirers into the theory of the earth; and what may be called physical geography.

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ART. VI. *An Investigation of the Principles of Knowledge, and of the Progress of Reason, from Sense to Science and Philosophy.*  
By James Hutton, M. D. and F. R. S. Edin. 4to. 3 vols.  
Edinburgh, 1794.

THE title of this work sufficiently expresses the nature and importance of the subject to which it relates; and the reputation of the author is too well established not to excite the curiosity of the literary world with respect to its contents.

Of a work, however, which has evidently employed many years of thought and investigation, and which is, perhaps, to be considered as the boldest and most singular inquiry that this age has produced into the philosophy both of nature and of mind, it would be presumptuous in us to attempt to give any decisive opinion. The time that we can afford to its perusal is altogether insufficient for any formal examination of its truth; and the limits within which we are confined, prevent us even from stating the whole of those doubts or objections which have occurred to us to many of the opinions and reasonings of the author. Of works of this magnitude, it is posterity alone that is the judge. We shall satisfy ourselves, therefore, with discharging our first duty as Reviewers, in presenting to our readers (with as much perspicuity as the very abstruse nature of the subject will permit) a simple analysis of its contents.

The origin of the speculations which he now presents to the world, the author has very fully and candidly explained in different parts of his preface: 'Having in an accurate examination (says he) of natural bodies, found, that magnitude and figure, though commonly esteemed absolute qualities, were in their nature only conditional, I endeavoured to investigate the conditions in which those qualities were produced, changed, or affected. I then found, that there is nothing in those external things which, strictly speaking, should be considered as absolute volume, or real magnitude and figure; but that there were only certain powers by which those conceived qualities may be produced in our mind.' [This curious investigation, our philosophical readers know, the Doctor some time ago published,

lished, in his ‘*Dissertations upon Subjects of Natural Philosophy,*’ Part III.] ‘Thus having found principles which superseded the necessity of believing in the commonly-received opinion, with regard to matter and bodies; and having found that volume in natural bodies may be only a thing imagined by our mind; I entertained a suspicion, that the employing this property of body as a principle in natural philosophy, like those of mathematical figures, might be only a supposition; consequently that the scientific definitions of matter taken from this quality of body were mere conjecture, and only founded upon the vulgar notions of men. This led me to inquire into the nature of our knowledge when we judge in relation to this subject, volume and figure. It was here I discovered, as I persuade myself, the principle upon which our knowledge of magnitude and figure is founded; and this science, being distinctly different from that of physics, led me to examine metaphysics, as the proper science to which this subject of our knowledge then belonged. It was in this manner that I studied a science which I found competent for the examination of physical principles. In this train of speculation I considered science in general; and particularly compared physics and mathematics, in order to understand the difference of their principles. Having, by this means, got a satisfactory view of physical principles, and discovered errors in received opinions sufficient to obscure and discredit this branch of science, I began to form a metaphysical theory for the support of a physical system, which now appeared to be a thing in its nature practicable. Thus were my first views of metaphysics subservient to physics alone, and limited to the examination of those principles upon which natural philosophy is built.’——

‘In thus applying to metaphysics I obtained a perfect confirmation of my physical theory; and in reconciling my metaphysical speculations with matter of fact, or the phenomena of nature, I procured a confidence in that abstract science, to which the principles employed in the other sciences are to be submitted. I thus acquired a desire to cultivate the science in which man is made to *know himself*. I therefore studied that science for its own sake.

‘In proceeding upon this plan, I found it necessary to consider science in its principles, and also in its purpose; and this led me to examine philosophy in general, to which we are conducted naturally by science.—Here, having first contemplated the subject with a view to know its nature, and then inquired into the purpose for which this progress of the human intellect might be considered as intended (in being properly adapted to some conspicuous end), I was made to extend my

views

views in the work about which I was engaged. Thus, instead of making that metaphysical investigation subservient only to physical science and natural philosophy, I discovered a much more important end for metaphysical inquiry; this was, the making natural philosophy subservient to a general system, in which the nature and constitution of *things* must be considered as the proper means of *intellect*; a system in which the human intellect appears to be the benevolent intention of the First Cause; a system in which man is made to understand his proper happiness in seeing its causes; and a system in which man, knowing his greatest good, is made to act voluntarily in having a conscious choice, and to conform his will to the wise laws of nature; laws which he thus learns in studying the constitution of his own mind, and which he cannot learn without admiring the benevolence in which they have been ordained.'——

Such is the account which the author has given of the origin and progress of this extraordinary work. *Its general purpose and design* he has thus expressed in another part of his preface: 'For this end of knowing ourselves, of understanding the purpose of our being or existence, and of seeing the means appointed for our happiness as well as misery, it is here proposed, *first*, to trace the progress of human intellect from its beginning, when the knowledge of man is merely instinctive, like that of the animal, and is not properly intellectual or understood. *Secondly*, To investigate the principles of scientific reasoning, when man, as a conscious being, proceeds to know the nature of things, and to distinguish truth from falsehood. And, *lastly*, to take a view of the system of our present existence, in which man is intended to become wise, and in which he is led to know his own nature, in order that he may make himself most happy upon the whole, by thinking justly and acting properly on every occasion.'——

Before, however, he advances to the great subject of his inquiry, the author has, very properly, prefixed a preliminary section, which he has entitled, '*Of Knowledge in general, and the Object of this Treatise, being introductory to the Work.*' It is of this section alone that we shall at present attempt to give our readers an account; because it is only from the understanding of it that they will be able to form a conception of the views of the author; and because his language and phraseology are so peculiar, that without some familiarity with them, it is impossible for them to comprehend the nature of his subsequent reasonings or conclusions.

This section is divided into four chapters. The first is entitled, *Nature of human Knowledge; and Purpose of Reflection.*



As knowledge is progressive, and is apparently regular in the order of its production, the Doctor thence concludes, that this gradual growth of it is a proper object of our investigation. Man has plainly powers fitted for this investigation. By consciousness we learn what passes in our thoughts; and by the experience of pain and pleasure we know that there are things external to the mind, and which are thus the causes of knowledge. It is by investigating these objects of his knowledge, that man is distinguished from the brute animal, 'who knows, reflects, and reasons no less, that is no otherwise than man, but who never investigates one operation of his mind, that is, he cannot distinguish such a thing as mind, or the different parts of a thought which he has formed.' It is hence that there is a distinction between knowledge and understanding—between the bare knowing a thing, and understanding the nature of it. The importance of this faculty of reflection the Doctor then illustrates at considerable length, in explaining the physical inferiority of man to many of the animal creation, and the infinite superiority he has acquired by the exertion of this power of his mind. The real superiority of man, therefore, consists in his knowing himself, and this is 'that knowledge which is only to be acquired by reflecting upon the operations of his own mind; for it is to be shewn that man only arrives at the perfection of his nature in understanding his knowledge, and in examining the principles on which he reasons. No wonder then that man should be found so different in his nature, for he is not always found in the perfection of his species, not having produced those capacities which are his nature as a man. Now, in this career, which may be termed humanity, he must begin with studying his proper knowledge.'

In this real knowledge, the Doctor then proceeds to shew there can be no doubt—that man, indeed, is apt to *think* he knows, when in truth he does not know—but that this is only opinion, not knowledge; and that this error naturally corrects itself by leading at last to proper knowledge, which cannot be doubted or disbelieved.—'That, therefore, which is never disbelieved, is properly termed knowledge; and thus knowledge is perfectly distinguished in relation to opinions which are changeable, and which may be either true or false. Therefore, in having our thoughts fixed and stable, there must be some *principles* to which our thoughts should be conformed, in order to become just thoughts, and true opinions, *i. e.* opinions which shall always be believed. It is the investigation of these principles of our knowledge that form the most interesting subject of speculation for the human thought; a subject

subject on which must depend all that science or opinion which is certain and undoubted.'

This real knowledge, the Doctor then goes on to shew, cannot be acquired by means only of our senses or our reason; and that therefore some other faculty is necessary for its acquisition.

With regard to natural philosophy, it is not the testimony of our senses which is required in order to constitute knowledge; and thus to distinguish it in relation to matter only of opinion; for we have the testimony of our senses equally in cases where one thing is believed by all mankind, and another only by a few. The testimony of our senses is not even at all required in believing; for example, that the three angles of a triangle equal two right angles, is knowledge which is believed independent of the testimony of sensation. It is nothing to the purpose here to alledge, that without sensation we should not have the idea of a triangle: this indeed is true; but measuring the angles of a triangle, as is done in mathematics, is not matter of sensation.

Upon what principle, therefore, is knowledge founded? It cannot be alledged that it is on reason, for the faculty of reason is equally employed whether in believing, in disbelieving, or in doubting. Reason, as a comparing operation of mind, is certainly one of the *means* of knowledge; but it is no more the principle of knowledge than is sensation; and it has been shewn, that sensation is not the only principle of knowledge; nor would indefinite reasoning on mere sensation, without any other faculty of mind, ever produce intellect, or even the knowledge necessary to animal life. How, for example, judge of distance in comparing sensations? Degrees of heat and cold may be compared, as likewise those of pain and pleasure: light and darkness may be compared, or different colours and quantities of light; sounds may also be compared, and tastes and smells; but in none of all these is comprehended distance, nor is it composed from any number or combination of them. Therefore, besides sense and reason, there is required another faculty of mind in order to produce knowledge. Now, it is this faculty which it is proposed to investigate, by tracing that principle of our knowledge in which distance is judged, in which magnitude and figure are conceived. It is not thus proposed any better to know *things* which we knew before, but to know our *knowledge*; and thus to judge better of our opinions, in correcting such as may be found, upon due examination, to have been erroneously formed. To this end, we are to revise those judgments which as animals we have formed necessarily or instinctively, and by which, in judging scientifically, we believe that material things subsist in

‘ magnitude and figure. If, in this examination, we shall find  
 ‘ reason to correct that false opinion, which we have scientific-  
 ‘ ally though erroneously entertained of material substance as  
 ‘ the subject of our knowledge, or the object of our senses, we  
 ‘ will then have new principles by which to reform our science;  
 ‘ principles, by which, in comparing natural bodies and the hu-  
 ‘ man mind, we may find reason to alter a received opinion;  
 ‘ principles, by which, perhaps, we may be led to form more  
 ‘ consistent theories of a material as well as intellectual system,  
 ‘ and more satisfactory notions with regard to the efficient and  
 ‘ the final cause of our knowledge.’

Chap 2d is entitled, *Distinctions in Knowledge.* The terms knowledge, understanding, science, though in some measure synonymous, are also employed to express different things. The object of this chapter, therefore, is to explain the meaning which the Doctor annexes to these terms.

1. *Knowledge* is the first and the most simple of these three things. Whatever informs the mind gives knowledge; and as the mind, so far as it has not knowledge in itself originally, must necessarily be informed, therefore the information by our senses is the original and simple species of knowledge which will be found essential to the human intellect, so far as it is only by means of such information that superior degrees of knowledge are to be acquired. This primary information is preserved in the memory, and is afterwards revised in reflection, when the mind, in consequence of its knowledge, proceeds to operate in understanding, and improves itself in thinking.

2. *Knowledge*, in its most simple state, consists of sensation and perception; but *understanding* is more than this simple knowledge, for we are said, in common language, to know a thing without understanding it. The mind may be informed in consequence of sensation, without understanding these simple informations, that is, without distinguishing them; for this requires a judgment to be formed, and a judgment cannot be formed without understanding. Simple knowledge, therefore, must precede understanding; and understanding is thus a step in the progress of human intellect, which is necessarily founded upon this primary information. Knowledge is indeed a term applicable to every part of this progress; but it thus appears, that notwithstanding the use of the same term, the knowledge with which the progress of mind is begun, may differ from that in which it is to end, as much as things which are considered as being but little, or in no degree, similar.’

3. *Understanding* being thus considered as more than simple knowledge, *science* will, in like manner, be found to be more than simple understanding; for science is the farther operation of the

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the mind in relation to that knowledge which has been acquired by the faculty of understanding: and as understanding is properly the discernment of the mind employed in relation to simple knowledge, science will appear to be the discernment of the mind again employed, not upon the simple knowledge of sensation and perception, but in relation to the knowledge which has been attained by means of the understanding. It will thus be made to appear, that there is a regular progress in mind; therefore the natural constitution of mind will be understood in the discernment of this progress. And as the judgments of the mind, which are at first particular, become more and more general when a person advances in knowledge, science, which is here considered as an advanced state of mind, will appear to be the generalisation of compared judgments; and as thus producing a knowledge superior in its nature, when compared with that which is first in the order of its production. In this process of mind, the faculty of *reason* is the *mean* by which these effects are produced; and in the operations of this faculty there are, in this view, to be distinguished those that are employed in relation to the *simple knowledge* of the mind, and those that are employed in relation to the knowledge which has thus been acquired, and which may be considered as *understanding* in the place of knowledge. As thus understanding is properly our judgment employed with regard to our simple knowledge, science is considered as the application of our judging faculty to the subjects of our understanding.

4. *Science* may be thus considered as a thing definite in its beginning, but becoming more and more complicated when it advances beyond its first stage; consequently science is either a thing indefinite in its nature, or it is succeeded by another stage in human knowledge, which may be distinguished by the greater complicacy in operation, and thus discriminated in relation to science, as science has been in relation to understanding. This last stage of knowledge is *philosophy*.

It is not (continues Dr. Hutton) the simple progress of mind in science which constitutes philosophy. This requires the complication of sciences, which have originated from different species of knowledge, in order to produce a result. This result, then, is more compound in its nature, more complicated in its relations, and more abstracted from the particular and primary knowledge, in which all explanation must terminate, as from this source all understanding must have at first proceeded. Philosophy therefore is more than science; it is the application of science in the exercise of wisdom. Wisdom is the conception of an action which is leading to an end. Now no action, or no end can be effected by science alone, that is, by one simple

species of knowledge. Philosophy, therefore, is the wise application of science to some end; and the wisest end to which science may be applied must appear to be the highest progress in philosophy. 'It may, therefore, here be advanced, as a thing afterwards to be shewn, that the progress of the mind of man consists in, or contains, the following steps: 1<sup>st</sup>. Knowing without understanding, which is knowledge simple and absolute. 2<sup>dly</sup>. Understanding without reflection, which is knowledge relative, and is commonly considered as knowledge. 3<sup>dly</sup>. Knowing by reflection, or knowing our knowledge, which is science or human understanding. And, lastly, knowing human understanding, or understanding the ends and motives by which a rational being is conducted.—This is philosophy, or the perfection of the mind of man, which leads his knowledge towards the Author of his existence, or the natural constitution of things, in knowing causes as well as effects, and in foreseeing future events from the knowledge of that order which obtains in nature.'——'It may now be observed, that those distinctions, which have been made with regard to the intellectual process so far described, are not intended so much with a view to fix the precise meaning and proper application of those terms in relation to the progress of mind, as to establish this proposition, That there is truly a progress made in a natural order, which, therefore, is a proper subject for investigation, whatever terms shall be thought most proper for the distinguishing of those several things.'

Chap. 3d. *A general Division of Science, according to the Nature of its different Subjects.*

Science in itself has thus been distinguished in relation to understanding by its generality, and by the several steps in the progress of mind necessary to its attainment. When the objects of the inquiry are all united in *one view*, this forms, according to Dr. Hutton, a particular science, as the relations of different magnitudes forms the science of geometry, the relations of the heavenly bodies, astronomy, &c.

But, besides these, philosophy may proceed to consider science in general, and to form specific distinctions of that which is comprehended in one general character. From a just division of science there are many benefits arising; but in particular, it is by this means alone that we can ascertain what are the principles upon which reasoning, in any particular science, must proceed. The Doctor therefore goes on to distinguish the different branches of science, and by this means more accurately to point out the particular branch of science to which his undertaking belongs.

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The first division of science is that of *Physics*. In this our reasoning relates to things conceived as existing externally to the mind, and must begin in history or the observation of facts. In this branch of science there is required, 1st, observation, and, 2dly, the use of our reasoning faculty in order to establish the truths which are then called physical, and which are either particular and instinctive, or general and philosophic. Between our particular and our general knowledge in this case, there is placed what (according to Dr. Hutton) may properly be termed the science of physics; and this naturally leads to philosophy, or a more general and extensive understanding of the subject.

The second division of science may be termed that of *Mathematics*. Here the mind reasons and speculates without external information from preconceived notions or ideas; and the proper object of it is to perceive a chain of truths, all which necessarily follow from the nature of our conceptions. This science, therefore, does not interfere with that of physics, although it is necessary to it; 'and although it is not immediately founded on natural history, yet it is afterwards to be shewn that it has also its origin, though more remotely, in matter of fact.'

The third division of science is *Morality*, 'or the judging of things from an internal sense we have of good and evil, right and wrong,' &c. This science does not interfere with the two preceding, being founded neither in our observation of external things, nor in the truth and falsehood of our own conceptions, but in the sense or opinion of good and evil which is to be acknowledged in the mind on certain occasions. This science is also founded on history or experience, and leads to philosophy, or a more general science respecting voluntary agents.

The fourth division of science is *Logic*. The view which Dr. Hutton gives of this science is new, and peculiar to himself. This is, says he, an artificial method of communicating our knowledge to others, by means of audible signs, and of recording it to ourselves by means of visible signs. Hence, without interfering or being confounded with the other sciences, logic, which must comprehend all literary improvements, and the use of signs, may be considered as their handmaid. It is therefore the science of the expression of human thought; and thus, though every species of philosophy requires at least the art of logic, there is not any species of philosophy founded immediately upon this branch of science as upon the other branches.

5. The preceding branches of science relate to distinct employments of the mind upon particular subjects of thought or information. But beside these, there may be an inquiry into the mind itself, and the manner in which man acquires his knowledge

and understanding. This must be a science radically different from any of the four described, as it is properly *the science of knowledge*, being a still farther inquiry concerning knowledge, or an operation of the mind with regard to knowledge in general. It forms, therefore, a fifth branch of science, and corresponds to that which has commonly been denominated *Metaphysics*. 'Philosophy may be also founded upon this science of metaphysics; for when, after analytically distinguishing every particular in our knowledge, we shall assimilate those things, in taking a general view of our distinctions, this will clearly lead to what may be termed the *philosophy of science*: and when, instead of investigating the order and progress of our knowledge, we shall next, in reasoning upon scientific principles, inquire after the purpose for which that knowledge had been acquired; that is to say, examine the final as well as the efficient causes of knowledge, we must arrive at some conclusion more interesting to a being who thinks than all which had preceded it.'

Chap 4th. *Proposed Method of advancing the Study of Philosophy by remounting to Principles.*

Having thus stated the nature of the science which he investigates, the Doctor goes on to shew the necessity of it to the proper conduct and advancement of philosophy. If by the term *metaphysics* is understood the science of our knowledge and understanding, then, the Doctor contends, metaphysical inquiries are necessary to every branch of science; that although the principles of physical science are founded in observation and our senses, yet, in order to ascertain the truth of these, and thus acquire such principles as shall be evident and unquestionable, it is necessary to inquire into the faculties of our mind employed in observation, whereby we have received that knowledge and understanding; and that by carrying on our inquiries in this manner, the principles both of physical and moral science will be found to be equally certain and undoubted as those of mathematics.

The knowledge, however, which serves the common purposes of life is very far from being sufficient for the purposes of philosophy, where no conclusion is drawn where the proof is not positive and complete: 'and hence, though principles commonly received by mankind may not have been suspected as in their nature false, yet there may be something in them which shall, upon a strict examination, be found not sufficiently accurate for a purpose to which they have inconsiderately been applied.'—'The greatest circumspection, therefore, is necessary in the admission of first principles; and it is with a view to this correction of philosophy, that our knowledge of

‘ nature and external things is now to be examined by remounting to the first progress of this growing science, or where the rudiments of science may be traced in the operations of a conscious mind.’—The necessity of such an examination the Doctor still farther justifies, 1st, from the little agreement in the opinions of philosophers, both ancient and modern, with regard to those principles whereon our reasoning, in relation to natural things, proceeds; and, 2dly, from the general opinion of thinking men, that the principles of natural philosophy have not the same evidence which is acknowledged in mathematics; both of which he states with much perspicuity and force, and from thence draws the conclusion, that there is something yet wanting in physical science in order to render it ‘ that science, in which truth appearing, the human mind rests satisfied with the proposition, and employs it as a principle in forming theories more general.’

It is this power of mind which chiefly distinguishes man; and therefore the Doctor proceeds to consider the nature of human intellect as distinguished from that of the animal, and as characterised by ‘ that reflecting power by which he may observe, examine, and investigate, the various connexions and dependence of his ideas, upon an information supposed as being derived from without, and conceived as being caused by something existing independent of the mind, in which knowledge is considered as properly residing.’—‘ If the human mind (says the author) shall thus be considered as a being capable of producing thoughts, or having the power, in thought, of forming new opinions as knowledge in that mind; and if it also have the power of again employing the faculty of reason, in relation to that knowledge, whereby still new opinions, as knowledge, may be produced, in order to serve again as *data* on which to reason, and increase the stock of knowledge; such a mind as this may be considered as having a power that is truly creative. In this progressive operation, therefore, no limit can be set to intellect; nor can we see where either data in such a reasoning being may be supposed to fail, or the power of human reason should diminish. Hence some explanation may be formed of the superior nature of the being Man, in relation to the brute or animal creation; and also some understanding procured of the manner in which the mind of man is conducted to those supreme degrees of knowledge that procure him the supremacy among animals, and the admiration of his own species.’

As human knowledge is thus the subject to be investigated, the Doctor is sensible that some *definition* may be required of him of this term; but this he considers as impossible, from knowledge being



being the most abstract of all our notions, and therefore not to be defined by any more known term. Instead, therefore, of attempting a definition, he satisfies himself with describing or distinguishing it. 'Thus it will appear (says he) that knowledge is the most general of our thoughts; and that it is an abstract idea, the most comprehensive in its nature. To know is essential to the animal; but to know knowledge is proper to the animal, man. Human knowledge, therefore, is not simply knowing by sense, or distinguishing those things that merely affect the mind; for this is only brutish knowledge. The knowledge which is proper to man, and which may be termed *science*, as a thing more eminent, is to distinguish something in his knowledge; consequently, before distinguishing his knowledge, he must know it, that is, he must know his knowledge; and this is more than knowing simply. Now, in distinguishing his knowledge, this must be in relation to itself; it cannot be in relation to any other thing; for things are only discriminated which are of the same kind, as those only are assimilated which are different.'—'Thus genus and species may be distinguished in our knowledge. The knowledge which man begins with, and in which animals proceed, is knowledge which may be termed *instinctive*; it is not farther known; that is to say, in that brute state of the animal it is not distinguished. Here, therefore, in the genus knowledge are two species which cannot be confounded without the greatest prejudice to science; for, if things truly different are not distinguished, how could science proceed to the assimilating, *i. e.* the relating of all things which are different? And that this is the method of science will appear in properly considering the subject.

'Knowledge, in general, being thus distinguished, as either on the one hand *instinctive*, or on the other *scientific* and proper to man, may be again distinguished as being either *natural*, when this is founded on things, or as *intellectual*, when it is founded on thought. Now, if we are to distinguish things and thought, our natural knowledge never can be perfect; for so far as this knowledge is not founded in our proper thought, it must be founded in something which is not known. Our intellectual knowledge, on the other hand, must be perfect so far as we have distinguished our knowledge with precision, and so far as we have generalised those scientific distinctions without error.

'Hence it will appear that, in tracing our intellectual knowledge to that species of knowledge which is natural, our understanding will be still imperfect, in being founded on a thing no otherwise known; whereas, if we can properly trace our natural

natural knowledge to that which is in its nature intellectual, as being founded in thought, and not on thing, we shall then have of things a certain understanding, which will not be in its nature necessarily imperfect.

This is the intention of the present undertaking, where intellectual knowledge is the subject of investigation, in order to see not only from what source this proceeds, but also to what it tends. For, unless it can be found resting on such evidence as will convince the understanding, and unless it leads to such an end as is to be desired, in considering the subject with deliberation, it would be doing a service to mankind to shew the inutility of such a study. Whereas, if present satisfaction and future felicity be the reward for that attention of mind (often so difficult to command, but always so necessary for the attainment of intellectual knowledge), how pleasant and how profitable must it be to improve the understanding, and to enlighten others! They who know how important may be a single truth or principle, will consider the least discovery or improvement in science as the enlightening of mankind.

[ To be continued. ]

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ART. VII. *Hebraicæ Grammatices Rudimenta, in usum Scholæ Westmonasteriensis; diligenter recognita, et nonnullis necessariis regulis, aliisque additamentis, aucta: ad promovendum privatum linguæ Sanctæ Studium præcipuè accommodata. Curavit et edidit T. A. Salmon, A. M. Coll. Wadh. Oxon. Lond. Sumptibus Editoris: Prostant Venales [Venalia] apud Dilly, Lond. Fletcher, &c. Oxon. Merril, Cant. et Haly, Britol. Bibliopolas. pp. 85. 8vo. 2s. 6d. 1794.*

THIS elaborate compend, the production of Dr. Busby, improved by Dr. Friend, and now set forth with enlargements from the works of Buxtorf, Leusden, Bellarmin, Bythner, Lyons, &c. by this editor, for the private use of students, unites perspicuity with conciseness.

In the choice and formation of the rules, Mr. Salmon has retained the most necessary. Those short paragraphs in brackets may be omitted in the first perusal. The Hebrew words, under the article of nouns, are, for the benefit of the tyro, expressed in Roman characters, and many new examples, together with a Latin explication throughout, added. Subjoined is an appendix, containing, 1. Bellarmin's opinion of the vowel points. 2. A table of the Hebrew numerical characters. 3. Tonic accents. 4. Notes

4. Notes on the verbs for the use of improved students. 5. Rules for finding certain peculiar roots. 6. Bythner on the Aramean, or Syriac, dialect.

By quoting from Bellarmin his notion, that the learner may, without a master, acquire the elementary principles, if not a perfect knowledge, of the Hebrew tongue, Mr. Salmon seems to express his own sentiment. This language, indeed, as its elements are simple, its structure plain, and its primitive words few, is of easy acquisition. The resolved and patient scholar, if he listen not with implicit faith to those cowardly spies who say, 'They have seen giants in the way,' will soon surmount imaginary obstacles. We approve the method at Westminster in initiating some, at least, of the young gentlemen who attend that excellent seminary, in the rudiments of this language, as a preparation for the university, and recommend this as a proper compend of its fundamental principles.

In a few extraordinary cases, whatever may be the success of solitary study, yet the help of a master is in all desirable. Compared with the instructions of a living teacher, the plainest rules will seem obscure, and the shortest tedious. The proper application of them is the hardest task of all. A few familiar lessons will elucidate what at first may appear mystical, and render future progress expeditious.

Of every language, in which proficiency is required, the foundation should be laid early in life. If during the grammatical course, so much the better. Were such an abstract, as this now before us, prepared in English, it might be learnt as soon as the tyro has acquired a familiar knowledge in the terms of grammar. One lesson a week would not interfere perceptibly with other studies; and extensive improvements, though slow, would be gradual and ever accumulating. At the university, where the arts and sciences are chiefly pursued, the study of a language, till then unpractised, will be less relished, and appear a matter of secondary concern. Least of all will it be pursued with vigour when the mind is engaged, if not overpowered, with the cares and labours of active life.

We are happy to find the use of the vowel points approved by the recommendation and example of the masters at Westminster. That the language is intelligible without them is admitted; but that, by their help, the knowledge of it is with much more ease and certainty attainable, experience shews. The Persic, where it is vernacular, young pupils acquire by the use of similar characters, but peruse writings without them after they have learned to read well. The Mohammedans use no points in written deeds, of a civil nature, but have all the  
copies

copies of their Alcoran guarded with points to prevent corruption.

The writer of this article had, several years ago, an accidental interview, in the country, with the late Rev. John Wesley, who, with all his foibles, was an elegant scholar. Of the subjects which occurred, this was one. He remarked, that when a young man, he published a Hebrew grammar, and made certain letters of that alphabet perform the office of vowels. Afterward his friend, Mr. William Whitfield, set forth another grammar, in which he adopted the expedient, and vindicated the antiquity and usefulness of the common points. Wesley acknowledged the force of his antagonist's arguments; and, after an amicable conference, in which his friend read the 23d psalm from the original, pointing out, as he went along, a great many mistakes in the sense, resulting from the omission of the vowels. Immediately Wesley called in all the copies of his book, and destroyed as many as he found.

In the first article of the appendix Bellarmine accedes to the opinion of Elias Levita, a learned German of the 16th century, who affirms, that the vowel points were introduced by the doctors in the school at Tiberias in Palestine, about A. D. 476. But the late Rev. Dr. James Robertson, Professor of Oriental Languages, Edinburgh, in the second appendix to the second edition of his *Hebrew Grammar*, 1783, shews, that these doctors, fond of the frivolous doctrines of the rabbins, had neither abilities nor learning equal to an enterprise so arduous and important; that in the interval from A. D. 1 to 1037 no account occurs of the vowel points as a recent discovery; and that every circumstance of probability induces the conviction that they were coeval with the times of Ezra.

ART. VIII. *The Origination of the Greek Verb; an Hypothesis.* 8vo. pp. 37, including *Five Grammatical Tables.* Ginger, Westminster. London, 1794.

FROM a short Latin dedication to the students, we infer that the author is the Rev. W. Vincent, D. D. principal master of Westminster College.

This small pamphlet, were it of the fungus kind (a character which many productions of every month exemplify), might be dismissed with a transcript of its title-page, and the addition of *bagatelle*. But the curiosity of an ingenious hypothesis, for elucidating the intricate mechanism of, perhaps, several ancient languages; and our desire to proceed a few steps towards improving the author's radical idea into the final perfection of a categorical

categorical form, must be jointly our apology for regarding this little manual as a just volume, replete with valuable contents. The author thus begins :

• The following hypothesis, intended for the simplification of the Greek verb, is proposed with some hesitation, both to those who have acquired, and those who are acquiring it. It is to be regarded merely as an *hypothesis*, till it shall have stood the test of time and examination. If not true, it may be rendered useful in practice; and if it is [be] founded, it will unravel one of the most complicated difficulties that any language, hitherto known, has produced.

• The difficulty of giving one clear and general idea of the Greek verb, to such as were commencing their study of the language, had long turned the mind of the author to some attempt of this kind; but it was not executed, and possibly never might have been, but for the publication of Mr. H. Tooke's ΕΠΕΑ ΠΙΤΕΡΟΕΝΤΑ. That work, which naturally suggests reflexion to every mind that has considered the theory of language, in a logical or grammatical view, contains the following passage, p. 388.

• Though I think I have good reason to believe, that all these terminations may likewise be traced to their respective origin; and that, however artificial they may now appear to us, they were not, originally, the effect of deliberate and premeditated art, but separate words, by length of time, corrupted and coalescing with the words of which they are now considered as the terminations,\* &c.

The suggestions contained in this passage gave rise to the following speculation, which consists of neither more nor less than the assumption of the primitive [Greek] verb ΕΩ, as the origin of all terminations in the Greek verb, and the source of all its extensive variety\*.

• Nature directs children to the names of things, as the first words they utter, and the transition from the name to the action, or from the noun to the verb, may still be exemplified, in our own language, very distinctly. Heat, fire, thirst, hunger, love, fear, &c. all pass into the verb, without the change of a letter, by imparting to them action or motion, which is done by the addition of DO or TO. This transition may justly be expected to exist in all languages, though perhaps it is not now capable of demonstration. \* \* \* In the primitive structure of the Greek verb, let us admit λῆ-γμφ-φινυ- to contain the original name of the *thing* or *action*, which we may express, like our English verb, without its sign, by *speaking*, *writing*, *fleeing*. By adding ΕΩ (I am) to these Greek monosyllables, we add no more to the Greek primitive than we do to the English DO or TO; i. e. we impart action

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\* By a note of the author, 'The Greek verb, with its participles, is subject to more than 1100 variations, besides the dialects.' If these too be included, it will be no easy matter to compute the prodigious number of various inflexions.'

or motion to the name, turn the noun into the verb; and though we have no such nouns in English as these, still without a sign or adjunct, we consider them as names, as much as *beat, fire, revenge*. In this we have the old grammarians on our side, who received the infinitive mood as a *name* or *noun*.'

These are our author's words, as far as they express the primary idea of his hypothesis. In fewer words, equally significant, it was impossible to compress his meaning, which, if reduced to the miniature size, would require the intervention of a microscope, to render it perceptible.

Dr. Vincent's hypothesis is judicious; and he has no reason to suspect that it may be reprobated as a novelty; eminent critics having given it the sanction of their names. With deference we suggest, that his conjecture admits a form still more simple. In the most ancient languages all words, it has been said, were monosyllables. The primigenial form of ΕΩ was therefore Ω, comprehending in its notion ΙΩ, the first personal pronoun, and both equivalent to *I exist*. Suppose Ω changed into ε for the second and third person singular, a note of discrimination became necessary. Easy it was from ου to take σ, the composition is εσ. Divide ε into ε—ι, from τω take τ, and prefix σ, στ: then insert these characters between the parts of the detached diphthong ε, the result is ε(στ)ι. Thus have we Ω, *I am*, εσ, *thou art*, εστι, *he is*. In this order combine these inflexions of the radical verb Ω with the other radical word γρατ, the composition is γραφω, γραφεις, γραφει: στ being retrenched from the last.

Now if the primeval words of most languages were monosyllabical, *resolution* was prior to *contraction*, and consequently φιλω, prior to φιλεω. Incongruous with this idea is Dr. Vincent's position, that γραφω was the primitive form of γραφει. The author's illustrations of his scheme are acute and rational. But neither our time nor limits admit prolix remarks. We cannot, however, omit his ingenious conjecture on the use and effect of compound augments. As oft as the vowel ε is, for this purpose, prefixed, it denotes a character of time superadded to that expressed in the final inflexions formed by ΕΩ; and the reduplication of a consonant in the active verb indicates (if we rightly apprehend and apply his idea) the completion of the action. For example: γεγραφα, *I have written*, the final α expresses time fully past, and the initial γ before ε (which in the imperfect implied the continuance of time and action) suggests the idea of a finished operation. But εγεγραφεω, *I had written*, characterises the time as more than elapsed, and the work more than

than done: *I have written, I have written.* Thus the verb ΕΩ, even in the first syllable of several Greek tenses, distinguishes time and action as passing, past, or more than past: and in the third future passive, it unites time past with time to come.

The learned gentlemen, who conduct the British Critic, in their number for the past month, mention a very singular coincidence: 'If, on reading Dr. Vincent's very ingenious hypothesis on the origin of the Greek verbs, or rather of their inflexions, we were inclined to think, that the learned author had made a discovery; how much more were we confirmed in that opinion, when we found, that the same, or nearly the same, hypothesis had approved itself to the mind of some unknown author, at the very same time in North Britain? In June last the hypothesis of Dr. Vincent was published, and we understand that it went to press in April. In July or August came into our hands the second part of Vol. XIV. of the Encyclopedia Britannica, in which, to our astonishment, under the article Philology, we found almost exactly the hypothesis of our learned friend Dr. Vincent. The probability is, that both these works were actually in the press at the same time; consequently neither author could have knowledge or intimation of the production of the other. This, at least, we can vouch in the completest manner, that the author of the tract before us first saw the volume above mentioned by our communication, and that not before the month of September.'

Admit that neither Dr. Vincent nor the northern author had previous knowledge of the other's hypothesis, it does not follow, that the conjecture is new. The writer of this article had observed it in the works of ancient critics and grammarians, at so great a distance of time, that he cannot now recollect the names of the authors. Of this sentiment he was in possession before Dr. Gregory Sharpe's Letters on the Origin and Structure of the Greek Tongue fell into his hands\*. It can scarcely be supposed, that neither of the authors, now competitors for the honour of a supposed discovery, should have seen this volume of letters, so generally known, so justly approved; and so worthy of a careful perusal.—See Letter VII. p. 68—77.

With a few critical remarks on the substantive verb, as exhibited in six languages, we shall conclude our remarks on this pamphlet.

In the Hebrew text of Num. xiv. 28, 'אֲנִי חַי [hhai-ani], I live, saith the Lord, whose attribute is life, prior, coexistent, and

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\* This work was published in 1767.

continual. From *hhai* is deriyed the Greek  $\Omega$ , afterward resolved into  $\text{E}\Omega$  without the aspiration. In process of time it was changed, so as to make an articulation, into  $\text{E}\mu\iota$ , by adding servile  $\mu$ , and the pronominal affirmative  $\iota$ , of the Hebrew *ani*, *ego*, Greek and Latin, *I* English. By changing the Hebrew aspirate into  $s$ , substituting  $u$  for  $a$ , and retaining  $m$  servile of the Greeks, was constructed *sum* of the Romans. The Persic *shum* differs from the Roman *sum* only by conjoining the aspirate with  $s$ . From the Greek  $\epsilon\mu\iota$ , the Saxons, restoring the original  $eo$ , retaining the servile  $m$ , and omitting the pronominal affirmative  $i$ , framed their *eom*. The English, preferring the Hebrew vowel in *hhai*, made their *am*.

## Present Indicative of the Substantive Verb.

Singular.				Plural.		
	1	2	3	1	2	3
Greek	- $\epsilon\mu\iota$	$\epsilon\mu\varsigma$ , $\epsilon\iota$	$\epsilon\varsigma$	$\epsilon\mu\epsilon\upsilon$	$\epsilon\varsigma\tau\epsilon$	$\epsilon\iota\sigma\iota$
Latin	- sum	es	est	sumus	estis	sunt
Persic	- shum, am	ei	est	eim	eid	end
Saxon	- eom	eart	iz	aron	aron	aron
English	- am	art	is	are	are	are
French	- suis	es	est	sommes	etes	sont

We recollect advertisements notifying, some time ago, the publication of a Disquisition on the Manlian Legion, by Dr. Vincent; but it has hitherto escaped our research. We should be happy to peruse and recommend other performances of this author, executed in his masterly way, of which the little piece on the Greek verb is a happy specimen.

**ART. IX.** *Considerations on the Medicinal Use of Factitious Airs, and on the Means of obtaining them in large Quantities. In Two Parts. Part I. by Thomas Beddoes, M. D. Part II. by James Watt, Esq.* 8vo. 2s. 6d. Murray. London, 1794.

**WITH**, in our opinion, a laudable zeal to bring the utility of factitious airs to the test of experience, the only proper criterion of medical discoveries, Dr. Beddoes has, from time to time, published an account of the advances he has made in the application of these substances to the cure of diseases. This publication is prefaced with a proposal for establishing, by subscription, an institution, with a view to promote this end, in which we sincerely hope he will meet with adequate encouragement. The Doctor begins by explaining the general constitu-



tion of the atmosphere, and then proceeds to detail some experiments made with a view to determine its effects on healthy animals, when it is of a higher or lower degree of purity than natural.

The Doctor, having conjectured that divers would be able to continue longer under water if, before immersion, they were to breathe air of an higher than the ordinary standard, determined the fact by the following experiment:

‘August 20th, 1783. Kitten C. was placed in a mixture of nearly two-thirds oxygene air from manganese, and one-third atmospheric air; it was kept twenty minutes in the vessel, which was from time to time supplied with oxygene air, so as to keep the air hotter than atmospheric air, which was known by dipping a candle into it, and observing that it burned with a brighter flame. At the expiration of the twenty minutes, C and D, which had breathed atmospheric air, were immersed in water till perfect asphyxia came on. At the instant they were taken out, there appeared in both a motion of the lower jaw; C began sensibly to recover, while D lay as dead. In a minute and a half C rose, and began to walk about the room, staggering at first, D being still motionless, or nearly so; in this state it continued for fifteen minutes, when, for the first time, it raised itself, and immediately afterwards fell on its side. Kitten D died next day.’ From a variety of similar experiments the same result occurred.

Animals that have exerted themselves violently live for a shorter time in contaminated air than such as have previously remained at rest. ‘Hence, if a person were to keep quite still, a given quantity of air would serve him to breathe longer than if he exerted himself. Thus should any persons find themselves again in the situation of Mr. Holwell and his fellow-sufferers in the Black Hole prison at Calcutta, their best chance of surviving would probably be to avoid vehement struggles. The fever of the survivors seems to have been occasioned by the great stimulating power of fresh air, and of the sensations their escape must have occasioned.’ Upon the whole, it appears that oxygene air, when inspired pure, or nearly so, increases all the internal motions, so as to produce dangerous or mortal inflammation; that by reddening the blood it brightens the colour of the solid parts, even that of the liver, which anatomy shews to be the least likely of all the solids to be affected by any change of the arterial blood; that it renders animals less capable of being drowned or destroyed by cold; that it is expended in muscular motion, since animals

that have exerted themselves violently, immediately before confinement in a given quantity of atmospheric air, or during confinement, soonest exhaust it of oxygen; and that when it is blown into dogs, in the manner meat is blown by butchers, it produces a remarkable degree of vivacity.

The benefit to be expected in phthisis, and other similar complaints; where the principle of irritability appears to be too abundant, arises from breathing air of a diminished purity, the effects of which are, in every respect, the reverse of what have been just described.

Breathing hydrogen air produces a blueness of the lips and coloured parts of the skin, and gives the sensation of dizziness; the eyes grow dim, and the cornea appears sunk. Several individuals agree in describing the incipient insensibility as a state highly agreeable. One consumptive person loved to indulge in it; for this purpose, contrary to my judgment, he used to inspire a cubic foot of hydrogen at a time. This quantity most commonly produced little change in his feelings; sometimes it brought on almost complete asphyxia. During this process the pulse is nearly obliterated. Afterwards, as he recovered, it became sensibly fuller and stronger than before inspiration.

Of the annexed description of an apparatus invented by Mr. Watt, for procuring factitious airs in any quantity, and which appears to be exceedingly ingenious, simple, easily managed, and well calculated to answer its intended purpose, it is impossible to convey any intelligible idea independently of the explanatory plates.

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By the conjoined labours of Dr. Beddoes and Mr. Watt, the period seems fast approaching when it will be determined, whether any essential improvements are likely to be made, in the art of healing, from the use of these newly-discovered agents or not. Whatever may be the final result, even the melancholy certainty of their inutility will be preferable to our present tantalising doubts.

ART. X. *Sermons, by Thomas Mutter, D. D. Minister of the Old Church, Dumfries.* pp. 404. 8vo. 5s. boards.  
London: printed for the Editor, and sold by W. Moore, No. 8, Leadenhall Street. 1791.

THIS volume came into our hands, not by newspaper intelligence, neither by the friends of the author, but by accident. At the first view of the title-page we recognised a sermon by an author of the same name in the second volume of the Scotch Preacher, p. 28, not inferior in accuracy, spirit, or value, to any in that collection, or perhaps in any collection by one British preacher. On inquiry we were told, that the volume, now under review, is by the same hand, with the following circumstances:—That a beloved daughter, from this metropolis, paid her father an affectionate visit; found him in a state of extreme weakness from a paralytic stroke, from which he suffered long, and never recovered; that she requested, as a memorial, a few copies of his manuscript discourses; that he selected the seventeen which compose this volume, and put them in her hand, with a permission to print them for the greater ease of perusal; but declined the fatigue of a review. They are accordingly published, and ushered into the world with this

#### ADVERTISEMENT.

‘The editor thinks it necessary to mention, that the author, when he composed the following discourses, had no intention of publishing them; and they now appear almost in the same state in which they were delivered. He therefore begs the indulgence of the public for some inaccuracies, which might have been corrected if indisposition, and a great distance from the press, had not prevented the author from superintending the publication.’

The sermons are not marked with separate titles. It is therefore requisite to discriminate the texts in their natural order.

Serm. I. ‘Whatsoever Things ye would that Men should do unto you, do ye even so unto them,’ Mat. vii. 12. P. 1.

Serm. II. ‘I know that my Redeemer liveth,’ &c. Job xix. 25. P. 18.

Serm. III. ‘Enoch walked with God, and he was not,’ &c. Gen. v. 24. P. 40.

Serm. IV. ‘Where is God my Maker, who giveth Songs,’ &c. Job xxxv. 10. P. 67.

Serm. V. ‘He that spared not his own Son,’ &c. Rom. viii. 32. P. 87.

Serm. VI. ‘The Love of Christ constraineth us,’ &c. 2 Cor. v. 14. P. 101.

Serm. VII. 'Behold, a Virgin shall be with Child,' &c.  
Mat. i. 23. P. 122.

Serm. VIII. 'Ye are come to Mount Sion, to the City of,'  
&c. Heb. xii. 22. P. 146.

Serm. IX. 'They will reverence my Son,' Mat. xxi. 37.  
P. 173.

Serm. X. 'Hereby know we that we are of the Truth,' &c.  
John iii. 19. P. 198.

Serm. XI. 'He said, It is finished, and bowed his Head,' &c.  
John xix. 30. P. 218.

Serm. XII. 'I will have Mercy, and not Sacrifice,' Mat.  
ix. 13. P. 243.

Serm. XIII. 'The Upright shall have Dominion,' &c.  
Psalm xlix. 14. P. 270.

Serm. XIV. 'As he reasoned of Righteousness, Temper-  
ance,' &c. Acts xxiv. 25. P. 298.

Serm. XV. 'Thou hast ascended up on high,' &c. Psalm  
lxviii. 18. P. 329.

Serm. XVI. 'The Sun of Righteousness shall arise,' &c.  
Mal. iv. 2. P. 359.

Serm. XVII. 'Better it is to be of an humble Spirit,' &c.  
Prov. xvi. 19. P. 389.

The subject of the third sermon is the eminent piety of the patriarch Enoch; the uncommon manner of his removal from the society of men, and the high reward with which he was distinguished. He walked with God by springs superior to those which conduct the men of the world, yet not by neglecting the duties resulting from his connexions with the world;—by retaining an habitual impression of the divine presence; and by that impression regulated his conduct;—by maintaining a close correspondence with God in religious worship, and all the duties of unfeigned devotion;—by living in the imitation of God;—by the pious improvement of all providential dispensations;—by a continual advancement in the paths of righteousness and virtue. The peculiar manner of his removal from the society of mortals, was by a translation without knowing the pain of dissolution, and by an admittance to an higher connexion with that Being whom he had served with so sublime a devotion. 'He was not, for God took him.' This latter phrase cannot signify a natural death; because thus the distinction between the manner of his exit and that of the other patriarchs, who it is said, **DIED**, is lost;—neither was he taken away by annihilation; for here a person of eminent piety, who shone with every ornament of humanity, every godlike endowment, is distinguished in his latter end. How distinguished? Is it in a way becoming his heroic and superior devotion? No: he only meets with the

dark and gloomy state of annihilation. This gloss is too absurd to be admitted. It therefore remains that he was removed from this impure world, to a climate becoming his virtuous soul, more conformable to his temper, where virtue breathes a freer air, flourishes in an inexhaustible soil, and enjoys a perpetual spring. The apostle to the Hebrews gives the most explicit sanction to the true meaning of the phrase: 'By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for, before his translation, he had this testimony, that he pleased God.'—Thus far are the author's sentiments on the first two parts of the subject abridged nearly in his own words. As a specimen of his manner we transcribe what remains:

'I come now to consider the nature of that reward to which Enoch was so conveyed: God took him from the society of mortal men to the enjoyment of an immortal God. What the enjoyment of an immortal God may fully signify, is more than we are able fully to comprehend; but some reasonable ideas may be formed of it.

'Faithful souls, enjoying God in the sense in question, shall obtain a most profound knowledge of him. They shall know more of the Deity, more of his nature, more of his perfections, more of his administration, more of the chain of providence, more of the links in that chain, more of their consistency with perfect wisdom and goodness, and more of their subserviency to universal happiness:—I say, they shall know incomparably more of those things than will ever fall to the share of the most intelligent man upon earth.

'Faithful souls, enjoying God, shall worship God with a more perfect devotion than ever was felt by the most pious man in this world; shall love God with perfect love. Love is the soul of that world; such love casteth out fear, and every other infirmity. Hence they are represented as celebrating God with a perpetual fire [servour.]

'Last of all; enjoying God, they shall live under a most transporting sense of his favour; they shall have so full an experience of the Deity's love, as shall yield them the completest felicity; so steady an experience, as shall never know the least suspension or interruption.'

#### 'IMPROVEMENT.

'1. After what hath been said, we cannot but wonder at the opinion of the Sadducees, who, though they admit the five books of Moses, yet say there is no state of reward. If there is no world to come, the translation of Enoch is a chimera; and, in that case, how will the Sadducees make sense of this passage? 'Enoch walked with God, and he was not, for God took him.' For, if these words do not fully and explicitly affirm, they at least necessarily suppose and infer, that there is a region of happiness to which the good man was transferred.

'2. Hence

' 2. Hence we see what it was that so much enhanced the piety of Enoch; he was pious amid a world of impious men. To be religious when religion is in fashion, and religious people carested, is not so meritorious, as to be religious when religion is ridiculed and persecuted. This last was the situation of Enoch; he had the strongest temptations to combat; he was good in spite of number, and in opposition to example; in spite of all the fears and terrors of persecution—a circumstance which could not but particularly recommend his devotion to the impartial Judge.

' 3. Hence we see the necessity of being holy here, in order to our being happy hereafter. A previous walk is needful to fit us for the enjoyment of God. 'Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he reap.' Let no man think of separating things in their own nature inseparable: let no man think of dissolving that chain which God hath connected, and *whose* links the sanctity of God binds so firmly, that they admit of no dissolution. My meaning is, let no man expect to live with God, in the state of retribution, if he do not walk with God in the state of probation.

' 4. Hence we see how similar the good man *is here* to what the good man *will be hereafter*. The good man walks with God here, and he is taken to walk with God in those higher abodes beyond the grave. The upright here go to the land of uprightness hereafter. Our Saviour, speaking of them who followed the Lamb, and walked with him by faith, says, 'They shall walk with me in white; for they are worthy.'

' Let us pray for the Spirit of God to enable us to imitate this excellent man, and to correspond with God as he did. Much will this be to our honour, much to our interest and satisfaction. It will give us the most genuine peace in every circumstance of life; it will comfort us at a dying hour, when all other comforts forsake us. This will procure us the smiles of the GREAT SUPERINTENDANT, and bring us to the enjoyment of him. Though no man, not even the best, can expect to be distinguished in the way God distinguished this man, yet, if we live as he did, we may depend upon it death will convey us to the same reward to which he was conveyed without dying.'

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With respect to the exterior dress of these compositions, every discerning reader will perceive, that the author attended more to things than words, though his friends knew that few could write more correctly, when he studied exactness. His style discovers more of a solid judgment than the labour of art. Yet seldom does he deviate from grammatical propriety. The few lapses which occur in this volume, may have originated from the imperfect knowledge of the editor or corrector in the manual types of the original copies. They are easily rectified. For instance; 'The worship of fools, performed without attention either to the object or the deity,' p. 248; for *deity* read *duty*.

Dr. Mutter possessed a critical skill in sacred learning, a prompt invention, a felicity in the selection and arrangement of the best materials for pulpit composition. A plenitude of ideas enabled him to exhaust most subjects on which he wrote; and in all he was concise; not like many unskilful declaimers, who, when they start a good sentiment, are sure to pursue it till they hunt it down. An expert writer or speaker is careful to set forth, in its proper shape and size, the object which he undertakes to describe, but leaves always something for the sagacity of his readers or hearers either to discover or prosecute at greater length.

The one discourse to which our strictures have been confined is not, in our opinion, more perfect, important, or captivating, than the rest. It seemed, as containing judicious hints on a singular subject, not often illustrated with equal skill, to claim the preference. It may here be conjectured, that either intentionally, or by accident, this excellent preacher left certain points, intimately connected with the subject, to exercise the ingenuity of his hearers. Six instances in which Enoch, it is supposed, did walk with God, are specified above. Query, whether a seventh might not properly have been added? Intimate friendship admits, nay requires, a communication of secret counsels. Enoch, like Abraham the friend of God, was a prophet. The latter had the high honour of being forewarned concerning the tremendous conflagration of Sodom, &c. 'The Lord said, shall I hide from Abraham that thing that I do?' Certain it is, that Enoch foretold the future conflagration of the world. It is hence presumeable, that the perdition of the old world, by water, was revealed beforehand to Enoch; and if so, it is a natural inference, that this holy patriarch, like Abraham, interceded for a perverse generation, and ceased not to warn them, as a preacher of righteousness, to flee from the wrath to come. Enoch was translated about seventy years before the birth of Noah, the eighth preacher of righteousness, which seems to be the genuine sense of 2 Peter ii. 5. Enoch was therefore the fifth sent with a commission to notify the approach of the deluge. If this criticism be just, it gives to the character of Enoch additional lustre.

Farther, some wise and important reason for exempting this patriarch from the common lot of mortality is supposable; and a reason too peculiar to that age of time. Vice had then made a swift and wide progress. Impious principles and practices naturally suggest the idea of that comfortless state, if a state it can be called—*annihilation*. Now, might not the translation of Enoch be meant by Providence to convince the then existing and subsequent generations, that human souls survive the term  
of

of animal life. This consideration induces the belief, that Enoch's removal from this earth was a visible and public translation. So was Elijah's, in a degenerate age too; and the ultimate intent, in both cases, might be the same. The doctrine of the resurrection of the flesh, if not coeval with the world, was ancient as the days of Job at least, whatever equivocal arguments Bishop Warburton has alledged to the contrary. Three examples of a real resurrection are recorded in the Old Testament history. These two instances of a translation might serve, in connexion with the three of a resurrection, as a prelude to the ascension of Christ, after he had tasted of death, and resumed his life by triumphing over the last enemy of mankind in his own territory.

Independently on the doctrine of the resurrection, from the translation of Enoch and Elijah, it may be presumed, that, had sin not brought death into the world, the human race, individually, would have been removed hence without the suspension of life. The same facts too, agreeably to the doctrine of the apostle Paul, are a presage of an event yet future: 'They who shall be found alive at the coming of the Lord will not all die, but undergo an equivalent change.'

**ART. XI.** *Essays on interesting Subjects, Government, Revolution, the British Constitution, Kingly Government, Parliamentary Representation and Reform, Liberty and Equality, Taxation, and the Stagnation of Public Credit.* By John Young, Minister of the Gospel at Hawick. Third Edition. pp. 260. 8vo. Glasgow, printed by D. Niven; and sold by W. Creech and J. Watson, Edinburgh; Vernor and Hood, London. 1794.

**T**HE publication of these essays, written in December 1793 and January 1794, was delayed by various circumstances, which may weaken the force, or obscure the meaning, of some expressions, but do not, as the author apprehends, invalidate any part of the reasoning; on the contrary, every new occurrence gives it confirmation.

The punishment inflicted on some ringleaders of sedition ought to have overawed their abettors in quietness; but their machinations, conducted with more secrecy, have become more dangerous; and it is now universally known, that our British conventionists did not mean to seek reform in a constitutional way, but to accomplish it by force—that they meant a total subversion of the constitution, by substituting a convention invested with the powers of the legislators and judges—that they projected



projected a revolution, not by open war, but by insurrection, and the massacre of all who might oppose them with effect.

Mr. Young, judging the full and frequent discussion of political subjects improper for the pulpit, steps forth, at this perilous crisis, and states to his own congregation, and the public at large, his sentiments on the topics specified in the title-page.

Essay I. '*Of Government in general, and the Subjection which Christians owe to the Powers that be.*' After assuming the necessity of civil government to the order and welfare of society, and mentioning its three specifical forms, he lays down this fundamental principle, that every nation has an inherent right to erect any one mode of administration they please. But hence it does not follow—that all governments were set up with the general voice, or universal consent of the people—neither, that it is most for the benefit of society, that the people retain, in their own hands, the exercise of that power—least of all, that the people should, as often as they please, abolish a form of government once established. The author proceeds to maintain, in opposition to the tenets of the democratic philosophy, that political bodies have a right to bind posterity by public contracts, and to enforce from scripture and reason the obligation of Christians to obey and honour the rulers to whom nature and established laws have made them subject.

Essay II. '*Revolutions.*' To rescue the political code of the gospel from the imputation of favouring the absurd doctrines of passive obedience and arbitrary power, Mr. Young remarks, that the law of God is of prior obligation to the authority of an earthly magistrate, and that rulers are bound to govern by constitutional laws, not by their own capricious passions. If at any time a civil administration degenerate into habitual tyranny, the corruption of the people was probably the cause, and this corruption will expose them to the resentments of that power which was meant for protection. But suppose the subjects virtuous and the rulers tyrannical, the redress of grievances is to be implored by petitions and remonstrances, without mutiny and turbulence. If constitutional methods fail, the whole nation will rouse for general safety. Every mind not enslaved, every hand not enriched with the wages of iniquity, will unite in the glorious conflict for the security of property, life, freedom. All this is quite consistent with the spirit of Christianity, which, on the one hand, recommends the love of the brotherhood, another name for public spirit, and condemns faction. The author observes, that the revolution in 1688 was effected with unanimity, moderation, and vigour, and the nation scarce felt the shock. A masterly description of the tumults, productive of those calamities, private and national, which have for six years embroiled France, concludes this essay.

**Essay III.** ‘*Of the British Constitution.*’ The existence of an equitable and well-balanced constitution in Britain has been the boast of all her subjects, and the unanimous verdict of all her neighbours. At the exclusion of James II. it was not first framed, but restored. Till of late murmurers complained of deviations from a fixed system; but it was not pretended that no such system did exist, or was defective. The exquisite mechanism of this constitution, the glory of modern policy, is set forth in terms so concise, and an attitude so striking, that to exhibit it in miniature would be to mar its beauty, and destroy its proportions.

**Essay IV.** ‘*On Parliamentary Representation and Reform.*’ One principal advantage of the British constitution is, that one branch of the legislature consists of representatives chosen by the people; and the present state of this representation is now the complaint of malcontents, who prefer the mode lately introduced into France. In England every person, who enjoys a free income of forty shillings a year, not earned by servitude, has a right to vote for a representative. Nor does servitude forfeit this right when founded on that quantum of annual free property: whereas, in France, it was provided, by the decree of 1791, that no person, but such as directly contributed to the state the value of three days labour, should have a voice in the primary assemblies—menial servants, and persons not enrolled in the national guards, were likewise excluded. In the electoral assemblies, none whose yearly revenue was valued under 150 days labour, could vote for a national representative. By the same decree it was enacted, that representatives in the legislature might be chosen, contrary to the mind of a great majority of the active citizens, who had a title to vote in their primary assemblies. These articles of discrimination are happily illustrated and applied to the principles of the sticklers for a reform in representation among us.

**Essay V.** ‘*Kingly Government and hereditary Succession.*’ To this mode it is objected—that under such a system no people can be free—that kings are the destroyers of mankind, and that peace will never be enjoyed till kings be exterminated—that the British king has too much power and influence: this position several ways exemplified—that monarchical government is enormously expensive—that our crown is hereditary. The objections are answered with clearness and judgment, temper and spirit.

**Essay VI.** ‘*On Liberty and Equality.*’ Liberty, the most valuable of political advantages, has often been assumed as a cloak of licentiousness; but of late only has it been coupled with equality. This new association Mr. Young undertakes to  
examining

examine with candour. He has done more. He discriminates with acuteness, and decides with moderation, on the principles of sober and enlightened reason.

Essay VII. '*On Taxations.*' These are one fruitful source of disaffection to our existing government. The author considers this grievance as unavoidable, shews that such burdens do not justify rash efforts for throwing them off all at once, and that the overturning of the government is of all remedies the most desperate.

Essay VIII. '*On the present War, and the Stagnation of Credit.*' Our author expresses his conviction, that if Britain, since her legislators sat in one parliament, at any time engaged in a war, defensible on the principles of justice, policy, religion, or necessity, the present is that war. It was necessary—to maintain inviolate the public faith, and fulfil treaties by which the nation has been bound, during the two past centuries nearly—to preserve the balance of power in Europe—to preserve the safety and independence of the British empire—to repel the hostilities of the French. The strongest objection to it is its supposed influence on national credit, and the consequent stagnation on trade and manufactures. It is replied—that the frequent bankruptcies, at that crisis, proceeded from other causes, unconnected with the war, and even in peace must have produced the same effects—that such failures extended equally to other countries, which had no concern in the war—that our failures rose almost to their full extent before the war could affect our public credit—that the country has surmounted the shock, though the war continues. The author adds, that, at the time when he wrote, no symptom appeared of its termination. But now, after the lapse of ten months, peace seems to be a less distant prospect. How delightful the preface of an end to the reelings of the nations!

#### E X T R A C T.

' Our Christian liberty, and the rights belonging to it, are to be defended by such weapons only as the word of God has furnished us with. If any man take the sword, the King of the church has said, 'He shall perish by the sword.' Upon this principle have Seceders acted hitherto. We could have no occasion for a separation from the church established by law, if we did not think that something is wrong in that establishment. Against the ecclesiastical part we have always borne testimony, as prejudicial to the liberties of Christ's subjects, as well as to the prerogatives of his crown. But, along with this testimony, we have ever satisfied ourselves with practising those duties which we think the law of Christ requires; and enjoying those liberties and privileges which he has bequeathed. In this we have met with no interruption from our civil rulers; and we have never thought

thought it necessary to use any other means to bring about a reformation. Let us not now provoke administration, and draw down persecution upon our own heads, by attempting to promote the cause of Christ, or the interests of his spiritual kingdom, by such methods as himself never appointed. It is long since the Spirit of God assured us, that ecclesiastical reform must be brought about by other means: 'Not by might, nor by power, but by my Spirit, saith the Lord.' \* \* \* \* The small still voice of the gospel will be of more use for that purpose, than all the clubs, conventions, or associations, which ever man can form. Let us associate ourselves, as we have done hitherto, for Christian intercourse and social worship. But I tremble at the thoughts of attempting to promote the cause of truth, or of Christian liberty, by joining in political associations to disturb the peace of our country, with men who are as much enemies to our religion as to our civil constitution.'

This large pamphlet, elegant in its construction, useful in its tendency, and now peculiarly seasonable, as a confutation of the declamatory harangues, and fiery productions from the press, of certain violent demagogues, has required a more ample analysis than many other works of equal size, and of a less finished texture, merit. We warmly recommend it as an antidote to the poison of seditious principles, so zealously circulated among the lower ranks of our fellow-subjects. The author is pastor to one of those congregations called *Seceders*, who, about half a century ago, withdrew from communion with the established church in Scotland. To vindicate his party from the charge of disloyalty, and prevent their compliance with seditious measures, he judged it his duty to publish these essays. As this seems to have been his ultimate object, the passage above quoted as a specimen, is chosen in preference to any other. In this part of the united kingdom the tenets of this sect are little known. It is, for this reason, proper to subjoin a concise account of its origin and progress.

A provincial synod at Perth, in 1731, was opened by a sermon of Mr. E. Erskine, the former Moderator\*. The preacher enumerated, perhaps with indecent acrimony, sundry deviations from the ecclesiastical canons, and was pronounced reprehensible; but his sanguine temper induced him neither to retract, nor submit to a gentle censure. He was eventually deprived, and found a considerable number of his congregation disposed to adhere to his ministry. He accordingly erected a separate altar.

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\* This periodical court resembles the autumnal and spring visitations of our archdeacons in England. The parochial clergy of a district, from 50 to 100, convene with their lay elders to hear and determine in causes originating from the several vestries, &c.

At that crisis, the country being in a ferment, Archibald, afterward Duke of Argyle, revived the exercise of his prerogative, in presenting a qualified clergyman to a living in the neighbourhood. From the reformation to that time the people had commonly been indulged in the choice of their own pastors. The revival of ecclesiastical patronage the people considered as an encroachment on their Christian liberty; and every fresh instance of its exertion (for it was one of the grievances complained of by Erskine) gave general disgust.

In process of time four other ministers were, for similar divisive courses, deprived. As outcasts from their churches, they retired with chagrin, set up tents, and preached in the fields to immense crowds of discontented hearers from contiguous parishes. The corruptions of the church were the constant theme of declamation, which extorted from a witty hearer this sarcasm, 'They are undutiful sons, who collect multitudes to be told again and again, that their own mothers are strumpets.' The five disbanded ministers incorporated themselves into a new sect, under the title of the '*Associated Presbytery*.' They perambulated the country, preached in the fields, and assembled, in great numbers, the malcontents in the established church. From a political incident they derived a daily accession of importance.

On the occasion of a smuggler being executed at Edinburgh, a small bustle, raised by a few spectators, provoked Porteus, captain of the city guard, to issue a command for discharging fire arms on the multitude. Several innocent persons were killed. Porteus was taken into custody. It was found that he had exceeded his commission, and was condemned as a murderer. A petition for his pardon was presented at the throne, and the Queen, then regent, reprieved the criminal till his Majesty's return from Germany. This indulgence exasperating the populace, they assembled at midnight, dragged the prisoner from his cell, and, without noise or tumult, put him to death in a halter.

This contempt of royal authority was reported at court, and a proclamation sent to be read from all the pulpits of the North, offering a reward for discovering the murderers of Porteus. Many of the national clergy refused, several obeyed the mandate. The latter class incurred the displeasure of their flocks, who resorted to the itinerant field preachers of the association. Their adherents multiplied; rich was the harvest, but few the labourers. They, like our Methodists, assumed the function of conferring orders; and the exigency of the times superseded a scrupulous scrutiny into the talents and erudition of the candidates. As to qualifications the first swarm was deficient. Numerous, however, were their hearers, and the parish churches were

were drained in proportion. After the lapse of several years a political question lessened the importance of the Seceders, by dividing one compact body into two factions. The question was, Whether that clause in the oath for admitting freemen to the immunities of citizens, or burgesses, which characterises his majesty as the head of the church, be, or be not, derogatory from the authority of Jesus Christ? Those of the secession who were connected with corporate societies, considered the expression as equivalent to abjuring the supremacy of the Pope over Britain; while the cottagers, and other rustics, judged it incompatible with the honours due to the Author and Finisher of our faith.

Under this idle distinction the Seceders still subsist. Many of their teachers are respectable in private life, and all of them more learned, and less censorious, than their predecessors. But few, extremely few, have attained the humble praise, even of mediocrity in authorship. It gives us pleasure to find that this individual unites his endeavours with those of the national clergy, of both the districts of Great Britain, in enforcing the practice of those amiable Christian virtues, peaceableness, and a conscientious subjection to a constitutional magistracy.

The late portentous aspect of our political horizon begins to brighten. Learning and genius, in concert with common sense and true patriotism, are employed in combating the sophistry of levelling principles; the crown officers in citing before our criminal courts the disturbers of public tranquillity; our lawyers plead with energy in behalf of constitutional statutes on the one side, and of state delinquents on the other; our judges and juries, unbiassed by partial views, are zealous to temper justice with clemency. Public indictments are wisely expressed in strong terms; and if the specified high crimes and misdemeanors be not clearly proved, and in their full extent, the deficiency is in favour of the party accused. Under such an administration a criminal trial is eventual safety, or merited punishment.

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ART. XII. *The Landscape; a Didactic Poem. In Three Books. Addressed to Uvedale Price, Esq. By R. P. Knight. pp. 70. 4to. G. Nicol. London, 1794.*

THE art of *picturesque gardening*, or of giving to a place the appearance of beautiful nature, seems to have originated in this country. The ancients appear to have had no correct or extensive ideas concerning it; and though we find detached passages in their poets where scenes are described which might have

### *The Landscape; a Didactic Poem.*

have led to a relish and practice of the art, nothing similar to it, as far as can be discovered, was known either to the Greeks or Romans. Had it been known to the Greeks, the Romans, who in every thing were their *imitators*, would in this department of taste have followed their steps; but, instead of this, the gardens of the latter were all in what is called the *Dutch taste*, where the hand of the *Topiarius*, or evergreen clipper, never ceased till nature had been completely overthrown, and every divine feature lacerated and defaced *intion:sto vulnere*. We have an account, it is true, of an extensive garden at Tivoli in the reign of Hadrian; but, as far as can be decided upon it, nothing better was exhibited than ill-employed expence, and Chinese extravagance.

After the dark ages, on the revival of literature and of taste, while science, poetry, painting, and architecture, flourished in Italy, the face of nature was either neglected, or distorted and defaced, by what was improperly called the *improvers* of those days. In France the same thing took place, and the bold and ungeometrical lines of nature were converted, by the help of the square, the line, and sheers, into the trim and regular figures of Euclid. Britain was long in a similar state. Kent did something to improve us; but his works bore too much the impress of the old school. Ingenious men have endeavoured to give the credit of the present taste of English gardening to the poets; and Mr. Walpole, if we mistake not, attributes the origin of the English garden to some descriptions in Milton. Descriptions somewhat similar may be found in poets of every age and country; and though they may have occupied the imagination of a few, do not seem to have had any practical influence. The true cause of our present improvement in what may be termed *ornamental gardening*, may be placed to the account of two causes: 1st. to a more general diffusion of good taste, which, from a variety of causes, had taken place; and, 2dly, to the particular taste and way of life of men of great property in this kingdom. The country residence of men of this description is considered by them as their home, their town house as a mere temporary abode. Hence the former has, according to the circumstances of each, been ever more magnificent than the latter; and has always been decorated with whatever the taste of the age they lived in could contribute to its comfort or splendour. In other countries the rural abode, from various circumstances which need not here be detailed, has been comparatively neglected. In this state of things Mr. Brown, a man of talents, began the profession of an *improver* of country mansions; and, like most improvers, has by many been considered to have carried matters too far. To correct this excess, and to found the art  
of

of ornamental gardening on more solid principles, is the object of the poem before us; of which the Essay on Landscape by the Viscount d'Ermenonville seems to have suggested the idea.

Mr. Knight thus announces his subject:

‘ How best to bid the verdant landscape rise,  
To please the fancy, and delight the eyes;  
Its various parts in harmony to join  
With art clandestine, and conceal’d design;  
T’ adorn, arrange;—to sep’rate, and select  
With secret skill, and counterfeited neglect;  
I sing.’——

He then goes on to tell us, that, whatever be the nature of the scene we have to work upon, whether it be of small or large extent, of whatever features it may be composed, smooth or rugged, sublime or beautiful, still the same principle must be our guide, and that principle, he informs us, is

—— ‘ Just congruity of parts combin’d  
To please the sense, and satisfy the mind.’

A sort of illustration is next introduced from painting and statuary, but which, from its length, may be almost considered as a digression. He then returns more directly to his subject, and advises to employ no ‘affected turns’ or ‘artful bends’ in your approach or pathways, but to consult the nature of the ground;

‘ Then let your easy path spontaneous flow.’

His next rule is, that an unexpected approach to objects which are meant to strike, is the best; as surprise is not anticipated, and the landscape is not brought piecemeal to the eyes. The landscape in gardening, like that on the canvas, he proceeds to say, must not be one formal mass, but made up of component parts, and have three points of distance, and that in the one, as well as the other, the fore-ground, or parts nearest the eye, must be attended to as of most importance. After proceeding in his comparison between the real and artificial landscape, he breaks forth in a burst of indignation against our modern improvers: this we shall give as a specimen of the poem:

‘ Hence let us learn, in real scenes, to trace  
The true ingredients of the painter’s grace;  
To lop redundant parts, the coarse refine,  
Open the crowded, and the scanty join.  
But, ah! in vain:—See yon fantastic band,  
With charts, pedometers, and rules in hand,  
Advance triumphant, and alike lay waste  
The forms of nature, and the works of taste!



T'improve, adorn, and polish, they profess;  
 But shave the goddess, whom they come to dress,  
 Level each broken bank and shaggy mound,  
 And fashion all to one unvaried round;  
 One even round, that ever gently flows,  
 Nor forms abrupt, nor broken colours knows;  
 But, wrapt all o'er in everlasting green,  
 Makes one dull, vapid, smooth, and tranquil scene.

' Arise, great poet, and again deplore  
 The fav'rite reeds that deck'd thy Mincius' shore!  
 Protect the branches, that in Hæmus shed  
 Their grateful shadows o'er thy aching head;  
 Shav'd to the brink, our brooks are taught to flow  
 Where no obtruding leaves or branches grow;  
 While clumps of shrubs bespot each winding vale,  
 Open alike to ev'ry gleam and gale;  
 Each secret haunt and deep recess display'd,  
 And intricacy banish'd with its shade.

' Hence, hence! thou haggard fiend, however call'd,  
 Thin, meagre genius of the bare and bald;  
 Thy spade and mattock here at length lay down,  
 And follow to the tomb thy fav'rite Brown:  
 Thy fav'rite Brown, whose innovating hand  
 First dealt thy curses o'er this fertile land;  
 First taught the walk in formal spires to move,  
 And from their haunts the secret dryads drove;  
 With clumps bespotted o'er the mountain's side,  
 And bade the stream 'twixt banks close shaven glide;  
 Banish'd the thickets of high-bow'ring wood,  
 Which hung, reflected, o'er the glassy flood;  
 Where screen'd and shelter'd from the heats of day,  
 Oft on the moss-grown stone repos'd I lay,  
 And tranquil view'd the limpid stream below,  
 Brown with o'erhanging shade, in circling eddies flow.'

The first book concludes with rural description and moral reflections in a fine strain of poetry.

Book second opens with a marked disapprobation of the violent attacks made upon dame Nature by modern improvers. Mr. Knight cannot, with any degree of patience, look upon their 'shaven lawns,' their 'eternal undulating sweeps,' and their paltry 'scattered clumps that nod at one another;' he had rather see 'the moss-grown terrace, the labyrinth's perplexing 'maze, the ancient avenue,' and even 'the ductile yew,' restored to their former situations, than to behold 'this flat, insipid, waving plain.' He then goes on to give some rules for the composition of his landscape, which our limits will not allow us to specify in detail. We cannot, however, help remarking, though in general his rules may be followed with advantage, that

that where he indulges himself in descanting on what may be termed the philosophy of taste, his ideas do not appear to be perfectly correct; in particular he seems to us more than once to have confounded those of beauty and sublimity. This is not a place to discuss a subject of the kind; we must therefore leave the reader to decide on the justice of our criticism. After laying down the rules above mentioned, the author proceeds to give a history and eulogy of the arts of design in Greece. The perfection to which they attained he chiefly attributes to Homer. This again is another point which, were this the place, might admit of much discussion. He next takes notice of their gradual decay, till a total extinction of all excellence in those arts, and even of all relish for it, which he, perhaps too peremptorily, attributes entirely to the bigotry of the early Christians; not considering that various concomitant circumstances tended to produce the same effect. From the state of the arts in Greece and Rome, he passes to their revival in Italy. On this subject he dwells not long; all his praise had been exhausted on the ancients; and though he acknowledges that Titian, Rubens, and Claude, excelled them in colouring, he pronounces that modern artists had then, and have now,

‘Lost all the gen’ral principle of *grace*.’

This book concludes with the following beautiful lines:

‘Hail, arts divine!—still may your solace sweet  
Cheer the recesses of my calm retreat;  
And banish ev’ry mean pursuit, that dares  
Cloud life’s serene with low ambition’s cares.  
‘Vain is the pomp of wealth: its splendid halls,  
And vaulted roofs, sustain’d by marble walls.—  
In beds of state pale sorrow often sighs,  
Nor gets relief from gilded canopies:  
But arts can still new recreation find,  
To sooth the troubles of th’ afflicted mind;  
Recal th’ ideal worth of ancient days,  
And man in his own estimation raise;  
Visions of glory to his eyes impart,  
And cheer with conscious pride his drooping heart:  
Make him forget the little plagues that spring  
From cares domestic, and in secret sting:  
The glance malignant of the scornful eye;  
The peevish question, and the tart reply;  
The never-ending frivolous debate,  
Which poisons love with all the pangs of hate:  
Suspicion’s lurking frown, and prying eye,  
That masks its malice in love’s jealousy;

G g. 2

And,

And, sprung from selfish vanity and pride,  
 Seeks, with its worst effects, its cause to hide;  
 Folly's pert sneer, the prejudice of sense,  
 And scoffing pity's timid insolence;  
 Assuming bigotry's conceited pride,  
 That claims to be man's sole, unerring guide;  
 Dictates in all things;—and would e'en compel  
 The damn'd to go its own by-road to hell:  
 Officious friendship, that displays its zeal  
 In buzzing slanders, which e'en foes conceal;  
 Kindly revives whate'er can tease or fret,  
 Nor lets us one calamity forget;  
 But, tenderly, each future evil spies,  
 And comforts with contingent miseries:  
 The vapid loungeur's never-ceasing prate,  
 Whose tiresome kindness make us wish his hate:  
 With all the little social ills that rise  
 From idleness, which its own languor flies.'

In the third book the poet gives directions for the choice of trees that are to compose the landscape, and for their proper disposition. He afterwards curses 'the shrubbery's insipid scenes,' and prays to be waisted from 'red-hot gravel, fring'd with 'tawdry green,' to some neglected vale, where, amidst the native thickets, he may hide his aching head. We have undoubtedly seen many ridiculous shrubberies and absurd serpentine gravel-walks; yet we cannot agree in this general execration, as we think a shrubbery, properly placed, and laid out with good taste, might be made a harmonious component part of the landscape; and that gravel-walks are very comfortable things, which may be so disposed as not to hurt the delicate nerves of the gods of taste. The writer then passes to the natural beauties and advantages of his native country. He next endeavours to shew, that no country exists which does not possess some beauties and advantages, or at least whose inhabitants do not imagine they are in the possession of some exclusive blessings. He concludes with a transition to moral good and evil, the latter of which, he tells us, is often productive of the former. As an illustration of this principle, the following lines close the poem:

' What heart so savage, but must now deplore  
 The tides of blood that flow on Gallia's shore!  
 What eye, but drops the unavailing tear  
 On the mild monarch's melancholy bier!  
 Who weeps not o'er the damp and dreary cell,  
 Where fallen majesty is doom'd to dwell;  
 Where waning beauty, in the dungeon's gloom,  
 Feels, yet alive, the horrors of the tomb!

OF

Of all her former state no traces left,  
 But e'en of nature's common needs bereft;  
 Through days of solitude, and nights of woe,  
 Which hopeless still in long succession flow,  
 She counts the moments, till the rabble's hate  
 Shall drag their victim to her welcome fate!  
 ' Yet from these horrors future times may see  
 Just order spring, and genuine liberty:  
 Split into many states the power that hurl'd,  
 So oft, destruction o'er the affrighted world;  
 May hence ambition's wasteful folly cease,  
 And cultivate alone the happy arts of peace.'

The *Landscape* is certainly a work of genius. Mr. Knight thinks and writes with vigour and precision; and his diction is neither flat and prosaic, nor bedecked with the tinsel trappings of the fashionable poetry of the day. We think him, however, somewhat faulty in the composition of his *whole*. The accessories in a poem, as well as in a picture, should be subordinate to the main subject; when they take up too much space, or are brought too forward, they draw off the attention from the principal object, and hence mar the effect which was intended to be produced. Something of this kind may be objected to the poem before us. In the first book, which consists of 22 pages, the five last do not strictly belong to the subject. And what is introduced from the top of p. 3 to that of p. 10, on the arts of Greece, though intended, we suppose, by way of illustration, yet, as an *illustration*, is too long; and when to this we add the five pages already mentioned, the principal subject dwindles into nothing. In the second, of 28 pages the last 13 are all digressive; and in the third, of 23 pages, what must be considered as merely accessory, extends to nearly 10 pages. Compelled by this proof, must not a critic, notwithstanding that some of the most beautiful passages of the poem are to be found in the episodical parts, consider the *parergon* as occupying too large a portion of the work?

The versification is correct and harmonious, with very few exceptions.

' Hail! happy scenes of contemplative ease.' B. I. l. 363.

The rhythm of this line is faulty, unless, contrary to usage, we accent *contémplicative*, *contemplative*.

' Some ruin'd castle's lofty-towers sees.' B. II. l. 259.

Here again the poet sins against custom, in poetry at least, by making *tow-ers* a word of two syllables. But his sins of this kind are not great, nor do they frequently occur.

Some little improprieties of another sort might be noticed, as, for example,

‘The skin seems *curdled* with convulsive pains.’ B. I. l. 122.

The skin is *sprivelled*, milk, and some other liquids, *curdled*. We have no idea of a *curdled* skin.

‘Where still the roving ox and broufing deer.’ B. II. l. 33.

To characterise the nature of the animals, would not *broufing* ox, and *roving* deer, have been better? But such improprieties are seldom met with. Speaking of Homer, he seems to have fallen into a more serious mistake. He tells us that Homer

‘Still lives unclouded in perpetual day,  
And darts thro’ realms *unborn* his intellectual ray.’ B. I. l. 205.

What he *may*, or *will* do hereafter, we pretend not to say; but that he *now* darts his intellectual ray on realms *unborn*, we hesitate not formally to deny. This, however, appears but a small and solitary speck in a fair countenance.

One more blemish we shall just notice. The ludicrous is improperly introduced. The simile of the Doctor’s wig and pill, introduced at the opening of the poem; the *shaving* the goddess of nature, instead of dressing her, and some things of a similar nature; ill suit the gravity and sobriety of the didactic muse.

In the ample notes which accompany this publication, much various learning, and much connoisseurship, are displayed; but having already almost exceeded our limits in its examination, we must leave them to the perusal of the reader, without farther remark. We shall only just hazard a conjecture on the colossal statue of Jupiter by Phidias, erected in the temple at Olympia, which the ancients, who saw it, seem to have beheld with wonder; which both ancients and moderns, who never saw it, have worshipped as the god of their idolatry ever since, and which Mr. Knight mentions with the highest approbation in his work. The idea of erecting a gigantic statue above fifty feet in height, in a temple whose elevation did not exceed sixty, seems, in the first place, preposterous, and contrary to every principle of taste. The Greeks, instead of appearing to have given a suitable mansion to their deity, exhibited a god in prison. The discordant materials of which this and other stupendous statues were composed, took off from that unity of colour, and harmony of light and shade, which good taste requires. The body and limbs were formed of hollowed wood, the face and hands of pieces of ivory attached upon some other matter with

fish-glue, and the eyes of crystals, or coloured glass; the whole ornamented with plates of gold. We would fairly ask an unimpassioned connoisseur, whether he would be likely to be impressed, by such a heterogeneous figure, with high ideas either of the sublime or beautiful? But the dignity, the sublimity of the form, it will be said, in spite of the party-coloured materials, extorted admiration. The work of Phidias must, we doubt not, be a work of merit; but we suspect that it is next to impossible to give to such a piece of patchwork the perfection which the uniformity of brass or marble can receive; and we farther suspect, that the artists did not attempt it, but trusted to the hugeness of the mass, to the glittering decorations, and to a certain imposing general contour, for the effect upon the multitude: for to the *multitude* such statues seem to have been consecrated. To speak out, we think that, in comparison with many other ancient statues, the Jupiter of Olympia, the Minerva of Athens, and the Juno of Argos, were only better kinds of Gogs and Magogs for popular admiration.

We cannot conclude this article without observing, that our author has emulated Bishop Berkley, who in the same book began with *Tar-water*, and ended with the *Trinity*; so Mr. Knight commences with the '*Verdant Landscape*,' and finishes with disquisitions on the consequences of the *French Revolution*.

Two well-executed landscapes, illustrative of the principles of the writer, accompany the work; together with the outline of a small brass cup, in which the author discovers much symmetry and harmony of parts.

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ART. XIII. *A Sketch from the Landscape, a Didactic Poem, Addressed to R. P. Knight, Esq. To which is added, a Word to Uvedale Price, Esq. 4to. Faulder, London, 1794.*

THIS playful *jeu d'esprit* has more of the pleasantry of Horace than the bile of Juvenal. In a sort of middle style, between Sir Hanbury Williams and Peter Pindar, the writer attacks the author of the *Landscape* for some of the rules laid down in that poem for the regulation of taste in gardening. A frontispiece and tailpiece, both well executed, descriptive of passages in the *Sketch*, embellish this little work. The postscript in prose, addressed to Uvedale Price, Esq. entreats that Mr. Knight and he would not totally exterminate the race of *professional* improvers, but leave them for the sake of that numerous set of men to whom *ready-made* taste is an absolute necessity of life. The postscript concludes with an apology for *ready-made* love and *ready-made* taste.

ART. XIV. *The Royal Captives; a Fragment from secret History. Copied from an old Manuscript By A. n Yearley.* pp. 502. 12mo. 2 vols. London: printed for G. G. and J. Robinson, Paternoster-Row. 1794.

THIS fragment is intended to record the miseries of the man with the iron mask, who is supposed to have been the twin brother of Lewis the Fourteenth. Mrs. Yearley has married him, and given him a son, who tells his own and his father's story whilst in confinement, from which he is never to be released. The whole family are pursued through life from one horror to another in quick succession. The book ends with leaving the hero in just the same state he is found in by the reader, with only this difference, that we are to suppose that his father, mother, and a lady with whom he is in love, are all in the same castle. Mrs. Yearley gives, in her preface, this account why she breaks off the story abruptly: 'The pause Henry makes in the manuscript is not that of death, but sudden illness; and I took the advantage. One of my motives for publishing the work unfinished is, that the world may speak of me as I am, whilst I have power to hear.' This fragment is written in a style much above that of common novels, and displays much original genius. We believe that the dreadful abuse of power is not at all exaggerated in the description given of the governor of the castle, and the situation of those unfortunate men who fall into his custody. The poetry in these volumes is simple and beautiful. The following is a specimen of the prose:

'18th September, 1685.—Night came on, when gazing through the grate of an adjoining apartment, I saw a genteel woman at her devotions. Absorbed by strong curiosity I listened to her sublime supplications, and fancied her voice had, in some former period, struck on my ear. I could not behold her features: she wore a deep veil; but my soul was borne with hers to the Father of mercy. The voices of those guards who were appointed to go their last round for the night broke our heavenly enchantment. The lady, I could discern, appeared for a moment extremely discomposed, started from her kneeling posture, and turned towards the door, as if expecting the entrance of the soldiers. But they turned along through another passage; when she sat down, and, leaning on her hand, sighed for resignation. I prayed she might attain it, and stole from the grate. As I laid myself on the pillow, my sorrowful spirit whispered, *Is she not my mother?* O how time seems to creep when we load him with suspense! How swiftly does he hunt down our little joys! When once the idea of my mother had again rushed on my mind, agitations of wild nature shook me.—What can I do for her? Dare I own her?  
May

May not our dear relationship cause her destruction? Can I clasp her to my heart, and in the language of filial love bid her be comforted? Can I for my mother throw wide the door of liberty?—O, no! We meet but to die! We meet but to say how wretched we have lived, and how joyless we leave a husband and a father. Good God! is it possible *thou* canst forget us!

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ART. XV. *The Trial at large of the Right Hon. Lady Cadogan, for Adultery with the Rev. Mr. Cooper, before Lord Kenyon and a special Jury, in Westminster-Hall. Taken in Short-hand by a Student in the Inner Temple.* pp. 52. 8vo. 1s. 6d. Ridgway. London, 1794.

MR. Erskine, one of the counsel for the plaintiff, said, among other things, ‘ I admit that the *prima facie* case is in his favour. He may say, in the language of the poet, “ Go to, there is no such man.”—As he is the friend of Lord Cadogan; as he took him under his roof from affection and friendship; as he himself is married to a beautiful and accomplished woman; and as he himself is the father of children—under these circumstances, will you believe that a man could be so forgetful of every moral and religious obligation to his generous friend and benefactor?’—The enormity of this conduct is contrasted with that moderation and affectionate forbearance towards his lady, before he understood that she had completely dishonoured him, which appeared in the conduct of Lord Cadogan.—Mr. Law made a very good speech for the defendant. A verdict was found for the plaintiff—damages 2000*l*.

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ART. XVI. *The Mystic Cottager of Chamouny; a Novel. In Two Volumes.* pp. 353. 12mo. London: printed for W. Lane, at the Minerva Press, Leadenhall Street. 1794.

THE authoress, in her preface, disarms criticism by declaring the motive for publishing this novel to be an endeavour at raising a trivial sum for the benefit of a distressed orphan deprived of the blessings of sight.

The novel is, as she herself describes it, a simple tale, free from the corruption of guile.—The story is that of a young nobleman who travels to the vale of Chamouny, where he finds in a cottage a beautiful female, to whom he is instantly attached, and who afterwards turns out to be his own cousin. His father’s sister having made an imprudent match at Paris, and being soon after deserted by her husband, prevails upon her brother  
to



to go to the cottage, where she lies in of this daughter, and dies soon after. Rosalie is brought to England, and soon after married to Lord Edwin.

This novel may be read by young people, as there is nothing improper throughout, and will be found entertaining. The poetry, though simple, is not uninteresting.

**ART. XVII.** *The Weird Sisters; a Novel. In Three Volumes.* pp. 708. 9s. London: printed for W. Lane, at the Minerva Press, Leadenhall-Street. 1794.

**T**HIS novel, throughout the first volume, is very interesting; but it ceases to be so soon after the death of the Earl of Marre. This nobleman, depressed with degradations he did not merit, in being discarded from the confidence of his king, determined to retire with his three daughters to a village in a remote part of England. He took with him his library, a black servant, and a French lady, whom he instructed to observe a profound secrecy as to the rank of himself, taking the humble name of Mr. Capel, and giving that of Miss Capels to his daughters. He forbade their governesses to let them or himself see any newspapers or magazines, or indeed any new book of the present day. Thus they lived as a private family until the death of the Earl. At his decease they are left in the uncontrolled possession of twenty thousand pounds each, with five thousand pounds to the black servant, and the like sum to the French governess. This induces Madame La Fey to poison the minds of the two youngest ladies, which she does so effectually as to carry them off with her to Spain, leaving the eldest Miss Capel alone in the cottage. This lady at length pursues them, attended by the clergyman of the village and his wife. They all meet most miraculously, on their return, with each a lover in their hand, in a thunder-storm, at Lisbon, where in due time they are all married.

**Communications for THE ENGLISH REVIEW are requested to be sent to H. MURRAY, No. 32, Fleet-street, London; and T. DUNCAN, Bookseller, Edinburgh; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.**

*For the ENGLISH REVIEW.*

## NATIONAL AFFAIRS

For DECEMBER 1794.

**A**T the same time that we have heard, during the course of the present month, of the continued exertions of

## THE FRENCH

at land, and their growing efforts at sea, we have also received concurring, repeated, and indeed pretty certain accounts, that in the Convention, as well as throughout the whole of the provinces of France, there is an inclination and tendency to peace\*. They have made repeated, and, on the 11th instant, a most vigorous attempt to cross the Waal, and penetrate into Holland; they have fitted out a fleet of fifteen sail of the line from Toulon, the object of which is, in all probability, either the reduction of Corsica, or that of some part of Italy; they have sent one fleet to interrupt our trade, and escort a homeward bound fleet of their own, laden with naval stores, to cruise off the Baltic; and extended another of near forty sail, including frigates, across the chops of the British channel. They have devised new means of expediting the business of ship-building; and they have placed their troops on the Rhine not in tents, but in huts, which are quickly formed, and infinitely more warm and comfortable, and better adapted to a winter campaign. In all this we see ingenious contrivance and republican energy, which, with the numbers and natural resources of France, afford good prospects of success to their arms.

Yet are there many circumstances that naturally excite and diffuse throughout the great body of the French nation a wish for peace. The want and misery that prevails in all the provinces; a dread of the continued horrors of war, and even a satiety and impatience under the present turbulence, always promising, never producing good; a natural propensity in the present rulers to depart, as far as possible, from the maxims, and to consolidate their own power on the extinction of that of their

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\* Agreeably to our prediction on the fall of Robespierre and the Jacobins. See Political Appendix to this Review for September last, p. 335.

adversaries, and personal enemies; the vigorous preparations of the courts of London and Vienna, not to be disunited by all the artifices of avowed or secret foes; the vast resources of Great Britain, conspicuously displayed in the loan which the minister has been able to raise of four-and-twenty millions sterling\*; and, above all, the subjugation of Poland, which leaves the northern powers at liberty to turn their whole force against the nascent republic.—Here it is to be observed, that the report of his Prussian majesty having actually made a separate peace with France, is probably premature. He has undoubtedly been lukewarm in the cause of the allies; perhaps, nay probably, he has tasted of the French republic's bounty. Yet, however inactive he may have been, or may yet be, he is now, after the settlement of Poland, to present at least a hostile front to the Convention.—At a time when the Russians and Austrians were occupied with the troubles in Poland, as well as the Prussians, the latter might continue their efforts on the Rhine, or transfer their main force to the Vistula, as they pleased. But, in the present juncture of affairs, if the Empress of Russia be sincere in her expressions of hostility to the French republic, of which, we think, there is little doubt, the King of Prussia, by an alliance, or even peace, with France, would immediately place his extensive, but ill jointed dominions, between two fires. It is not according to the policy of the Empress to waste her strength by sending her troops to a great distance, while the allies are able to make head against the French without her aid. But should the Prussians desert the confederacy, and the French, through their desertion, prevail over Germany, she must act against them at last when they come near to the frontier of Poland. But rather than fight the French, in such circumstances, herself, she will make the Prussians fight them now.—It is easier to foresee the conduct of this great princess than that of weak and capricious princes, because she is actuated by an ambition uniform and constant though lofty, and manly good sense, which is always the same.—While some *Male Kings* forget their dignity, and sacrifice their real interests to foolish prejudices and passions, KING CATHERINE, in the progress of ambition, never commits a mistake. This circumstance, therefore, of the ultimate resistance of the Russians to the advancement of French principles and power, and the reflection, in general, that the wider the circle of their conquests the wider will be the exterior circle by which that is bounded, must convince so intelligent a

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\* Six of these are for the Emperor, who gives most advantageous terms, and as great security, as it seems possible for one contracting party to give to another.

nation as the French, that there is a point beyond which the progress of their arms, if it could, ought not to be carried.—Thus then it appears pretty evident, that, notwithstanding the brilliant career of the French in war, there are many considerations and motives that must incline their minds and hearts to peace.

A PRACTICAL QUESTION arises out of this situation of affairs, which will no doubt form a leading subject of discussion in parliament: Whether the circumstances that urge the French to peace ought not to encourage the allies to persevere in the war until they obtain its original object, the restoration of the French monarchy?—The passions of princes, courtiers, and *grande*s, and those of their retainers, are all naturally on the side of this measure, which may also be defended by plausible arguments; particularly this, that the *momentum* of confederacies is slowly raised, but great and irresistible when excited and kept up, as in the present case, by a grand interest, paramount to all those individual and petty concerns that are wont, in more common cases, to break up common alliances. The French arms, under Lewis XIV. overran the Low Countries, desolated the Palatinate, and even penetrated into Holland; yet, through the perseverance of William III. of England, Prince of Orange, uniting the allies in a firm determination of hostile resistance to French tyranny, they confined the ambitious monarch within his own bounds by the peace of Utrecht.—On the other hand, it will no doubt be urged, that the necessity of continuing the war would restore the Jacobins, the Revolutionary Tribunal, and the SYSTEM OF TERROR! for nothing less would rouse the French nation to continued dangers and hardships. The war would become more embittered than ever, and all hopes of peace be, for many years, at an end. In war alone the French would see repose. This would become their trade. The plunder and the captives of conquered districts they would convert into the means of farther plunder. They would go on, like the Romans, conquering and to conquer—they would become more united and more formidable than ever. An AMNESTY to the insurgents of Brittany would be followed, under certain limitations, to certain descriptions of emigrants—or, if that amnesty should be, from time to time, continued, nothing more would be wanting to the security of an emigrant, than to make his appearance in Brittany, and on THAT GROUND to claim the benefit of the act of oblivion—and, should an army of French emigrants land in La Vendée, their leader might be left with a few of his own countrymen, and fall easily into the hands of surrounding Frenchmen. This object, no doubt, the act of indemnity had in view, as well as to bring over the loyalists to  
the

the obedience of the new government. If, therefore, the French shall be willing to make peace on the ground of *status quo*, it is probable that they will find a majority for peace in the British parliament. It is reported, in some foreign gazettes, that they insist on reducing the power of the Stadtholder, making the Austrian Netherlands an independent state, and on a restitution of Corsica, the West India islands, and also the ships of war taken at Toulon.—How these conditions would be received, it is useless to conjecture. A general wish, and indeed expectation of peace, on some terms or other, certainly pervades all Europe. As to the present situation and probable movements of the FRENCH ARMY on the left bank of the Waal, they certainly cannot keep their present station long, but must, through want of necessaries, either fall back, evacuating Dutch Brabant and Flanders, or, if possible, move forward into Holland.—In

## SPAIN

FRENCH PRINCIPLES, as well as French arms, have made no inconsiderable progress. But the existing government has on its side a popular antipathy to Frenchmen, and the strong bond of religion. When the priesthood, in times of darkness, pointed out to believers a world to come, they were, at the same time, very eager to take possession for themselves of the present world. They seized, in their grasp, this earth, and, in indulgences, remissions, and other rites, gave the laity a kind of *assignats* on the New Jerusalem.—With this arrangement the poor Spaniards are, in general, still contented. But in France, formerly so generous and munificent to the church, they say to the clergy, very plainly, ‘Take ye the other world; we will take this to ourselves.’

## ITALY.

The NEAPOLITANS, alarmed at the French armament from Toulon, prepare to defend their coasts with vigour—so also do the Piedmontese and Sardinians. The French party in Corsica begin to lift up their heads again, in proportion as they hear of the growing marine of France.

## GERMANY.

The GERMAN states and princes are, in general, they have declared to the Emperor, solicitous, and even inclined to sue for peace. But warlike preparations are nevertheless carried on with unremitted ardour. They seem to be apprehensive that the King of Prussia will employ his main force for retaining and settling his acquisitions in

## POLAND,

## POLAND,

A country abandoned, it would seem, by gods and men.—The Poles, reasonable, moderate, and humane, are enslaved! The French, furious, arrogant, and atrocious, are triumphant! Well: thank God there is to be another world. There is much need!—The rulers of this world think little of morality or religion—but what say they to the balance of power? If the Russians, Prussians, and Austrians, be permitted to keep possession of what they have usurped in Poland, what can be expected but that occasions will soon arise, and be readily embraced, of extending their usurpations?—There was a time when Great Britain might have succoured both Poland and Turkey; and, from a conduct at once so liberal and so wise, to have derived the greatest advantages. And, to do the British minister justice, that was the conduct he was disposed to follow.

A considerable degree of activity seems to have been infused of late into the

## TURKISH GOVERNMENT.

This, had it prevailed in time, might have preserved both Turkey in Europe, and Poland. It is within the bounds of possibility that it may yet save them. The Turks may yet be awakened out of their lethargy. History furnishes repeated instances of nations passing from a vicious effeminacy to an enthusiasm that regenerates many virtues.

## RUSSIA.

Though it be impossible for the Czarina to wish well to the cause of the French Convention, she has hitherto avoided coming to blows with them, either at sea or land. The French, though the Empress very early gave countenance, promises, and declarations, in favour of the French prisoners, on their part, carefully avoid all occasions of offence to her majesty—they have never taken a Russian vessel.

In the outset of the present war we held high and peremptory language to

## DENMARK, SWEDEN,

and other powers; to whom we are now obliged to give good words, and to make some concessions, in order to keep them neutral at least, if not to obtain their good offices at Paris.

## NETHERLANDS.

It is certain that great animosities prevail between the British and Dutch troops, and also between opposite parties in the United Provinces. There is a party there, who, if they do not positively wish well to the French cause, would at least compromise matters with them, on almost any terms, rather than subject their property to the hazards of war, and strengthen the power

of

of the Stadtholder. They are envious of the commerce and naval power of Great Britain, and imagine that they would reap great advantages by an alliance, and a junction of their navy with that of France; not foreseeing, perhaps, that this alliance would terminate in the formation of the Seven Provinces into a department of the French republic, or, perhaps, not caring if it should. When the *amor patriæ* is strong, as in the infancy, youth, and manhood, of free governments, men would as little, almost, think of annihilating the independence and political existence of their country, for the sake of commercial advantage, as they would of changing their personal identity, and being metamorphosed into the person of a rich Jew or a Chinese Mandarin. But when patriotism decays and dies, then it is that citizens care only for what concerns themselves, and even vaunt of being citizens of the world. Some have thought that the Dutch have never been, at any time, such enthusiasts in the cause of political independence as they are generally supposed to have been\*. It now appears certain that they have set on foot a negotiation for a separate peace with France; an object to this country of serious solicitude and alarm.

#### GREAT BRITAIN.

During the course of this month there has been a general wish and expectation of peace. Even among the advocates for war there is such a prelusive silence as that which in 1782 preceded the determination of parliament, guided by the voice of the nation to make peace with America.—In the city of London, the centre of our commerce, as Westminster is of our politics, motions of a pacific tendency have been made in different wards by men of the greatest respectability. A motion against war from such a character as the venerable ALDERMAN BOYDELL, who has so much benefitted his country by improvement in one of the most ingenious arts of peace, comes with propriety, grace, and impression.

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\* M. de St. Evremond, in his Discourses on History, says, 'I have often heard it said in Holland, and even by the Pensionary DE WITT himself, that the character of the Dutch was not well understood. It is generally supposed that they love liberty; whereas they only hate oppression. They have but little of that *fiercé* of mind which constitutes the very soul of republicanism.'

After all, we ought not to ascribe the slowness and backwardness to action apparent in the conduct of the Dutch, wholly to the want of public spirit; but partly to the form of their government. Not only is each province independent of another, but each city in every province. The danger, therefore, from an external enemy must be great and imminent before such a combination can be formed as may act with proper energy and perseverance. Those nearest to the evil pursue the means most adapted to their safety.

# I N D E X

TO THE

BOOKS AND PAMPHLETS REVIEWED,

AND

THE REMARKABLE PASSAGES EXTRACTED FROM THEM.

SEE ALSO THE CONTENTS.

## A.

*ABSTRACT* of an act for the discharge of certain insolvent debtors, 384.

*Advantages* of education; or, the history of Maria Williams, 61.

*Age* of infidelity, the, 123.

*Amantus* and Elmira, 229.

*American* calendar; or, United States register for the year 1794, 309.

*Andrew's* history of Great Britain, 19, 86.

*Arnold* on hydrophobia, 353.

*Author* of a letter to the Duke of Grafton vindicated from the charge of democracy, 71.

## B.

*Barry's* familiar letters on a variety of subjects, addressed to a friend, 65.

*Beddoes's* considerations on the medicinal use of factitious airs, and on the means of obtaining them in large quantities, 449.

*Blair's* sermons, 372.

*Brand's* alteration of the constitution of the House of Commons, &c. 383.

*British* India analysed, 262.

## C.

*Cary's* new map of England and Wales, with part of Scotland, 429.

*Cesaux's* considerations on the effects of taxation, 207.

*Chalmers's* estimate of the comparative strength of Great Britain, &c. 125.

*Christian* catechism, 232.

*Cogan's* travels on the Rhine, 336, 419.

*Communications*, 80, 160, 240, 320, 400, 474.

VOL. XXIV.

*Comprehensive* reply to Mr. Pitt's speech on the opening of parliament, Jan. 21, 1794, 73.

*Concise* view of the history of religious knowledge, 135.

*Considerations* on the causes and alarming consequences of the present war, &c. 68.

*Considerations* on the present internal and external condition of France, 70.

*Count Roderic's* castle, 392.

*Cure* for canting; or, the grand impostors of St. Stephen's and Surrey chapels unmasked, 53.

## D.

*DEbate* in the House of Commons, on Friday, June 20, 1794, &c. 69.

*Darwin's* Zoonomia; or, the laws of organic life, Vol. 1. 175, 281, 356.

*Description* of Greece by Pausanias, 409.

*Detection* of gross falsehood, and a display of black ingratitude, 54.

*Dialogue* in the shades, between Mercury, a nobleman, and a mechanic, 64.

*Dissertation* on the existence, nature, and extent of the prophetic powers of the human mind, 147.

*Domestic* anecdotes of the French nation, 93.

*D'Oyley's* history of the life and death of our blessed Saviour, 381.

## E.

*Edmunds's* solicitor's guide, &c. 133.

*Edward* de Courcy, 230.

*Elegia* Thomæ Gray, Grace reddita (by Dr. Norbury of Eton), 1.

— Grayiana Græce. Interprete Stephano Westton, S. T. B. Hempton-Parvæ Rectore, R. S. S. *Ibid.*

H h

E/ays



# I N D E X.

*Essays on select parts of the Old Testament*, 298.

M.

F.

*Ferriſta's* history of Dekkan, 50, 254, 321.  
*Foot's* life of John Hunter, 48.  
*Friendly* address to the reformers of England, 220.

G.

*Gardiner's* sermon, 216.  
*Geddes's* address to the public on the publication of the first volume of the new translation of the Bible, 209.  
 — translation of the Bible, 288, 364.  
*Grati* elegia sepulchralis, cultu Græco donata, curâ Caroli Coote, LL. D. 1.

H.

*Hardy's* sermon, preached in the High Church of Edinburgh, May 30, 1793.

117.  
*Hawker's* sermons on the divinity and operation of the Holy Ghost, 294.

*Head* and limbs, the; a fable, by Sir John Ramsay, 143.

*Hewat's* sermon, preached Feb. 28, 1794, 122.

*Hey's* captive monarch; a tragedy, 146.  
*History* of Robespierre, 329.

*Hornsey's* short English grammar, 138.

*Hutton's* investigation of the principles of knowledge, and of the progress of reason, from sense to science and philosophy, 431.

J.

*Joseph's* Roman portraits, 273.

L.

*Labyrinth's* of life, the; a novel, 224.  
*Landscape*, the; a didactic poem, 463.

*Latta's* practical system of surgery, 349.

*Law* of treason, 311.

*Law's* answer to Prinsep's observations on the Moccurey system, 203.

*Laws* respecting the ordinary practice of impositions in money-lending, &c. 215.

*Laws* respecting landlords, tenants, and lodgers, &c. 216.

*Letter* to Earl Stanhope, 303.

*Letters* addressed to the Chancellor of the Exchequer, &c. 384.

*Lucy*; a novel, 62.

*Memoirs* of Dumourier, 42.  
*Maister's* treatise on the blood, 30.

*Man's* agricultural dictionary, 115.  
*Montesquieu's* account of the expedition to Bulam, &c. 382.

*Montgailard's* state of France in May 1794, 140.

*Montgailard's* necessity of continuing the war, 385.

*Moor's* narrative of the operations of Capt. Little's detachment, 161.

*Morison's* designs in perspective for villas, 133.

*Mutter's* sermons, 452.

*Mythic* cottager of Chamouny: a novel, 473.

K.

*Necromancer*, the; or, the tale of the black forest, 149.

O.

*Official* documents and interesting particulars, &c. 71.

*Outline* of the speech of the Right Hon. Henry Dundas, &c. 72.

P.

*Parison*, the, 392.

*Parsons's* essays on education, 196.

*Peacock's* considerations on the structure of the House of Commons, &c. 215.

*Pearl* on electric atmospheres, 341.

*Penrose's* essays, physiological and practical, &c. 136.

*Pymley's* charge, 209.

*Poems* of Anna Maria, 144.

*Pollock's* letters to the inhabitants of the town and lordship of Newry, 214.

*Polwhele's* history of Devonshire, Vol. II. 250, 401.

*Pringle's* experiments on the generation of air from water, 109.

*Prose* and practice of a modern attorney, 304.

R.

*Rowley's* rational and improved practice of physic, 167.

*Rudiments* of ancient architecture, 114.

*Russel's* natural history of Aleppo, 81, 185.

*Ryan's* history of the effects of religion on mankind, 241.

*Dicto*, Vol. II. a supplement to the former, *ibid.*

*Solomon's*

# I N D E X.

S.

- Shimon's* Hebrew grammar, 443.  
*Shipley's* (Bishop) works, 120.  
*Short* exposition of the important advantages, &c. 72.  
*Sketch* from the landscape, a didactic poem, 471.  
*Solitary* Frenchman on the banks of the Thames, 222.  
*Sportsman* and gamekeeper's pocket-book, 221.  
*Sullivan's* view of nature, 7.  
*Supplement* to the conduct of the King of Prussia, &c. 384.  
*Sydney* St. Aubyn, 230.

T.

- Tales* of Elam, 230.  
*Tacitus* of Britannia, the; 132.  
*Tacitus's* letters to Gibbon, 378.  
*Trial* of Daniel Isaac Eton, 382.  
 — of William Winterbottom, *ibid.*  
 — of Joseph Gerrald, *ibid.*  
*Tacitus* at large of the Right Hon. Lady Cadogan for adultery with the Rev. Mr. Cooper, 473.  
*Turkish* tales, 150.

V.

- Vulcent's* origination of the Greek verb, 445.

W.

- Wedding-day*, the; a comedy, 393.  
*Weird* sisters, the; a novel, 474.  
*Weiss's* prospect of the political relations, &c. 383.  
*Whitaker's* course of Hannibal over the Alps ascertained, 35.  
*Whitehouse's* odes, moral and descriptive, 312, 388.  
*Widow*, the; or, a picture of modern times. A novel, in a series of letters, 59.  
*Wilson's* analysis of an inquiry into the remote causes of urinary gravel, 424.  
*Withers's* treatise on the errors and defects of medical education, 106.

Y.

- Yarley's* royal captives; a fragment from secret history. Copied from an old manuscript, 472.  
*Young's* essays on interesting subjects, 457.

# I N D E X

## TO THE

### N A T I O N A L A F F A I R S.

#### A.

**A**MERICA manifestly alarmed for her commerce in the troubles that afflict Europe, 79. Reflections on her situation compared with that of France, 397. A probable mediator for peace, 399.

#### B.

**B**ritish valour exemplified in the West Indies and at Corsica, 80.

#### C.

**C**hina, unsuccessful embassy of Lord Macartney accounted for from the political prejudices of that empire, 78. Corsica reduced by Great Britain, 237.

#### D.

**D**enmark and Sweden observe a political caution in the affairs of other nations, 160. Likely, in conjunction with America, to be the mediators of peace in Europe, 399, 479. See *Sweden and Denmark*.

#### E.

**E**ngland proves the unrivalled excellence of her laws in the acquittal of the state prisoners, 400. Deportment of Mr. Tooke a display of manly fortitude, *ibid*.

#### F.

**F**rance considered as unconquerable, 74. Manifesto recommended favouring the happiness of the people, 75. Reasons on both sides for the war, *ibid*. French cruelty no good reason for it, 76. Speculations on the probable issue, *ibid*. Enemies to religion and humanity, 77. Revolution bears the greatest similarity

to the reformation of religion, 152. In what it differs, *ibid*. Death of Robespierre, *ibid*. His character and views, 153. Political consequences of the late catastrophe, 154. Speculations on the events of the war, 155. French republic compared with those of Greece and Rome, 156. Enormity of the French government, 233. Queen of France not so profligate as represented, 234. Friendship of the Princess Elizabeth extolled, *ibid*. Reflections on the supposed murder of the Dauphin, *ibid*. Views of Tallien defined, 235. Peace desirable to the allied powers, 236. General conduct of the contending parties, *ibid*. Natural reflections deduced from the premises, 237. Description of the two leading parties in France, 314. The moderatists inclinable to peace, *ibid*. Favourable opinion on the conduct of the French nation, 315. Reasons urged for their desperate and savage proceedings, *ibid*. Reflections on the progress of the war, *ibid*. Belgrade recovered from the Spaniards, 316. Rouffillon captured, *ibid*. Return of the French to moderation and humanity accounted for, 395. Their great successes in the Low Countries, *ibid*. Energy in their warlike proceedings far superior to the allies, 396. Invention of the Telegraph, 397. Their calculations on the events of war shew great wisdom, *ibid*. Their affairs contrasted with those of America, *ibid*. General reflections, 398. France manifests a tendency to peace, 475. Their great efforts by sea as well as land, *ibid*. Some of the allies treating for a separate peace, 476. An amnesty to the insurgents in Brittany considered as a political manœuvre, 477. Their army making rapid movements towards Holland, 478.

# I N D E X.

## G.

**G**eneva leagues with France, 317.  
*Germany*, the Emperor, as well as the Prussians, sick of the war, 77. Their attention diverted to the affairs of Poland, 78. The Turks supposed to anticipate the event, *ibid.* Political views of Russia and Prussia, *ibid.* Conduct of the Emperor accounted for, 157. Sincere in the common cause, *ibid.* Sad failure of resources, 158. The King of Prussia finds excuse for not fulfilling engagements, 238. The Emperor more zealous in the contest, *ibid.* Spirited conduct of Poland, *ibid.* Views of other powers, *ibid.* Retreat of the Duke of York, 239. King of Prussia's lamentable situation and perfidious conduct, 317. The Emperor's exertions unsuccessful, *ibid.* Negotiations for peace, 399. Notwithstanding which warlike preparations are carried on with great ardour, 478.  
*Great Britain*, under every gloomy aspect, is successful in various parts of the globe, 80. Ministry strengthened and parliament prorogued, *ibid.* Unsuccessful at Guadaloupe, 160. Bad tidings balanced by the capture of a fleet of French storeships by Admiral Murray, *ibid.* Shock to our West India commerce, 239. Remarks on some new appointments, *ibid.* General conclusion, 240. Panegyric on the talents of Earl Moira, *ibid.* How he might be employed to advantage, *ibid.* Differences between Great Britain and Denmark and Sweden happily adjusted, 318. Inquiry into treasons, plots, and assassinations, *ibid.* Deplorable situation of the country, 320. Disputes with America deplored, *ibid.* Multiplied disappointments and disasters, *ibid.* Acquittal of state prisoners, 400. The country desirous for peace, 480.

## H.

**H**olland. See *Netherlands*.

## I.

**I**taly; military spirit revived in that quarter, 77, 157. Prudence of the French, 77. Rome and Naples averse to French Principles, 157. Corsica reduced by the English, 237. Geneva and Berne take different courses in the political concerns of Europe, *ibid.* Geneva enters into league with France,

317. The Swiss cantons averse to fraternise with that or any other country, *ibid.* Grand Duke of Tuscany said to have acknowledged the French republic, 399. Neapolitans prepare to defend their coast, 478. French party in Corsica lift up their heads, *ibid.*

## L.

**L**ow Countries. See *Netherlands*.

## N.

**N**avarre and Pampeluna overrun by the French, 399.  
*Naples*, with Rome, averse to the principles of the French, 157. Prepare to defend their coasts, 478.  
*Netherlands*; successes of the French in the Low Countries, 80. Irruption meditated into the United Provinces, *ibid.* Austrian Netherlands abandoned by the allies, 160. Continued successes of the French, 318. Reflections on the conduct of the Dutch, 319. Their great danger, 400. Lose all public spirit, *ibid.* Averse to the British troops, 479. Negotiating for a separate peace, 480.

## P.

**P**oland; the same powers that are hostile to France also hostile to them, 158. Mean arts of their oppressors, *ibid.* Exultation on the great success of their arms, 317. Their oppressors condemned, *ibid.* Advice to the British government on their behalf, 318. Views of Russia, *ibid.* Polish general wounded, and Warsaw on the eve of being surrendered, 399. Calamities of that country deplored, 479.  
*Portugal* unable to continue the war, 77. Their squadron at the command of the British admiralty, 156.  
*Prussia*, King of, sick of the war, 77. Finds excuse for not fulfilling engagements, 238. His lamentable situation and perfidious conduct, 317.

## R.

**R**ome strives to prevent the growth of French principles, 157.  
*Russia*, their fleet in the British seas, 158. Reflections on the general diffusion of learning, 159. Success against the Poles, 399. Her ambiguous conduct in the contest with France, 479.

*Spain*,

# I N D E X.

S.

*Spain*, her manifest inability to continue the war, 77. Supposed to have entered into a negotiation for peace, *ibid.* Inactivity at sea attributed to a jealousy of our naval power, 156. The vigorous preparations of that country, 237. Their wise regulations, 316. Navarre and Pampeluna overrun by the French, 399. Antipathy of the Spaniards towards the French their only hope, 478.

*Sweden and Denmark* naturally alarmed for their commerce, 79. Endeavour to enrich themselves at the expence of other nations, 166. Likely to become mediators between the allies and France, 399, 479.

*Swiss Cantons* averie to fraternise with the French, 317.

T.

*Turkey in Europe*; lethargic state of the Turks, 158. Roused from their lethargy, they make great military preparations, 399. Probably to assist Poland, 479.

*Tuscany*, Grand Duke of, said to have acknowledged the French republic, 399.

W.

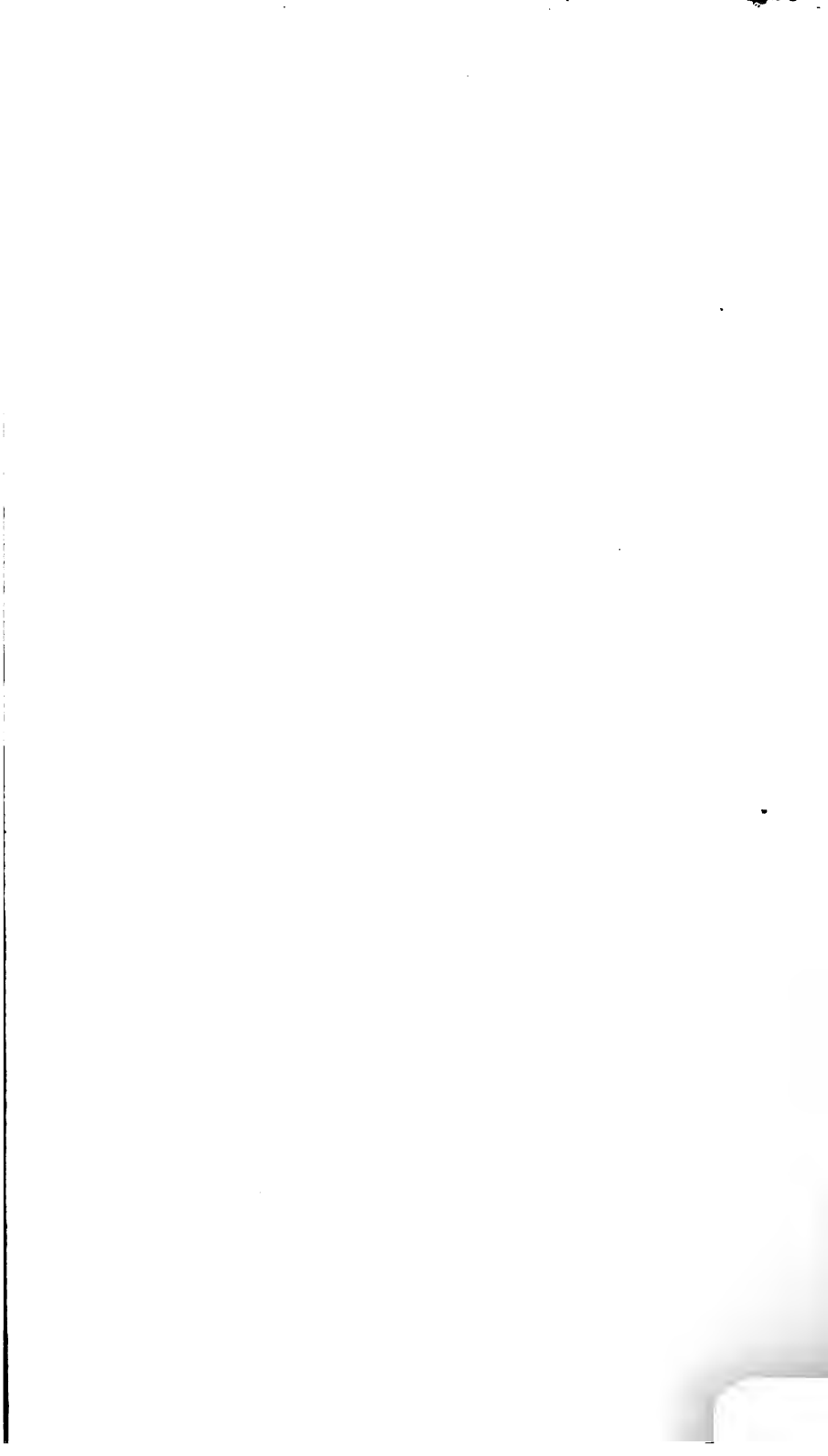
*West Indies*, shock given to our commerce in that part of the world, 239.

Y.

*York*, Duke of, retreats from Germany, 239.



Pf.











SEP 8 1939

